

*The Two Witnesses*  
*The Royal Chariot*



**Irving J Drost**

# *The Two Witnesses*

## *The Royal Chariot*

A Metaphorical Study of  
the Warrior Apostles of the  
Tribulation Week

*By Irving J. Drost*

## The Two Witnesses: The Royal Chariot

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**Habakkuk 2:3**

”For the revelation awaits  
an appointed time;  
it speaks of the end  
and will not prove false.  
Though it linger, wait for it;  
it will certainly come and  
will not delay.

## Dedication

This study is dedicated to my Lord and Savior in that He has given us a Bible that is infinitely deep in truth. The depths of His word seem to be endless awaiting only believers who will break from the sheepfold of tradition to walk beside the One who uses imperfect pens (people) to express His perfect wisdom.

## Forward

The title of this book, *The Two Witnesses: The Royal Chariot*, is a name given only to a portion of the Bride whom our Lord is preparing to lead the church through the first three and one half years of the tribulation week. When all refining is finished, the clean and glowing Bride joins her Groom during the rapture to be taken up for the marriage ceremony.

The title can be exchanged for another term I call *The Two*. This corporate individual, whom our Lord personally selects and prepares, receives the empowering, at the end of this age during the first year of the tribulation week. The empowering is for the purpose of calling down plagues on the unregenerate, of making the great last call to salvation for the remnant of the Jews and the nations, and of bringing to maturity many Christians. These Christians are the ones who are blessed and honored to live during the last week of this Age of Grace for the purpose of receiving a double portion of our Lord's Spirit. The double portion enables a portion of the Bride to rule and reign with Christ during the Millennial Age.

A second purpose for this study is to flesh out events and purposes of the tribulation week. Scripture often reveals truth in parables and types. You, as a reader, may be pleasantly surprised at the many Old Testament narratives containing very strong types that add significant clarity to portions of the tribulation week. These events our Lord places into Scripture primarily for the last-generation of Christians of this age. Though these truths are available to all true Christians, few will take the time to enjoy these wonderful treasures of His word.

Some types in scriptural interpretations have a higher degree of acceptance in that the type may have many more cross correlations that fit the building, or construction, of the main puzzle. For example, it is only by comparing and seeing how closely two stories (e.g., that of Gideon's battle and that of the tribulation battle) match can we ascertain the degree of validity of the type. There are many areas of this book where there are allusions to the degree of precision, or fit, that a particular type makes.

Many Scriptures throughout this book contain words and phrases that are boldfaced, italicized, and/or underlined to draw attention to and magnify the importance of some details. Various proofs to authenticate interpretations are on a web page. The Website<sup>1</sup> should be consulted when the reader desires to understand where and how Scripture defines a particular number. Scripture must interpret scripture, without the twisting that is quite often employed; otherwise you cannot accept it as truth.

This book is considered primarily as a teaching tool. Redundancy is used, as an educational tool, for the purpose of building a firm knowledge base for the reader.

Because there are multiple versions of the Bible used to clarify certain Scriptures, occasional differences in spellings of the same word will emerge.

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<sup>1</sup> [www.thelordsbattleplan.com](http://www.thelordsbattleplan.com)

## Acknowledgments

Significant appreciation is extended to those who have sat under my teaching while the Lord has patiently revealed and refined the hidden truths necessary to fulfill the requirements of this study of The Two Witnesses.

A very special thanks is given to my wife, Sally, for her work in editing this manuscript and her patience while this esoteric study was completed (esoteric but very relevant for our Lord's last generation of the church age).

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For artistic contributions to illustrations within this book I would recognize Bernadine Fields Shiplet and my son, Scott Drost.

For suggestions in making this manuscript more acceptable for the greater body of Christ my thanks to Randy Smith's and to Richard Evans' editorial expertise.

For their extensive computer skills and Internet knowledge I would extend my appreciation to my son, Irving James Drost, and to Richard Evans.

For those individuals who have been given eyes to see the deep truths within this manuscript, I would heartily and thankfully bow in thanksgiving to my Lord who is the Source of not only all wisdom but also His people's ability to perceive and walk in it.

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### Introduction

Interested in Eschatology, the study of the end of this age? This book, with your Bible, will teach you how to look more deeply into biblical passages to derive truths relevant particularly for the last generation of Christians. Scripture will be used to interpret scripture. It has also been excitedly written for the purpose of helping to prepare the last generation of Christians to stand and walk in the soon-to-come “great fire.” Our Lord will allow the fire for cleansing the bride, for making the last great call to those who are called to salvation, and for bundling the tares (Matt 13:30) for the great lake of fire.

The title of this study, *The Two Witnesses: The Royal Chariot*, is a title given only to a portion of the bride that our Lord is preparing, perhaps even now, to lead the church through the first three and one-half years of the tribulation week, and when all is finished, to present her to her Groom at the rapture for the marriage ceremony. The tribulation week is what gives the bride her wedding gown, spotless and without wrinkle.

The individuals of the Royal Chariot will receive empowerment at the end of this age for the purpose of calling down plagues on the unregenerate. The purpose of the plagues is for making the great last call to salvation for the remnant of the Jews and people of the nations. It is for bringing to maturity many Christians who are blessed and honored to live during the last seven years of this Age of Grace. As those Christians overcome, they will receive a double portion from our Lord that will enable them to rule and reign with Him during the Millennial Kingdom time period.

A second purpose for this study is to utilize truths from Scripture derived from the study of “types” within the Scriptures in order to flesh out events and purposes of the tribulation week. These types will be hung on a literally-derived framework showing a timeline of the tribulation week. The use of all of the hidden types and symbols in Scripture is a “new language” that has lain dormant for a long period of time. These truths have always been in the Bible but it is only now that the Holy Spirit is opening them to a new understanding. Now is the time when it is most needed as we approach the end of this age. As with learning a new language, it is not easy to use, and it takes a considerable amount of personal time to learn. This study is for those to whom the Lord has given the desire to look into these things. It helps if they are seasoned with scripture or have a driving hunger for truth so that they behave like the Bereans (Acts 17:11) in that they are fair (noble) minded and willing to search the scriptures to prove biblical truth.

Enjoy the study and if you persevere to the very end, your faith will grow greatly. Fear of what is to come will melt away. Your strength will increase greatly as will your resolve to love your Lord at all costs.

There is a sound of a great army advancing toward the church. Though the army intends evil for the bride, our Lord will turn it to our best interests. It is just over the horizon. Many Christians hear it and are preparing for the battle; I pray you are too. That does not mean going into hiding. Grow quickly now my Christian friend. We must soon stand in unity and His love. Learn to lean on our Great Savior with all your weight. Questions may be directed to me at

## Chapter 1

### *Preparation for a Study of The Two, The End Days Apostles*

#### Rationale for Writing the Book

The motivation for writing this study originated many years ago while investigating the number *five*. Another student of the Word, after studying the number *five*, found that it symbolized *grace*.<sup>2</sup> This view of the number *five* has been accepted throughout most of the Body of Christ. After a thorough study of this number, I found that it did indeed signify *grace* but only when it was associated with the number *two*. A cursory study of the number *two* exposed a deep and mystifying subject, one that would take years to unravel.

The subject, the identity of “The Two,” is still not fully understood in its entirety. This book then is the “unveiling” in part of the meaning of “The Two,” the warrior apostles who stand in the end days just before our Lord returns. For those readers who are impatient to “cut to the chase” you may want to go directly to chapter five and then come back to the introductory first four chapters. However, as usual with many of us, the quickest way is not necessarily the best way. We all must be prepared mentally and spiritually to accept certain truths, known as *new wine*, before they are revealed. This is the purpose of the first four chapters.

#### Accepting a Study of This Type

During years of this on-going study, many curious incidents occurred in discussions between believing friends and me. Some long time Christian companions at first became alienated from me due to the study of biblical symbolism and allegory but most now understand its purpose and welcome it.

Much of what I have learned has come by learning with others. Older traditional Christians (old wine skins), who have been trained with previous teachings, may find it difficult to accept something new coming from the Word (even though it has always been there waiting for the Holy Spirit to give enlightenment of these truths in a timely manner). Now is the time these truths are needed.

Chronological age seems to have little to do with acceptance of these truths. Younger Christians with little previous experience with the Word, like most young children, simply take it in stride and accept it. However, due to a young Christian not yet having a knowledge base of proper doctrine may need to first grow in the literal interpretation before moving into the symbolic interpretations.

## Preparation to Receive Truths Through Symbolism and Allegory

At the risk of being labeled “exclusive” or even “cultic,” I suggest that there is one generation that will be given more preparation to serve than any other in this Age of Grace. The last generation that will walk in the fires of the tribulation week will need more preparation from our Lord for what lies ahead of them. Now is that time. As the last generation during the Age of the Law was given more preparation by Christ, so will the generation that exists today be given more preparation to bring in the Millennial Kingdom Age.

Many people generally accept from Scripture that being an “old wineskin” is not necessarily a good thing. Please consider this (as I defend an old wineskin). Each of us has our works laid out for us by our Lord. To achieve these works, we must be prepared for them by taking in the living water that our Lord gives in various ways. The Holy Spirit directs the total input and uses the “new wine” that is given at the proper time to achieve preparation for the works laid out for that particular believer. Now then, why should that wineskin, doing the works he is designed to achieve, turn and drink wine meant for another generation and for another purpose initiated by our Lord? Scripture clearly states that new wine rips or tears old wineskins (Matt. 9:17; Mark 2:22; Luke 5:37, 38). That is damaging, and I don’t believe our Lord desires that for his children. So then, I do not believe that being an old wineskin, that is already poured out and has achieved the works laid out ahead of time (Eph. 2:10), should suffer condemnation for not drinking the new wine.

During my infancy in Christ, I incorporated some false theology in my belief system, and like many Christians, I slowly had to leave those false teachings when the true Word became clearer to me. Much of the false theology in me changed through counsel from older and wiser Christian brothers and sisters as well as by a deeper understanding of the Word through the Holy Spirit. Being able to seek counsel (submit to one another) and to allow the Spirit to sift the wheat from the chaff allowed growth in wisdom and discernment.

This is not to say that old wineskins refuse to drink this new wine, but that many readers simply do not immediately have a strong desire to do so without being prepared to drink it. So then for those of you like myself, who have been around for some years, these first four chapters are for rubbing a bit of olive oil into the aged wineskins to allow them to stretch a bit. Always take a time of preparation seriously; too many people hurry to be used before they are ready and do considerable damage in the process. I am very thankful that our Lord comes along behind His children to straighten things up a bit as we leave a trail of carnage scattered here and there! Thank God, we are given grace to make mistakes as we grow.

## Reasons to Pursue The Metaphorical Technique

The “Rosetta Stone” is the Bible. It interprets itself. No man is given all truth, but the Spirit of our Lord can and will guide him (John 16:13). Submitting to one another is a key factor for proper growth, whether it is for counsel in solving everyday problems or for the correct interpretation of the Word. Thinking in a multi-denominational way does help in developing a

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wider scope of acceptance of the various truths found in the Word. It helps individuals to serve in the greater body by giving them freedom to serve where the Lord would ask them to serve.

The contents of this study, as with all studies by men, certainly are not perfect and are not purported to be. However, where the writer sees a topic unclearly, as through a dark mirror, he informs the reader of that lack of clarity.

Considerable work by many authors has been done with allegory and symbolism over the last one hundred years or so. Many have defined individual numbers, metals, or things, but few have put them together to interpret whole Scripture. One of the best at attempting this was Watchman Nee, a missionary to China, who interpreted the book, *Song of Songs*, through the use of symbolism as defined by the Word itself.

The use of all of the hidden things in Scripture is a new language that has lain dormant for a long period of time. Now is the time when it is most needed as we approach the end of this age. As with learning a new language, it is not easy to use and takes a considerable amount of personal time to learn. At the end of this age, time is a commodity that is in very short supply because many of our people have lives filled with busyness. Unfortunately, most do not have time to spend with our Lord's Word even though His Word does state to "*study to be approved*" (2 Ti 2:15). Those who have taken the time have become very excited about the study, had their faith lifted up immeasurably by it and have continued to pursue this type of study along with conventional studies of the Word.

A balance is required between the literal interpretation and the symbolic interpretation of the Word. The vast majority of the Word is literal; however, there are portions to be unlocked at the proper time and for the proper generation of the body of Christ. Unfortunately, some choose one over the other and lose the element of truth, balance, and stability that comes with each. Although symbolism is a difficult language to master, it is available for all who care to study it.

Some of those people who have studied symbolism have become masters, Spirit-led, who use it to reveal incredible truths that lay deep foundations of faith. This faith leads to worshiping in spirit and in truth throughout a lifetime of powerful godly service. Would you expect less? This has been happening since Christ hung on the cross for teaching truth and for being truth. If our Lord uses symbolism in His Word, it follows that there is enough reason to seek it and to learn to use it correctly. This is particularly important at the end of the age when it becomes so necessary to understand what and why things are occurring. If He puts it in the Word, then it has a purpose! It is up to us to find out if it is truth as we take the time to listen to the Spirit. It is our responsibility to allow the Lord to reveal truth, as we examine His Word, and to show us what His purpose is in using symbolism.

A couple of comments might be in order at this time. The study of symbolism and allegory is not new. The ancient Hebrews studied it, albeit without the Spirit and with their eyes veiled, down through the millennia. But only in the latter portion of this age has there been any concerted effort to discern scriptural truths with it. Many of the books, Ezekiel, Daniel, the lesser prophets, and Revelation in particular, give insight to the events at the end of this age (eschatology) and are extensively infiltrated with symbolism. It seems that as the end of this age draws near, there is an opening of Scripture occurring that explains the what, why, and how of our Lord's actions with His bride. Remember (Amos 3:7) "*Surely the Sovereign LORD does nothing without revealing his plan to his*

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*servants the prophets.*” Perhaps this is what this book is about, preparing those chosen for service for the end of this age.

At the end of this age our Lord allows great deception to abound so the wheat can be separated from the chaff. If you feel led to read this study, take great care in what you do with the wisdom you gain from it. Pride has no place in what the Lord would give you. My hope is that this study of The Two is accepted only as a framework or a springboard. It is my desire that others might enter more deeply into the living Word of our Lord’s mysteries and so grow, mature, and produce the spiritual fruit so needed at the end of this age. Our Lord desires to enable His bride of choice to produce that spiritual fruit. May we become pleasing in His sight, giving Him contentment for all eternity, and corporately, as well as individually, enjoying Him forever.

### Ways to Approach This Study

Using an open Bible while you read this book is a necessity. The translation you use should be as close as possible, word for word, to the original Greek or Hebrew text. A prayer offered up requesting eyes to see and a mind to understand is most important. Finally, if you are destined for some area of leadership, or are presently in that position, allow yourselves a certain amount of patience to help you to gain some proficiency in the technique of symbolism.

Perhaps it is best to begin with the analogy of a fishing line that is all tangled in a giant snarl, or a fish net tangled up with knots. If you are a fisherman confronting this mess, it certainly is easier just to cut it all out with a knife and simply tie the ends of the unsnarled line together and go on fishing. However, you might be left with a very short line or a very small net. You might catch a few small fish close to the boat, but would that satisfy you when a large more desirable fish is swimming just a bit farther away? Do you want just a portion of the truth of God, or would you accept all that He has for you? When you attempt to work out a snarled knot, it leads to many more knots to work on. So it is with the beginning student who is attempting to learn the language of biblical symbolism. It is difficult to "sort out" the truth of one number, or symbol, as there is often so many other cross connections with other areas of symbolism close by. To make things more difficult, the same number can occasionally have a different meaning depending on how it is “framed” by the context of surrounding Scripture.

In many scriptural scenarios of the Bible that use symbolism, the full "picture" is difficult to see and accept unless much symbolism is understood. A portion here and there is not sufficient for clarity. Attempting to teach just one piece of symbolism will inevitably run into others that further confuse the issue. Small children learning to speak need time and patience: first, they speak individual words, and then come a couple of words together, and finally a sentence with a complete thought. Wasn’t a significant portion of your life required for you to develop the ability to express yourself correctly and, still, you occasionally struggle to find the right phrase? Even when you become very articulate, isn’t there still another one who must understand what you have said? So then there are two problems, your *expression* of the “truth” and another’s *hearing* of the “truth”. So often we are shown Jesus speaking to those who “have ears to hear.” He, the Holy Spirit, must give

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ears to hear truth as well as eyes to see it.

Please have patience! Many of those who criticize symbolism and an allegorical interpretation of the Word state that there must be a consistency portrayed throughout the Word and indeed they are correct. Only when enough symbolism is known can the Word be interpreted correctly. Otherwise, things do look as though they are inconsistent and that is also the case with literal interpretations as well. Some cases will be brought up that at first look inconsistent, and then as a more mature knowledge of symbolism is obtained, consistency does become evident. Isn't that true with the literal interpretation as well? Are we not called to give grace when a brother in the Lord is growing and learning? Do we spring forth perfect in doctrine and in the fruit of the Spirit, or do we make mistakes while we stumble our way through our Christian walk? A balance of Grace and Law is very difficult to find in the same individual. Personally I would prefer to err on the side of grace.

### A Work in Progress

The truths that are within the covers of this manuscript are submitted to my fellow Christians as one would submit to discipline. Be like the Bereans (Acts 17:10-11) and thoroughly study the purported truths this manuscript contains before accepting or rejecting what is herein. Lovingly correct my mistakes. Hold up my hands as I tire and weaken, for this work is continually progressing. The Lord created an incredibly complex masterpiece when He put together the sixty-six books of the Bible. Only together in unity and love do we win this war, and win it we shall but only by His grace!

I depend on the promise for you and for me, as you read and learn from this book, that is stated in Rom. 8:28: *“And we know that in all things God works for the good of those who love him, who have been called according to his purpose.”* Remember that this wonderful promise is contingent upon two criteria: 1) one can perceive another's love of their Lord by their obedience to His Word and 2) by their gentleness with which they touch His other children. Purpose takes a bit longer to ascertain in a believer's life because it is dependent upon many factors: age, calling, the season of one's life, and the expression of their love for their Lord. Giftedness, for whatever purpose the Lord calls one of his children, takes time to develop. This is not just in the area of knowledge and wisdom. It must also include the development of the whole person's character in order to fulfill the Lord's purpose with that life.

There is a price to be paid for truth, but our loving obedience to it (Him) is what will in part defeat our enemy (John 8:32, John 17:17, 2 Co 4:2, 2 Ti 2:15, 3 John 1:4). Separate the wheat from the chaff of what follows in this book. Grow strong and delight yourself in the Lord. Bon appetite!

## Chapter 2

### *Hidden Truths From Hidden Manna: Why Symbolism and Allegory?*

Before beginning the study of The Two, let me state here that in this book I attempt to show the reader that The Two Witnesses represent the prophetic priesthood (warrior apostles) that stand in battle during the first half of the tribulation week. The Two display total unity with our Lord and demonstrate this unity with a determination not to compromise Him even if it means death. We also look at why the Lord at first allows the development of a priesthood, which is not pleasing to Him, during the last age.

#### Rationale for Accepting this Study

Many of us, during our early years, attempted to interpret the entire Word literally. This renders us almost entirely ignorant of the hidden truths found in Daniel, Ezekiel, the lesser prophets, and the book of Revelation. The understanding of these truths is so very vital to the last Christian generation of this age. Considering that our Lord states His people perish for lack of knowledge (Ho 4:6), we should welcome His truth however He chooses to present it.

It seems that it is more important to the Lord what we become than what we actually do. What we become must be under His direct supervision, and during the becoming we do the works laid out for us (Eph. 2:10). The freedom “to become” occurs only in Christ. Does this mean we can do anything or become anything we wish? Up to a point. Paul states that all things are not beneficial, particularly sin (1Cor. 6:12). Yet we must remember the promise in RO 8:28: “*And we know that all things work together for good to those who love God, to those who are called according to His purpose.*” So if we stray, the Lord in His sovereignty has His way in using that poor decision, on our part, to teach us and transform us into His image. Through what we learn, it leads us to become and to do what He so desires. Please understand, this in no way infringes on our ability to make choices either good or evil. It simply places our Lord in charge of the final outcome. There are several verses that reveal His work in our lives. Psalm 138:8 states, “*The Lord will perfect that which concerns me; Your mercy, O Lord, endures forever; Do not forsake the works of Your hands*” NKJV) and PHP 1:6 says, “*Being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.*”(NIV). I am coming from a position that our Lord is sovereign in our lives and we are not. A little child may give his parents a lot of trouble but a set of good parents looks after and trains him up in the way he should go. If you choose to do a study on the growth and maturing of Peter, one of Christ’s apostles, I believe you would see a pattern that is still evident in many Christians’ growth patterns today. Our Lord is the perfect Father, and we become what He intends for each of us. I thank my Lord for that promise and for the peace and security it gives.

Remember an old prophet by the name of Jonah? He is called on by the Lord to go and speak to a sinful people in Nineveh. His response is, “No,” to the Lord! He runs off to Tarshish in an attempt to escape from the Lord’s command. Our Lord could simply select another individual to

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do this work, and that would be the end of the matter, but He is not be deterred. He selects Jonah for that ministry, and something in Jonah has to be changed. If you do your own study on Jonah, you will see that eventually Jonah becomes obedient to our Lord. Change is what our Lord desires in us. The Bride, whom He is working to restore and perfect, is to be without spot or wrinkle. She becomes faithful, loyal, and loves Him for who He is; she eventually comes to believe He is whom He says He is and that He will do what He says He will do.

All sixty-six books in the Bible point to one course of action and objective of our Lord. That goal is to produce a bride fit for the Son of God. This bride, whom He loves much, becomes “bone of His bone and flesh of His flesh” (Genesis 2:23). In other words she becomes very much like her Groom in all respects. However Christians are not called to be carbon copies of each other; they are called to become what the Lord determines for them so all may fit together and be built up into one body. Note that, in *ROM 12:4* (“*For as we have many members in one body, but all the members do not have the same function.*”), we see the Lord designates each of us to have different but complementary functions.

Now then, much of the evidence in this study is gathered from symbolic and allegorical interpretation. All of this knowledge, although hidden in the Word since the beginning, is revealed by God at the end of this age. Understand that the hidden truths are not new truths, but truths that have been there all the time. The Lord is opening His scrolls in these end times (*Dan. 12:4*; *Rev. 10:4*). Many of the types that are disclosed, the typological method of interpretation, illustrate hidden truths; they are not of themselves new truth. This knowledge is certainly available for all to read. Some Christians, due to various reasons, elect not to accept it or may not deem it important enough with which to bother. This type of evidence (symbolism and allegory) renders this study unacceptable to many, but for those to whom God gives “eyes to see,” a gold mine awaits. The truths that lie within the covers of this study are given entirely into the Lord’s hands and He directs them, in His own timing, to people who need this wisdom.

### Scriptural Evidence for Hidden Knowledge

Scripture openly gives in many places clues and types of the symbolism that it contains and then, of course, there are hidden truths (wisdom) that must be mined like gold (*Job 28:1-10*). This entails great sacrificial toil and considerable help from the Holy Spirit. Many Christians are happy to learn a few “one liners,” favorite Scriptures that have meaning for them. A few become familiar with whole books of the Bible, but very few begin seeing relationships among all sixty-six books. Many Bible teachers state that there is a scarlet thread throughout every book of the Bible. The Lord leaves his stamp of authenticity in each book.

Just one reason to know and use biblical symbolism is to see and to gain understanding of the purpose for “The Day of the Lord” in most of the books of Scripture. Eschatology is embedded somewhere in each book of the Bible and, cumulatively, the books contribute wisdom regarding the events that occur at the end of this age. This wisdom lends faith, safety, and empowerment to many readers. Since the time seems very short to develop that ability to see, this book is available to shorten the time necessary to develop that insight. A short list of Scriptures here shows some of the open clues and types given in Scripture to authenticate the use of allegory or

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typology. I leave it up to the reader to explore the depths of these Scriptures.

Hosea 12:10

I have also spoken by the prophets, and have multiplied visions; I have given **symbols** (*told parables NIV*) through the witness of the prophets."

Galatians 4:23-24

But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are **symbolic** (*may be taken figuratively NIV*). For these are the two covenants: the one from Mount Sinai, which gives birth to bondage, which is Hagar...

Hebrews 9:8-10

The Holy Spirit indicating this, that the way into the Holiest of all **was not yet made manifest** (*had not yet been disclosed NIV*) while the first tabernacle was still standing. **It was symbolic for the present time** (*an illustration for the present time NIV*) in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience-concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.

Romans 5:14

Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, **who is a type** (*who was a pattern NIV*) of Him who was to come.

1 Peter 3:20-21

...who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also **an antitype** (*and this water symbolizes NIV*), which now saves us---baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ,... (The number *eight* in this Scripture signifies that *sin has been openly confessed*, that is, *true repentance before Him has occurred*. It is this righteous act that results in cleansing by Him.)

Genesis 13:10

And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere (before the Lord destroyed Sodom and Gomorrah) **like the garden of the Lord, like the land of Egypt as you go toward Zoar.**

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Exodus 15:10 & 12

**You blew with Your wind**, the sea covered them; **they sank like lead** in the mighty waters.  
15:12 You stretched out Your right hand; the earth swallowed them.

Isaiah 8:18

ISA 8:18 Here am I and the children whom the Lord has given me! **We are for signs and wonders** (NIV **signs & symbols**) in Israel from the Lord of hosts, who dwells in Mount Zion.

Zechariah 3:8

**ZEC 3:8** Hear, O Joshua, the high priest, You and your companions who sit before you, for **they are a wondrous sign**; (NIV **who are men symbolic of things to come**) for behold, I am bringing forth My Servant the **BRANCH**.

### Reasons for the Lord Hiding Certain Truths

During this study the technique of how to mine the Word for the hidden truths is as important as the study of symbolism itself, possibly more. It is sort of like that old axiom: give a man a fish and he will eat one day, teach him to fish and he will eat for the rest of his life. The proper study procedures (finding the keys for the locks) are treated in detail in a later chapter.

Why would our Lord hide certain truths in His Word even from some of his saints? Let's look at some Scripture from the Gospel of Matthew. Many of the other gospels back up these Scriptures, particularly those in Mark. In the following Scriptures Jesus thanks the Father that He has hidden things from the socially well-promoted people and given these same truths to babes. How interesting! Now why would He do that?

MT 11:25 At that time Jesus answered and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes.

MT 11:26 "Even so, Father, for so it seemed good in Your sight.

MT 11:27 "All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.

In MT 11:26, Jesus mentions that the decision to hide these truths was good in our Lord's sight. We must accept if our Lord ascertains it as *good*, then it is good even if we do not know why or even agree with it. In MT 11:27 Jesus states that not all know the Father but if He (Jesus) wills it, the Father reveals Him to the individual. Remember the discussion between Philip and Jesus?

JOH 14:8 Philip said to Him, "Lord, show us the Father, and it is sufficient for us."

JOH 14:9 Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip?"

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He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?

This is a very poignant set of Scriptures. Jesus' apostles are asking for something that has already been done for them. The connection between the Father and the Son being one is not present in their minds. Jesus reveals the Father to them, and they miss the point. He has to point it out directly to them giving them "eyes to see."

### Understanding for Those Who Are Called to See

Below is another reason why some Scriptures are hidden. Let us look further into MT 13:10-15.

MT 13:10 And the disciples came and said to Him, "Why do You speak to them in **parables**?"

MT 13:11 He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.

MT 13:12 "For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him.

MT 13:13 "Therefore I speak to them in **parables**, because seeing they do not see, and hearing they do not hear, nor do they understand.

MT 13:14 "And in them the prophecy of Isaiah is fulfilled, which says: 'Hearing you will hear and shall not understand, and seeing you will see and not perceive;

MT 13:15 For the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with their eyes and hear with their ears, Lest they should understand with their hearts **and turn, So that I should heal them.**'

MT 13:16 "But blessed are your eyes for they see, and your ears for they hear;

In the above verses, we have the disciples asking why the Lord speaks in parables to others and in particular to the Pharisees and Sadducees. Jesus answers that He selects the disciples to know the mysteries but that the others are not selected to know. And, further, Jesus points out that they are incapable of hearing and seeing without help. We also see something akin to this in 2 CO 4:3 "*But even if our gospel is veiled, it is veiled to those who are perishing.*" Paul expounds that those who cannot see are those who are perishing. Apparently our Lord, in ways He chooses, must reveal spiritual truths. Jesus makes a very clear point that if they were given the ability to hear and see, they would turn to Him, and they would be healed. In JOH 5:25 Jesus states: "*Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who **hear will live.***" Jesus connects hearing and understanding with being given life. Conversely in JOH 8:47, Jesus speaking to the Jews states: "*He who is of God hears God's words; therefore you do not hear, because you are not of God.*"

## An Understanding of the Word for Spiritual Fruit Production

It seems that the ability to hear or not to hear is not our choice, but it is entirely the will of the Lord. (I suppose this could bring up a very old controversy regarding free will. I am not going to prove or disprove this point but would refer you to an excellent study of our Lord's Sovereignty, in this area, by Arthur Pink titled *The Sovereignty of God*.) Jesus ends by telling his disciples that they are blessed because they have been chosen to have the ability to hear and see mysteries. It follows then that they would be healed. This concept, of course, tends toward the doctrine of *election*, with which some portions of the body of Christ today have a great problem understanding. What is important here is what you believe and are willing to believe because in Matthew 13:23 (*"But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty."*) there is a connection between a proper understanding of the Word and the bearing of spiritual fruit. There are other things that also affect its production as well. It is extremely important to our Lord that we bear much fruit. Technically it is His fruit produced through us that furthers His will. Hidden truth revealed at the proper time humbles the person who receives it, authenticates His Word, deepens the person's faith, and makes wisdom available. All of these characteristics lead to fruit production.

Some other reasons why the Lord uses symbolism and allegory are: keeping truths hidden until the proper time, building faith, authenticating His Word, and preventing those who are not to be healed from hearing and seeing. Note below that it states that Jesus speaks in parables to the multitudes and in parables only.

MT 13:34 All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them,

MT 13:35 that it might be fulfilled, which was spoken by the prophet, saying: "I will open My mouth in parables; I will utter things kept secret from the foundation of the world."

He speaks truths that are kept hidden for a long time. However all who listen to the parables still do not hear and understand. The understanding comes only to those people whom Jesus chooses to reveal those mysteries. When the disciples come to him in private, he explains the parables to them. We see this in Luke 24:45: *"And He opened their understanding, that they might comprehend the Scriptures."* It is still true today that, even among Christians, there are mysteries that are revealed only to the ones who are called to require this knowledge. There are three disciples among the twelve who were quite close to Jesus and one of them, John, was very close. Scholars support the idea that John wrote the book of Revelation, and it is a revelation of our Christ and much of the end days' happenings. Without the use of symbolism, much of that book cannot be properly understood and it follows that those who do see have been given those eyes to see. Eschatology, which is the study of the events at the end of this age, is a very popular subject today with more books written on this topic than I would care to mention, much less read. Few of the writers properly use symbolism; consequently, there is a significant amount of Christian literature today on this topic that has missed the mark, to put it politely.

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When Jesus finishes explaining the parables about which the disciples ask Him, He asks them if they understand his explanation. They respond that they do in Mt 13:51. Take note of the Scripture immediately following.

MT 13:51 Jesus said to them, "Have you understood all these things?" They said to Him, "Yes, Lord."

MT 13:52 Then He said to them, "Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things **new and old.**"

Now that they are given truths directly from our Lord, Jesus explains that each of them, at the proper time, is expected when teaching to bring out these same truths (treasures). He categorizes them as new and old.

### Eschatology – The First Miracle, an Example of a Hidden Truth

At the end of the Book of Daniel our Lord states that the vision given to Daniel is for the time of the end, and that it is sealed up until it is needed (Dan 12:9). Daniel perhaps does not quite know what is shown to him. But today the Holy Spirit is opening that book and bringing out truths from it for the first time even though the truths have been there all of the time. He is giving certain individuals eyes to see and ears to hear. It is now time for those teachers, who are anointed to serve, to understand the truths and to disseminate them to the proper recipients.

Let's begin this journey by looking at one set of Scriptures from a symbolic standpoint. This Scripture involves the first miracle that Jesus does.

JOH 2:6 Now there were set there six water pots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.

JOH 2:7 Jesus said to them, "Fill the water pots with water." And they filled them up to the brim.

JOH 2:8 And He said to them, "Draw some out now, and take it to the master of the feast." And they took it.

JOH 2:9 When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.

JOH 2:10 And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!"

Consider this symbolic interpretation: the number *six* can designate *the sixth day of the Lord's creation of his spiritual bride* because one day equals a thousand years in the Lord's sight (2 Peter 3:8). It also can signify *a time of great iniquity or uncleanness*. Water pots are used in Jesus' time for washing or cleansing and so is our Lord's Word today used for cleansing. There is a wedding going on and much wine has already been drunk. The time represented is at the end of the sixth day (now) and

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the best wine (knowledge of the last great move of God) is now about to be served. The master of the banquet is symbolically the Father, and Jesus (the Bridegroom) is presenting Him with the end days' events and truths with which the Holy Spirit fills that generation. The Father highly commends the type of wine to be served at the end.

Reader, I believe this study contains some of that "good wine." The NIV states it to be the best or choice wine (John 2:10). Evaluate the new wine that is served in the pages to come, and possibly you may find me to be one of those servants who have drawn up the water to fill the stone pots. And for you, oh sleepy stone pot, may the best wine that is saved till last bring about in you a change desired by our Lord. May it give you great energy and joy. You are to be poured out at the proper time, and I assure you that "the best wine" has a mighty maturing affect! Your time is not wasted in study as our Lord states that His Word never goes forth void but accomplishes what He so desires (Isa. 55:11).

Before we delve into the study of "The Two" (the end days' apostles), let's look at a bride whom our Lord had to divorce. In her was nothing a man would want in a wife. Let's look at the anti-type of the Bride as seen in chapter three.

## Chapter 3

### *The Pretenders A “Chosen” People – The Hebrew Bride*

During the last age, when the Law rules, our Lord gives beautiful truths to a people, the Hebrews, He calls to be His own. However He does not give his Holy Spirit to most of them. A few He directs through His Spirit to do great things, but the vast majority attempt in vain to please Him. He has a reason for doing this. He knows Israel is not able to please Him, but He certainly allows them a considerable amount of time to try. The entire heavenly host looks on as a depraved nation attempts in vain to love & please a holy God.

#### The Law Compromised to Please the Laity (Woman)

This chapter looks at what displeases our Lord in the initial attempt by a spiritually dead people to become a pleasing bride for our Lord. Israel behaves much like Adam and Eve during much of the last age. For now, let's consider Adam as a type of the Aaronic priesthood with its Levitical helpers of that day and Eve as the laity who is supposed to follow and support that priesthood. Understand that frequently the laity strongly influences the priesthood if the priesthood is weak and disobedient to their Lord. In many cases the priesthood, during the age when the law rules, compromises our Lord's will so as to please the laity for the purpose of maintaining its own position.

Is there a compromise of our Lord's will happening today in the church? Is the Kingdom of God a democracy where leaders are elected and directed by the desires of the majority? Is this scriptural? Leaders must be strong enough to stand and to not compromise the Word. Still, they need not be legalistic to the point of condemning, but they should be able to show mercy, compassion, and love for our Lord's children.

#### Two Trees in the Garden

In the earlier days, compromising the law is a real problem for the Hebrew leadership (priesthood). To better understand the central problem that Israel has, we must begin in Genesis with the two trees in the garden.

GE 2:9 And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.

(There is a detailed study of the Tree of Life and the Tree of Good and Evil written by Rick

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Joyner entitled, *There Were Two Trees in the Garden*.<sup>31</sup> I highly recommend it for background reading for this study.)

Did you notice our Lord makes all of the trees in His garden pleasant to look at as well as having fruit that is good for food? From a detailed study of the trees found in the Bible, this author has discovered that most trees represent some type of person or some type of corporate identity. The locations of the trees in the garden are important, and the two mentioned above are at its very center. The tree of life is thought to be our Lord Jesus who gives grace. Because we are grafted into this tree, we also have a part in it as his body. Our Lord's garden, although not complete, exists today; his river of life flows through the middle of it watering all of us who belong to him giving us everlasting life. The tree of the knowledge of good and evil could, and probably should, be viewed as the Law. The Law, when misused, as it was during much of the last age by the spiritual leaders of Israel, brought accusation, condemnation, and death.

Christ also utilizes the law, but He does not use it to kill, accuse, and condemn but only to cleanse. The tree of the knowledge of good and evil (the law), from which Adam and Eve in rebellion choose to eat, enables them to recognize their nakedness (sin). The law is necessary and does show us our sin. When under the direction of the Holy Spirit, it fosters an attitude of repentance. When a repentant heart develops, we are given access to the results of our Lord's act of mercy on the cross. The law acts like a mirror and does a good job of revealing sin; it gives us wisdom to know what is good and what is evil (Rom 7:7). A Christian wears a covering of blood (grace) that is provided by our Savior. It is an acceptable covering and provides us with time to walk with our Lord and to grow with His help, that is, "*to work out our salvation with fear and trembling*" (Phil 2:12). Although we are not under the Covenant of the Law, we do, by the grace given us, slowly come to some degree of compliance with it.

### The Fig Tree

The covering of fig leaves that Adam and Eve sew and with which they cover themselves is symbolic of works of the flesh, not the works ordained for them by our Lord (Eph 2:10). The apostate nation of Israel symbolically is the fig tree of Scripture. The canopy of fig leaves (that which covers) on that tree represents works, good deeds, and a partial obedience to the law --- all precisely that with which the Hebrews attempt to cover their uncleanness in the power of their own flesh and their own depraved spirits. In the process, they pervert what is good, and their spiritual leaders assume the position of God that should be uniquely our Lord's. The serpent (the tempter) may have known that Adam and Eve, like Israel without the Lord's Holy Spirit, are never able to satisfy the Law. Within each of us is a depraved fallen spirit that, without our Lord's help, always chooses evil. Only in Christ is there freedom to choose what is pleasing to our Lord. This is the freedom we have in Christ. *This life, your life, is the time period given by the Lord to destroy that which is fallen within you and transform you into the image of Christ.*

### The Tares

Several areas in the Scriptures talk about our Lord pulling trees up by the roots --- those that He does not plant and those that cannot produce fruit (both types of trees probably represent those planted by the enemy). Some of these consider themselves Christians and attend church, but in reality they are the tares sown by the enemy. These tares are bundled up at the end of the age by angels and thrown into the fire. While they are here our Lord uses them to refine and test those who are truly His people.

MT 15:13 But He answered and said, "Every plant which My heavenly Father has not planted will be uprooted.

There are Scriptures that show how these trees of our enemy are bundled and thrown into the fire in the end days (Mt 7:19, Mt 13:30-40, Rev 14:9-10).

JUDE 19 These are sensual persons, who cause divisions, not having the Spirit.

In the above Scripture the statement is made that these sensual (worldly) persons do not have the Spirit! Remember they do have a spirit that is under the dominion of the enemy. They do not belong to Christ and yet they attend and fellowship with the Saints. How like so many today! Read Jude 4-19 and consider how many of these lost people are in the church today, some as leaders. The Scripture below describes those who certainly sound like tares.

JUDE 12 These are spots in your love feasts, while they feast with you without fear, serving only themselves. They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots.

### Indwelling by the Serpent

Our Lord enables those who belong to Him to bear good fruit (Mt 7:17) in season, of course. All of us have our winter seasons when our leaves are blown away and we look like an outsider (like Peter when he disowned his Lord three times). The unproductive trees in Jude 12 are referred to as twice dead. An unregenerate man is a dead man even though his body lives. When the dead spirit is judged and thrown into the fire it technically dies again. These are the tares that are sown by the enemy and are found in every church today - many in very high positions of authority. Any man not born of the Spirit is essentially a dead man.

Almost all of the Hebrews of the Old Testament are not born of the Spirit of our God. They eat of the law, die, and judge others with the law as spiritually dead men. They accuse and condemn without mercy. They behave like Satan, and considering they are under his control until our Lord steps in for some, their actions come as no surprise. The priesthood at the end of the last age, indwelt with the serpent, becomes a perfect type of the perverted tree of good and evil, or the fig tree that Jesus curses because it bears no fruit. We would be exactly the same without our Lord's

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intervention. Apparently, during the last age, it was necessary to allow this perverted tree of good and evil the chance to make it on its own. Even with our Lord's tremendous patience and with the warnings he gives them, this tree could not in its own strength measure up. All creation viewed the attempt and learned that without the Lord's help it was impossible to please a holy God.

### The Number Twelve and Ishmael

Throughout much of the rest of this chapter we look at some common numbers and short types from Scripture. This necessitates the reader going on the Internet and doing some in-depth studies to prove some of the statements I make in much of the rest of this chapter and throughout the book. Look up the web site and seek the appropriate study or proof. To include all proofs within this book would necessitate this book being far too lengthy.

We now take a very short look at the number *twelve*, which is often associated with Israel and with the modern day church. Study of this number helps the reader see what relevance it has in preparing us for the study of The Two. Twelve is often associated with improving the Lord's bride, so it is very surprising to see it associated with an enemy who is not aligned with those of the promise.

Among many other associations, the number twelve is connected with Ishmael. Ishmael and his sons can represent the Arab (Islamic) peoples (those not of the promise). Because they are having an incredible influence on events all over the world in these end days and will in the future have a significant effect on Christians, both Messianic Jews and Gentiles, they achieve our Lord's desired effect in the final refining and testing of his bride at the end of this age. Our Lord is sovereign over everyone and He uses everyone to promote His ends. He uses some to wound and some to bind up. The Islamic peoples are used primarily to wound or to show the weaknesses and strengths of the end days' true church.

GE 17:20 "And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget **twelve** princes, and I will make him a great nation.

Today the Arab nations, combined, encompass an area nearly the size of the United States and control much of the world's oil supply. They are blessed with oil. It's possible that the peoples of Ishmael are symbolized by the clay that is associated with iron in the feet of the great statue that Nebuchadnezzar sees in his dream in Daniel 2:33. Ishmael is called a wild man in Scripture (GE 16:12). Today you are seeing that character trait being manifested in his descendents. In the near future you will see Islam making up the greatest portion of the end days fire (Magog) that helps purify the bride and punish that portion of Israel who denied her Lord so often in the past.

## Transliteration Vs Direct Translation

In the NIV translation of the Bible, in the passage below, a disciple states that eight months' wages might suffice to feed the crowd that Jesus asks them to feed. Understand that many versions of the Bible today are transliterated and not translated word for word. In the NKJ version below the amount needed to feed the crowd is listed as worth two hundred denarii. Looking back at the original Greek the number is definitely two hundred. In this case the number *eight*, from the NIV, is meaningless and cannot be used to see deeper into the Word with symbolism to find truth.

In some translations many of the measurements that are stated are translated into a system other than that of the ancient Hebrews and, consequently, could greatly mislead the student of the Word attempting to use symbolism. Going back to the Hebrew or Greek is the only way to make sense out of the symbolism of biblical numerics. Many of the latest translations of the Bible are not helpful for the work we are attempting.

Please read through the first feeding that our Lord gave below:

MR 6:37 But He answered and said to them, "You give them something to eat." And they said to Him, "Shall we go and buy two hundred denarii worth of bread and give them something to eat?"

MR 6:38 But He said to them, "How many loaves do you have? Go and see." And when they found out they said, "Five, and two fish."

MR 6:39 Then He commanded them to make them all sit down in groups on the green grass.

MR 6:40 So they sat down in ranks, in hundreds and in fifties.

MR 6:41 And when He had taken the five loaves and the two fish, He looked up to heaven, blessed and broke the loaves, and gave them to His disciples to set before them; and the two fish He divided among them all.

MR 6:42 So they all ate and were filled.

MR 6:43 And they took up twelve baskets full of fragments and of the fish.

From a previous study, when *five* is linked with *two* in Scripture the combination signifies that *grace is being given to cover sin*. *Five* by itself identifies uncleanness or sin. A multiple of five by ten, a hundred, or a thousand have different meanings that all point back to the ordinal number five. (See Appendix)

In all four gospels we see Jesus feeding five thousand men. To see this listed in each gospel marks it to be a very important source of truth, something to be thoroughly studied. Many numbers are associated with this feeding and each has a story to tell if you have "eyes to see and ears to hear." So Jesus faces a large multitude of Hebrews whom the Father designates He feed. He has the people sit down in that area, and as evidenced from the use of the numbers, five and two, prepares to offer them grace. He first tells His disciples to feed the crowd. It is extremely important that *two hundred* is used to quantify the amount that it would take to satisfy them. In this case the disciples, soon to become Apostles, parcel out the food. In their not too distant future, after our Lord ascends to heaven and the Holy Spirit is given, the Apostles are the ones who feed and intercede for the new church. *Two hundred* designates *those who intercede for mercy and who feed the flock*.

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In a similar manner, *twelve* is associated with *someone being given authority to implement God's will in regard to improving (instilling righteousness to) His bride*. The interesting thing is that, in the narrative of the feeding, twelve baskets of food are left over. The number *twelve* in Scripture signifies that *the Lord is preparing a people to be given authority to accomplish His ends in regard to the work on His bride*. And, indeed, in the early days the unregenerate Hebrew portion of the bride is given authority. In fact, most of the keys (symbolically derived) for unlocking Scripture, in gaining a clearer picture of the end of this age, are found in the Hebrew Old Testament. The Christian church works with that same authority now. The bride of grace accepts only a small portion of the Jews at the beginning of this age and then a veil is placed over the eyes of the Jewish people "*until the times of the Gentiles was fulfilled*" (Luke 21:24). The twelve baskets left over are proven sufficient throughout this entire age to save untold numbers of Gentiles and enables them to help others to grow and mature. Now near the end of this age there is still sufficient food left from those original twelve baskets to feed many of the Hebrews so as to bring them (a chosen remnant) into the Kingdom of God. A portion of this Hebrew remnant, it is felt by this author, is now being prepared to receive a significant amount of authority.

There are five loaves and two fish used to feed the multitude and Jesus gives them to the disciples. Jesus is associated with the number *five* and the disciples are associated with the two fish. The disciples do the feeding. These two fish have a great deal to do with the identity of The Two. If you understand that the loaves of bread represent the body of Christ broken for all of us, then you can easily ascertain that the primary job the disciples are being trained for at that time is to give the news of the gospel to a dying world!

### Other Uses of Symbolism

A little later on, after the healing of a Canaanite (a Gentile) woman's daughter and following her worship of Him, Jesus again presides over a second massive feeding. Let's look at the symbolism of a different set of numbers for a picture that is different from that above.

MT 15:34 Jesus said to them, "How many loaves do you have?" And they said, "Seven, and a few little fish."

MT 15:35 So He commanded the multitude to sit down on the ground.

MT 15:36 And He took the seven loaves and the fish and gave thanks, broke them and gave them to His disciples; and the disciples gave to the multitude.

MT 15:37 So they all ate and were filled, and they took up seven large baskets full of the fragments that were left.

MT 15:38 Now those who ate were four thousand men, besides women and children.

The number seven dominates this feeding. Probably this refers to the time of the completion of things at the end of this age, a time of finishing a work. Seven can denote a time when payment is fully completed to procure something. The book of Revelation contains numerous sevens and is sometimes called the book of sevens. It is quite possible that the feeding in the Scriptures above

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represents the great end days pouring out of the Spirit (fall rains) that results in multitudes being brought into the Lord's kingdom. This results in the saving of countless millions during the tribulation week just before His return.

The number *four* quite often signifies *people of the world as drawn from the four points of the compass* (worldly people). It also often designates Israel, particularly as illustrated by the way she camps in the wilderness in a large square with the twelve tribes arranged three to each of the four sides. At the time of the end Israelites draw back from the four compass points and go to Israel. If the number *four thousand* is looked at in Scripture, more often than not it is associated with Israel in the context of warfare, protection, praise, and feeding. Could this great feeding above represent our Lord finally making provision to receive the remnant of the Jews at the end of the age? He does state that this group of people has been with him three days (Mat 15:32). (This would agree with the results derived in a later chapter, which indicate that the remnant of the Jews is called into the Kingdom somewhere from the morning of the second day until perhaps the midpoint of the tribulation week.) Take notice that seven baskets of bread are picked up! This gives us two *sevens* in this story. Two *sevens* denote a *total completion of payment* (14) for The Two our Lord chooses to be close to him. The fact that Jesus has just healed a Gentile's daughter might give credence to the above interpretation since the fullness for the remnant of the Jews does not arrive until the times of the Gentiles are fulfilled!

### Early Types for Two But Not Necessarily The Two

To examine another facet of the number *twelve*, related to *two*, let's continue. Note in the Scripture below that the number *six* is used. Actually two *sixes* are portrayed that when added together equals *twelve*. *Six* always denotes *a people or a person who is depraved or filled with iniquity*. Depravity increases as the end of this age approaches. Most Christians know the familiar association of the number 666 with the beast. It is a number associated with Godless but necessary men. Again the meanings of *sixty* and *six hundred* both point back to *six*. *Six hundred* is representative of *those who are enforcers of the Law, those who hold captive*. These individuals generally have negative connotations linked to them in Scripture. But our Lord is a Lord of forgiveness and He takes men and cleanses many of them and uses them for good.

In Leviticus 24:6 we see the two rows of bread, six in a row, placed on a pure gold table. God has used Israel, though often sinful and disobedient without the Holy Spirit, to write the Old Testament from which deep truths can be obtained, many of which must be used to interpret the book of Revelation if you would have eyes to see. We eat of this "bread," the Word of God, and are washed, strengthened, and empowered. The *gold* symbolizes righteousness and extreme cleanness. *Gold* is often associated with our Lord and what He does. Our Lord is taking something unclean and selfish, the two *sixes*, and is bringing about good clean life giving bread with it. He is very adept at restoring and often we see this relationship with the number *six* and *gold* throughout Scripture. Finally note that there are two rows! Separate, each is six (iniquity) and is without God; together with Him there are *twelve*, an empowerment to do His good and perfect will! Let's just say that we

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now are enabled through Him to do the good works He lays out for each of His children to accomplish what enhances the living Temple of our God. Finally, let's not forget *two* symbolizes *grace is being given!*

LE 24:6 "You shall set them in two rows, six in a row, on the pure gold table before the Lord.

Now then, let's look at the next set of Scriptures in Deuteronomy written about two mountains. From some Old Testament Scriptures we hear Israel claiming that she can do what the Lord asks her to do, an impossibility considering this is before He gave His Spirit. We do know that in this age "I can do all things through Christ who strengthens me" (Php 4:13). This should fill us with compassion for those who attempt obedience on their own because we have such great difficulty until the Spirit enables us to comply.

DE 27:4 "Therefore it shall be, when you have crossed over the Jordan, that on Mount Ebal you shall set up these stones, which I command you today, and you shall whitewash them with lime.

DE 27:12 "These shall stand on Mount Gerizim to bless the people, when you have crossed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin;

DE 27:13 "and these shall stand on Mount Ebal to curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

Mount *Gerizim* stands for cutters, or *those who would cut away*. It is a place of Grace. Each of us as Christians must endure a period in the desert while the Lord refines us and cuts away the old man of sin. *Mount Ebal* means the *ancient heaps* or *hills*. It is thought to be a form of the law that without the blood of Christ certainly allows us to be judged and cursed. The altar the Hebrews built is shown to be upon Mount Ebal, and so it should be because the Hebrews chose to use the law without mercy or compassion. In so doing they defile and use it for their own purposes.

*Stones* in Scripture can also represent *people* and our Lord commands they be whitewashed. The Hebrew people in the last age, even though they undergo all kinds of refinement, never change. Inside, like the fieldstones that are whitewashed, they remain the same, sinful stubborn people always in rebellion to the Lord. It would take a new age of grace (the one we live in under the New Covenant) with our Lord's Holy Spirit to create fiery stones, all who would call on His name, to be white and clean all the way through. He wants us to have circumcised hearts!

But please note there are two *sixes* again equaling *twelve*. An early clue, pointing to The Two (that we will be studying later), is here. There are two corporate groups of people who serve the Lord, each for a different purpose and each authorized to do so by our Lord. Separately, they are unclean, but together they equal *twelve*. This indicates what our Lord does with them. They promote our Lord's design of His chosen bride.

During the last age our Lord gives a people a written law, or code to live by, along with prophets (springs of water), whom His Spirit works through, to guide them and give them clear directions. Nevertheless they are unable to comply in becoming obedient as a people. Remember

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that all heaven is watching this spectacle and learning from it. Our Lord is a loving God and He does nothing that is not perfect or without purpose. Perhaps He desires to show the entire heavenly host that without His Spirit helping us to become righteous, there is no way that our own fallen depraved spirits can comply with His desires. It is an object lesson of great value for anyone watching because it proves to all, who belong to our Lord, His perfect patience and justice. In the next chapter we look at Hebrews from the perspective of a bridegroom looking at his betrothed.

## Chapter 4

### *The Head and the Harlot*

#### An Adulterous Woman

Many times in Scripture our Lord uses the analogy of the church as his bride, or body. Even in the Old Testament, quite often the Hebrew people are given a corporate female identity. In the case with Israel, our Lord quite often describes her as being an adulterous woman. During this study please consider, if you are married, what it is like to have a partner having all the negative qualities mentioned in this chapter that are attributed to the early Hebrew betrothed “bride.” In Scripture our Lord quite often gives a masculine identity to leaders (Mt. 9:15) in his kingdom and a feminine identity to those of the laity (Mt. 25:1, Rev. 21:2). He consistently describes Himself with the male gender and very often the entire church with the feminine gender. Only in Proverbs is one of His attributes described with feminine characteristics (Prov. 1:20, 2:14, 2:18).

#### The Control of Satan Versus the Influence of the Holy Spirit

Before looking at “The Two,” who are actually the antithesis of the top Hebrew priesthood, we explore some of the facets of Israel that displeases our Lord so much. The interchange between the Hebrew priesthood and Jesus gives us significant insight into identifying what our Lord does not like in those who call themselves his leaders (then or now). There is an extreme contrast between the old iniquity-filled priesthood at the end of the last age and the new warrior-prophetic priesthood (the eleven, Paul, and others) at the beginning of this age. There is only one thing that seems to make a difference, and that is the control of the Holy Spirit within the corporate laity and the top leadership. At the end of the last age, the serpent (Satan) is in full control of the majority of the Levitical priesthood. After Jesus ascends and sends His Holy Spirit back, what a change occurs in the eleven who are left and others who call on His name! Please understand that this book may be written for a future generation of leaders who may well be in the world at this time. That makes it important to know the mistakes that are made during the last age as well as in this age!

Many Christians prefer to be pleasing in their Lord’s sight and offer up clean hands that He can utilize for His glory. This cleansing they cannot do by themselves however; the Lord must do it for them. Heartfelt prayers toward the fulfillment of that goal (sanctification) should be an honest request from a humble and contrite spirit. This request our Lord is always pleased to answer. Many Christians parade proudly about today claiming to be “filled” with the Spirit. Yet after a prolonged examination of their spiritual fruit, very little fruit can be discerned. What is observed is a life displaying a total compromise with the world and a rebellion against God. Does He not say in AC 5:32 *"And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him"*? This Scripture implies that His Spirit is given to those who obey Him, does it not? If

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this is so, then those people living lives of debauchery and showing no fruit of the Spirit shouldn't make the prideful claim that displays such hypocrisy.

### Following the Law Versus a Personal Relationship With the Lord

Our Lord tells us in the Gospels that we cannot serve both money and God. Jesus expresses divine anger at placing the acquisition of money for selfish use over true prayer (Mt 21:12-14). During the last age the temple was made of stone, today it is made of flesh indwelt by the Spirit, and that makes all the difference. The entire true church houses His Holy Spirit and is often referred to in Scripture as his body or his bride; this doesn't include the tares. Baby Christians, who give the corporate church today such a bad image, have a deposit of the Spirit but have not been brought to the level of obedience as yet to receive the anointing for service. Picture a small shot glass filled to overflowing with water as an analogy for a baby Christian. A large wine goblet filled to overflowing with new sparkling wine is an image of a mature Christian about ready to be poured out for a display of the Lord's glory. We need to reflect on the need for renewing our minds resulting in a spiritual walk displaying cleanness, particularly if we are in positions of authority in the church. Is our prayer life pleasing to our Lord? Do we have mercy, compassion, and the desire to set captives free?

We live in an age of grace; that means we do not have to conform immediately to the law. Many Protestants today say we do not have to conform at all to the law! If you would accept the true Law as being the perfect will of our Lord and husband, then why would we not wish to be conformed to it out of Love for Him and gratitude for what He has done for us (albeit knowing we can never completely satisfy it)? Jesus says that not one bit of the law is nullified. I believe we are given a way to grow toward obedience. We can refute every accusation of the law while standing under the blood, but this does not mean we should not choose to listen to see if there is truth in those accusations; if there is, then we need to repent and ask for help to become like our Lord. Does He not command, "*Be Holy as I am Holy*" (1 Pe 1:16)? It is interesting that one of the first things a young Christian is asked to do in many of today's denominations is to "conform to the law" in regards to the tithe before he or she displays any of the first fruits of the Spirit. He is told to serve in many different ways so that he might be blessed, in other words give to get back. Shouldn't the motive be to give in love and gratitude for what has been done for him? Shouldn't the motive be to come into a more personal relationship with the Lord? Note the words of Jesus below:

MT 21:12 Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.

MT 21:13 And He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.' "

Thieves, our Lord states, do not enter the Kingdom of Heaven (1 Cor. 6:10). In Isa. 1:23 our Lord places thieves in the same category as those who take bribes, those who do not defend the fatherless, and those who have no concern for widows. Again in Luke 10:30 He identifies a thief as

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one who takes clothing, wounds others, and causes death. Today in many Christian denominations there are people in high positions who are wreaking havoc among the sheep. We observe that at the end of the last age as well as this one the level of depravity, or iniquity, particularly among those who rule among the nations as well as within the church, is allowed to increase.

At the end of this age we will see a significant increase in deception, depravity, and iniquity even among those who are supposed to feed and protect the flock. Tares who are in the church with the wheat will grow strong and will take positions of authority lording it over the true bride for a while. Even today the leadership of many large Christian denominations are approving and promoting significant apostasy.

### Headship, or Credit Desired and Taken by the “Woman”

In Rev. 13:1 we are shown a beast that comes up out of the sea. From a study of *sea*, the sea appears to represent *all those of our world who do not belong to Christ*; this great “sea” has at its head Satan, the great leviathan, as described in Job. This corporate individual contains people of the world and they are pawns for Satan. However in Rev. 13:11 we see a second beast coming up out of the earth. The *earth* in many cases is the antithesis of the sea and may refer to *those who call themselves Christians* (echoing the forming of Adam from the earth)! In going back to Rev. 13:11-18 we see that this individual, the second beast, masquerades as a lamb with two horns; he looks like a gentle individual who has power (horns), but in reality he acts like the great dragon (Satan). This corporate entity has a religious background and appears to be very gentle but in reality is a deceiver. He is quite adept at deceiving those of the “earth,” that is, those of the false church, but remember in all of this that our Lord is in control. All the testing described in Revelation is to separate the wheat from the chaff (tares). Our Lord loses not one who belongs to Him (John 10:27-29). Many who say they are Christians today are deceived.

In the parable of the vineyard below, when Jesus speaks against the Pharisees, He points out their failings. The vinedressers are the Pharisees and they want the entire inheritance that actually belongs to our Christ and to His true bride. Consider all of the things that you are thankful for as well as the depth of your particular spiritual worship. Would you care to give credit for all of it to the clergy or to Christ?

Indeed the priesthood of the previous age wanted all that should have properly been attributed to our Christ, given to them. What kind of a spouse would that make for you? One who wanted all the credit and glory that was due you. One who was envious of the husband/wife and actually competed with him/her not expressing any joy when he/she succeeded in doing great things. (When I write “great things” I refer not to the works done for self-gratification or self edification, which indeed may look great, but to the works ordained by God and under His direction.)

MT 21:38 "But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.'

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MT 21:41 They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons."

The first vinedressers mentioned above are the leadership of the religious Jews of the last age. In Mt. 21:41 Jesus states what He will do to those who usurp His unique position. Destruction is prescribed for them and a giving of the vineyard to another group (the true church) who recognizes and points to Him for His glory and His work. He gains the respect and proper recognition for His all-encompassing part in the fruit production of the vineyard (true church). A Scripture in Song of Songs points to the proper attitude that a loving wife should have for her husband. Please understand that this refers to male and female Christians, as we are all part of the bride.

Song of Songs 8:12 My own vineyard is before me. You, O Solomon, may have a thousand, And those who tend its fruit two hundred.

In the above Scripture the beloved of Solomon (Solomon being a type of our Lord Jesus ruling and reigning and his beloved being a very mature believer) is willing to give credit where it is due. There is nothing in any of us that deserves recognition for the spiritual works we perform. What we have of value, even the good works laid out for each of us, cannot be done without our Lord. So then it is right for the Shulamite (thought to be a group of very mature servant leader Christians of the future) to recognize that and give the glory to Him for the ability He gave to her. Did you notice that the one thousand and the two hundred add up to twelve hundred? Yes, the authority and ability to bear fruit in the vineyard (the church) that the Lord gives her she freely attributes to Him and others. She knows that she belongs to Him and that everything she has and is comes from him. This understanding she has denotes humility. There will be much more about the Shulamite later in the study of The Two (see chapter 14).

## Hypocrisy and Pride Connected With Leadership Compromise

We see many negative attributes of the Levitical priesthood described in the Scriptures below as well as the woes that follow them. Jesus enumerates all of these attributes and woes.

MT 23:2 ...saying: "The scribes and the Pharisees sit in Moses' seat.

MT 23:3 "Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do.

MT 23:4 "For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

MT 23:5 "But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments.

MT 23:6 "They love the best places at feasts, the best seats in the synagogues,

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MT 23:7 "greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.'

In Mt 23:2 we see that the scribes and Pharisees sit in Moses' seat. This is the position of a judge who defines and enforces the law. The Pharisees handled the law with no compassion or mercy; the spirit of Satan indwelt them. You could identify them as being synonymous with the top of the Tree of Good and Evil that grew in the Garden of Eden. In the next verse Jesus basically calls them hypocrites, a term we hear used to describe some in the church today particularly by worldly people. In verse four He describes them as uncaring and unwilling to help; that is lacking compassion and failing to give mercy. Finally, in verses five, six, and seven we see significant evidence of pride. They derived pleasure and fulfillment in being seen and recognized by men. Men's opinions were more important to them than our Lord's desires. Even back at the beginning in Exodus, Aaron capitulated to please the people by giving them what they asked for instead of standing up for what the Lord required. The people asked for another god and Aaron gave them the golden calf. He certainly was not a good "shepherd of the sheep." It certainly sounds like Adam and Eve all over again; the headship capitulated and didn't stand with God but compromised the Lord's will so as to elicit favor and adulation from the laity. A leader who stands with what our Lord requires quite often may find some of the sheep turning against him. The tares will definitely display open antagonism against God's plans. In 2 Ti 4:3-5 Scripture points to the fact that in due time there will be those who will not put up with sound doctrine and will seek out false teachers to tell them what they want to hear. Does that sound a bit like today? A true Teacher-Shepherd will give the sheep what they need at the proper time, not what they may want (Matthew 24:45-46). This of course will exact a great cost from those who are true shepherds. In these end days, hopefully, the true sheep will find the true shepherds. A true shepherd will speak with the voice of the Lord and we know that the true sheep will not follow anyone but the Lord (John 10:27-29).

Looking at the woes that follow we see that each is connected with some form of rebellion against our Lord. Let's see specifically what aggravated and grieved Him.

MT 23:13 "But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.

In the above statement Jesus is stating that the Pharisees refuse to enter into heaven and actually prevent others from doing so as well. He calls them hypocrites here, and this word is repeated more often in these woes than any other word. They are pretending to represent Him but are actually representing an imposter and claiming the Lord's position for themselves. They are not His servants but the servant of another. They pretend to be His bride but are actually the bride of another as they obey the enemy.

MT 23:14 "Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.

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In the above Scripture the devouring of widow's houses could be related to the Pharisees' love of money. The pretense of making long prayers would make them look important as well as spiritual in the eyes of others. A widow has little protection and is easily taken advantage of. This makes what they are doing to her doubly heinous. The inclusion of greed and false spirituality (false portrayal of a deep godly relationship) in the same sentence displays an awesome contrast. This certainly is a mark of pride and their true father Satan has always had a real problem with it. Note that greater condemnation awaits them. Leadership will be judged to a greater degree than laity, and a teacher of the Word will be judged to a greater degree (James 3:1). Having the truth and living a lie is a disparity that will not be tolerated. Today many of those in the church promote a God of total "love" who is one who allows rampant disobedience to Him and yet still will say come into my Kingdom and I will marry you. This has become a dangerous lie, as it takes grace to the same extreme at the end of this age as the law was taken to at the end of the last age.

### Foolish "Spiritual" Legalism, or a Critical Spirit

When Jesus and his disciples are hungry on the Sabbath, they pick grain in a field and eat it. The Pharisees condemn this action (Mt. 12:1-2). When Jesus heals on the Sabbath, the religious rulers of that day chastise Him (Mt. 12:10-12).

MT 23:15 "Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

The emphasis in the above Scripture is to win people to the Law as interpreted and twisted by Satan, and today it is to win those for Christ supposedly to develop a righteous balance in the use of law and grace. In many of our Lord's dispensations, leadership points the way to God and to shepherd the Lord's people in such a way as to lead them to learn what our God requires. Then those who are His are able to fellowship with Him and be like Him and, yes, even enjoy Him as a husband and friend. The leaders of Jesus' day model Satan and encourage laity to do the same. Modeling is an important concept today. A leader should not be a hypocrite but should pray for the ability to model the very character of the One to whom he is pointing, our Christ (1Ti. 3:1-11).

MT 23:16 "Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.'

MT 23:17 "Fools and blind! For which is greater, the gold or the temple that sanctifies the gold?

MT 23:18 "And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.'

MT 23:19 "Fools and blind! For which is greater, the gift or the altar that sanctifies the gift?

MT 23:20 "Therefore he who swears by the altar, swears by it and by all things on it.

MT 23:21 "He who swears by the temple, swears by it and by Him who dwells in it.

MT 23:22 "And he who swears by heaven, swears by the throne of God and by Him who sits on it.

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In all the above Scriptures, out of the book of Matthew, Jesus points out that the leaders of that time could not discern the ways of our Lord so as to teach truth. They use their own interpretations and teach falsehood to the people. He calls them fools and blind guides. To properly handle Scripture takes the work of the Holy Spirit. No man has the whole truth and should not pretend that he does. We need each other and the truth He gives each of us. (I need you to analyze the truths presented in this book and to sift out what I cannot see and thereby correct it.) Denominations separate the people of God and often are a mark of pride (1 Co. 11:18). Christians prefer their denomination for various reasons: tradition, familial associations, music and praise, the minister, socioeconomic status, and many others. Have you ever heard someone say that they go to a particular church because they really feel loved and cared for? It is a rare response, but I have heard it.

MT 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

MT 23:24 "Blind guides, who strain out a gnat and swallow a camel!

Here Jesus does say that the tithe should be paid by the leaders of that age who lived under the Old Covenant, the law. However He points out that they are so careful to meet every aspect of this portion of the law, probably as showmanship for others, but neglect the far more important aspects of the law. We still see a major problem like this among the leaders today in many churches. There really is nothing new under the sun; whatever was perverting the old system of the last age is creeping into the new. Indeed, that which originally is given form and is filled with His Spirit at the beginning of this age is now becoming formless and empty of His Spirit. There is one outstanding difference: the Holy Spirit is within the true sheepfold today. That true sheepfold seems to be distributed rather sparsely throughout the entire secular Christian church. Some of these sheep refuse to enter the doors of any denomination today and simply stay home and fellowship with others in their home churches. Do they make up the true *ecclesia*, the called out ones?

### Uncleanness, or Rebellion Related to Motives

MT 23:25 "Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.

MT 23:26 "Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.

MT 23:27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness.

MT 23:28 "Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

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Jesus has much to say regarding the actual condition of the hearts of these rulers and judges of Israel. He spends more time addressing the issue of the internal uncleanness, or lack of change, within these people than any other topic. This chief complaint of our Lord is that they falsely attempt to portray what is correct on the outside, yet inside the motives are entirely self-oriented. Scripture does address a double-tongued and a double-minded man (1Ti. 3:8, Jas. 1:8).

I do not think it would be stretching it too far to say that some religious rulers meet the negative criteria of these two Scriptures. Two woes are pronounced against these two closely associated character traits. Many nonbelievers and believers, who forsake the fellowship of the saints, use the excuse that people in the church are “hypocrites.” Could it be that we in the church are no longer placing emphasis on spiritual maturity but on numbers? If sin (uncleanness) is preached against from the pulpit, is it not called meddling? Then there are the tares that inhabit the church --- people who have joined for social reasons and are not truly saved. The problem Jesus addresses above did not disappear at the end of the last age but is rampant in the modern church. Few churches address sin within their ranks, and when they do, they often make a mess of it. It is not something easily addressed. Sin may well be dealt with but often with the same legalistic attitude of the Pharisees. Mercy and compassion are often missing and the motive for addressing sinful behavior is often not to restore but to “get even” or dismiss the child of God. In most cases, sin is not dealt with at all under the mistaken assumption that we live in an age of grace so we all may do as we wish anyway. Frequently as long as someone is placing funds in the pot, particularly a significant amount, the thinking is to not offend them or ask them to change!

Finally, looking at the seventh woe pronounced by Jesus, we notice it is against the scribes and Pharisees because of their false public adulation of those who went before them doing the will of our Lord. By praising a righteous man, these rulers attempt to draw recognition to themselves as being righteous as well. Our Lord views this act of hypocritical adoration as a travesty. Some denominations today hold out the hook, the Savior Jesus Christ, and then after the people come into their sheep pen, utterly pervert them by feeding false doctrine for the purpose of taking them captive to work as willing slaves. This is an attribute of many Christian cults.

MT 23:29 "Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous. And you say, “If we had lived in the days of our forefathers, we would not have taken part with them in shedding the blood of the prophets.”

### A Review List of Negative Attributes

Although there are many others, let’s look at a partial list of those things our Lord points out in the old priesthood that should have no place today in His modern day church leadership:

- They didn’t practice what they preached.
- They placed loads on people and would not help to lift them off.
- Everything they did was for men to see.

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- They loved the place of honor.
- They called themselves teachers when there is only one teacher.
- It's possible they called themselves father because Jesus told his own not to use that term to refer to themselves because there is only one Father.
- They prevented people, who wanted to enter the kingdom of heaven, from entering.
- They made converts and formed in them copies of themselves.
- They pretended to know God's ways and yet perverted his Word.
- They selected portions of the law to obey and left out the more important parts.
- They pretended to be righteous by performing traditional rituals.
- They were greedy and self-indulgent.
- They were full of hypocrisy and wickedness.
- They gave insincere praise and recognition to those righteous prophets who had been killed in times past.

Jesus actually tells them that He was going to send to them prophets, wise men, and teachers. He also states that they would kill and crucify them. These men He talks about include the eleven left of the twelve plus Paul, Stephen, and many others in the early church. The Hebrew priesthood, to whom Jesus speaks, does all the things they say they would never do to these men. My dear reader, as you survey the list above, how many of these attributes can you find in the church leadership today? (Now if you have only served in one church your whole life and in one denomination perhaps you should reserve your answer until a later date.) Understand that the above list contains many of the antitheses of the true qualities that are found in "The Two," those whom our Lord chooses to be very close to Him, at the end of this age.

## The Promise for a Remnant at the End of This Age

Understand that a portion of Israel has a promise: at the end of this age, after the times of the Gentiles are fulfilled, a remnant of the Jews are remembered and blessed. Note this in the parable of the fig tree below:

LU 13:7 "Then he said to the keeper of his vineyard, 'Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?'

LU 13:8 "But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize it.

LU 13:9 'And if it bears fruit, well. But if not, after that you can cut it down.' "

The *fig tree* is symbolic of *the country of Israel and all that belong to her*. Remember when Jesus curses the fig tree because it has no fruit (Mt. 21:19, Mr. 11:21)? This occurs at the end of the last age during a time when His Spirit has not been given to those who belong to Israel. But all Israel is

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not Israel; there is a portion that has denied him over and over, and there is a portion that He will take and bless at the end of this age by making them part of His bride. Our Lord is entreating the Father to spare the fig tree until the end of this age when He will give of His Spirit to the remnant of the Jews who are called. These are then grafted (Rom. 11:24) into the olive tree (the tree of life) but they will actually no longer be the fig tree but will bear much fruit at that time. The other Israel that does not bear fruit (the fig tree) is cut down at the end of this age; that work is done by the antichrist authorized by the Father.

The following verses prophetically treat the end day's restoration of a portion of the Israeli people. This occurs as another portion of Israel is prepared for destruction.

HO 1:10 "Yet the number of the children of Israel Shall be as the sand of the sea, which cannot be measured or numbered. And it shall come to pass in the place where it was said to them, 'You are not My people,' there it shall be said to them, 'You are sons of the living God.'

In their own land of Israel they are told, "*you are not my people,*" and soon in that same land many of them are called '*sons of the living God.*' This happens to those who accept Christ as Savior at the end of this age.

HO 1:11 Then the children of Judah and the children of Israel shall be gathered together, And appoint for themselves one head; they shall come up out of the land, for great will be the day of Jezreel!

The day of Jezreel ("*God scatters,*" so as to sew grain in the field <sup>18</sup> or "*God plants,*"<sup>29</sup>) is our Lord's Day for the reaping of the remnant of Israel. (This subject will be treated in much greater depth in chapters that cover the seals, which are opened during the tribulation week.) This remnant has now been gathered back together again in the land of Israel. Soon many of them appointed for salvation will approve of the fact that Jesus is their "one head!"

Below, Gomer is given as a type of apostate Israel, and Hosea is told to divorce her due to her behavior toward him as her husband. Finally, after a time, Hosea is told to buy her back as a type of our Lord buying with the blood of Christ a loved one who had turned her back on Him years before.

HO 3:1 Then the Lord said to me, "Go again, love a woman who is loved by a lover and is committing adultery, just like the love of the Lord for the children of Israel, who look to other gods and love the raisin cakes of the pagans."

HO 3:2 So I bought her for myself for fifteen shekels of silver, and one and one-half homers of barley.

Hosea, obedient to his Lord, bought her back for fifteen shekels of silver as well as with some barley and lived with her for the rest of his days. *Fifteen* seems to signify *the cost of removal from a place of sin* and it also seems to be used to denote *Israel or a portion that will be redeemed*. *Silver* marks a

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*redemptive act and salvation.* Barley is associated with the quality that results from that process. The Barley crop is the early wheat and does not have the quality that the fall wheat crop is known for. Apparently many are saved as though from the fire and perhaps do not have time to grow a great deal of fruit. There is Scripture that also implies that many of the Jews are to have an incredible empowering at the end of the age (RO. 11:12). “*Now, if their fall is riches for the world, and their failure riches for the Gentiles, **how much more their fullness!***” Quite probably, as with the Gentile portion of the bride, there is at that time a laity and priesthood associated with the Hebrew portion of the bride. I believe our Lord above is describing the laity being brought in as the barley crop.

To be honest, there is one more possible way to look at this. Jesus, while on the cross, pays for the spring rains of Pentecost that allows the barley crop (early Christians) to flourish and mature. It might be that this barley alludes to the same sacrifice that Christ makes making it possible at the end of the age for the called Jews to repent and receive what Christ pays for them.

## The Harlot

HO 2:5 For their mother has played the harlot; she who conceived them has behaved shamefully. For she said, 'I will go after my lovers, who give me my bread and my water, my wool and my linen, my oil and my drink.'

Finally in showing attributes of the harlot, the above Scripture describes her and her iniquity. This is Israel, lost and depraved. Not only does she run after others but also gives credit to others for what her lawful husband gives her (Hosea 2:8). Contrast this with what is below after she hears and sees Him resulting in being alive and bearing much fruit! He gives His Spirit to her.

HO 14:8 "Ephraim shall say, 'What have I to do anymore with idols?' I have heard and observed him. I am like a green cypress tree; your fruit is found in Me."

Looking back up to the above list of negative traits shown to be in the Pharisees, you can find almost every one of the above attributes in many of today's spiritual leaders of Christianity to some degree. True, we are covered with the blood and are under grace. Nevertheless it is still rebellion, and I am sure it must grieve our Lord. I believe there is a time coming, and it is very close, that our Lord will raise up a new group of warrior prophetic priests --- an end day's priesthood of apostles and prophets who walk before Him with a true mature righteousness. Quite possibly some of the so-called "old guard" does not recognize them for who they are and persecute them as the Pharisees persecuted Christ and those who belonged to Him. These apostle-prophets I refer to as "The Two."

Two corporate entities are revealed at a later proper time and fulfill their duties to our Lord. They go through a terrible time of refining in our Lord's purging fire before they are permitted to take up their ministries. During that time they look quite unclean to others and to themselves. True repentance, and the honest change that accompanies it, allows them to become as white as snow and

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their subsequent empowering is incredible. The cost to them is letting go of everything that they might have valued in this world and placing the Lord's interests above all. Their reward in this world for all their work and sacrifice, in bringing this age to an end and starting the next age, is quite likely death that insures a great victory.

So then, where are the Scriptures that allude to this end day's juggernaut of super Christians, The Two, whom I believe our Lord is presently building? What do they look like before their empowering? And if the following chapters are true about The Two, then how shall they be viewed or thought of by the present church --- this special loyal and much loved dual group of our Lord? What is our part to play in their formation and their purpose? How can we be of help so that they might become all God wants them to be? And then you might consider carefully, as did the ancient Pharisaical leadership in their day, and what is the place of the present leadership after they arrive?

## Chapter 5

### ***What Does Two Have to Do With Five? Finding a Key to Fit a Lock***

#### **Be Like the Bereans**

The motivation for identifying and understanding the ministry of “The Two” originated during this writer’s study of the number *five*. (Rather than refer you to the Internet for that study, I include it here in part. Then in the following chapters that identify The Two I will build on it.) A previous scholar of symbolism and allegory wrote that *five* was to be interpreted as meaning *grace* in Scripture, and many Christian individuals have used that interpretation. Using the Internet to evaluate the present use of symbolism across the body of Christ, its use seemed to be pretty much based entirely on Dr. Bullenger’s work with few new findings or corrections being incorporated. The study below was an attempt to verify the validity of his interpretation for the number *five*.

It is important to take the time to study the Word, like the Bereans of Scripture (Acts 17: 10-11), and verify the truth for yourself. But how many today in this overly busy society take the time to prove the Word? Attempting to teach just one piece of the puzzle of symbolism inevitably runs into other pieces that confuse the issue. One of the checks for this type of study is how it fits with the literal interpretation in the broad sense. This means that you must know the Bible literally before attempting the derivation of symbols from the Word. Once you understand symbolism, and few really do, it acts as a check on the literal interpretation. Both must agree. They are both necessary to confirm doctrine. Each interpretation then can be used to open “hidden truth” that is important to the correct interpretation of eschatology. Many biblical scholars feel the end of this age is very close. The correct interpretation of Scriptures related to this time period now promotes a sense of urgency among many students of the Word to know the truth regarding the end of this age. This helps to prepare those whom our Lord calls up to be his troops for battle. The majority of Christians today, due to the denominations to which they belong, accept without question what they are told. These Christians are in danger of being blind-sided, of suffering needless frustration, and of facing debilitating confusion when things happen that strongly conflict with what they have been taught. I personally must lay the above concern for the true bride at the feet of Christ because He is in charge.

#### **Patience Necessary in This Study**

Please have patience! Many people who criticize symbolism and an allegorical interpretation of the Word state that there must be consistency portrayed throughout the Word. In other words, a number must mean the same thing wherever it is found. Oddly enough, in the designing of the Book for us, our Lord places a “key,” or a set of “key” Scriptures, to identify the meaning of that number, substance, or object, usually in the Old Testament. Later the key, when it is revealed, is used to open other Scriptures that contain truths that are to be hidden until the proper time. Many of these refer to the very end of this age (Da. 12:4).

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The Word is much more complex than many realize in this area. Occasionally the meaning of a number changes depending on with what it is associated. When multiple keys dealing with different symbols are put together to interpret a scriptural paragraph or paragraphs, there must be an agreement with logic and with correct literal doctrine and/or biblical history. Only when enough is known can the Word be interpreted correctly. Otherwise things do look as though they are inconsistent.

This apparent inconsistency is true even with the literal interpretation. Some cases are brought up that at first look inconsistent but with a proper knowledge are shown to harmonize. Some Christians, due to previous involvement with the occult and all of the symbols associated with it, are wounded in this area of understanding. Consequently, they have great difficulty accepting the fact that our Lord uses His own symbols to reveal wisdom and truth. The big difference is that the enemy uses them also for procuring power and taking captives. Our Lord uses them for revealing truth that protects, prepares, and sets free those who belong to Him. Whether we like the way our Lord expresses His truths is irrelevant. If we have the scriptural background and maturity to handle the expressions, then they should be appreciated and accepted with thanksgiving.

### Original Study of the Number Five

One area of the Old Testament stands out as having numerous references to the number *five* and to “The Two.” There is considerable detail and repetition of symbolism that is thought to be a good starting point for this study. From a teacher’s standpoint, a foundation of basics concerning symbolism must be laid before deeper truths can be understood with any degree of validity. In this part of the study all symbolism is utilized for the clarification of the meaning of the number *five*. The Holy Spirit is the One who leads us into all truth and in the realm of allegory He must lead. The Scriptures are His Word of truth. Quite often man’s interpretation of the Word, correct or incorrect doctrine, is elevated to the level of the divine. This leads to division within the body if all are not in agreement. It is the same with the study of symbolism. Many are in disagreement regarding the meanings of various types and numbers. This alienates those who desire truth but see discrepancies among Christian scholars in understanding this area. So then should it stop the search for truth using this technique? Our Lord reveals His truth at the proper time and for the proper people so that He can prepare them to be poured out to complete His marvelous work. He has His way in spite of our childish fears and antics.

Only by walking in Love can one accept and discern the truth. A brother may be given truth, but inevitably there is some area of untruth or imperfection found alongside it. The individual who is chosen to reveal it may err. We find imperfections revealed among the early apostles as our Lord used them to birth the fledgling church after Pentecost. To demand perfection of any Christian is to be aligned with the Pharisees. To expect repentance, change, and the development of fruit consistent with the fruit of the Spirit is to be aligned with Christ.

To put things in perspective and prepare yourself to receive what truth is in this chapter, you should first read 1 Sam. 5:1-11. Biblical types are shadows of what our Lord does in the future,

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occasionally as much as two to three thousand years in the future! (Many of the types are applied to the study of eschatology, concerning the time of the tribulation ahead within chapters that are concerned with Christ opening the seals.) Now let's continue with our proof of the meaning of the number *five* as shown in the fifth chapter of Samuel.

At a time when Israel becomes filled with great apostasy and iniquity, the Philistines are allowed by God to capture the Ark of the Covenant. This event is grievous to the Hebrews because they regard Philistines as unclean Gentiles. In the Scripture we see that there are **five** Philistine rulers that rule over **five** Philistine cities. As the ark goes from city to city, people die and many are afflicted with tumors. Plagues of rats also descend upon the people. The Philistines are labeled with *five* and the number is associated in particular with the rulers and the cities, marking everything Philistine. The presence of the ark apparently sparks a series of events that result in the Philistines being oppressed by objects that have filthy connotations. The objects make them uncomfortable enough to get rid of the ark, thinking that the action would remove their afflictions.

NIV 1 Sam 6:1 -15

6:1 When the ark of the LORD had been in Philistine territory **seven** months,

The presence of the number *seven* above gives the time when the type takes effect. *Seven* can denote *the end or completion of a matter*. It can refer to the end of an age when the purpose for that age is consummated. It can also indicate when something has been fully paid for (see Internet study of *seven* and its multiples). It is the most prevalent number found in the book of Revelation. So then, considering the above Scripture, something is being brought to completion with our Lord's work among the Philistines. Another slightly different way of understanding it might be that payment or restitution has been met for the Philistine nations.

6:2 the **Philistines** called for the priests and the diviners and said, "What shall we do with the ark of the LORD? Tell us how we should send it back to its place."

The Philistine people approach their spiritual leaders and ask how to get rid of the ark properly. Apparently they know how. Most of us feel uncomfortable when we are surrounded by filth. After a hard day's work, a mechanic covered with sweat and grime from his work strongly desires a shower before going to bed. To be forced to continually live with an unclean body is torture, particularly if you are accustomed to feeling clean. Perhaps a symbolic interpretation of this living with filth is to repeatedly be reminded of our sin. Looking into the mirror at the inner self and seeing terrible shortcomings, without being able to do anything about them, engenders a strong desire either to look away from the mirror or to remove the mirror altogether.

6:3 They answered, "If you return the ark of the god of Israel, do not send it away empty, but by all means **send a guilt offering** to him. Then you will be **healed**, and you will know why his hand has not been lifted from you."

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There are clues in this Scripture as to the purpose of our Lord in allowing the Ark of the Covenant to remain for a while in the land of the Philistines (Gentiles). A guilt offering is provided! Could we be looking at an admission of uncleanness connected with cleansing? Here is something that some people during our time have forgotten. True repentance brings a release or a freedom; it is like being set free from sin but only when the gift of Christ is available. Could the guilt offering of the Old Testament be equated with modern repentance in this case? With true repentance we receive the blood of Christ that lifts wrath from us and gives us great peace. His grace is sufficient to cover and protect us from it. A refusal to look at our sin, in other words being stiff-necked or hardhearted, results in our Lord's having to send us around the mountain again. We then have to take another look into the mirror to convince us of a certain sin thereby causing us to repent and change. The end result for a Christian is to come clean, that is, to be changed into the image of Christ and not run from the mirror of God that is contained in His Word! It is a process. Unlike the original Ark of the Covenant that contained the law, Christ is our ark that contains grace.

6:4 The Philistines asked, "**What guilt offering** should we send to him?" They replied, "**Five gold tumors and five gold rats**, according to the **number** of the Philistine rulers, because the same plague has struck both you and your rulers.

Perhaps tumors and rats equal uncleanness, sin, or its consequences. Note that here the number *five* is associated with these filthy things. The Jewish tradition teaches that any skin disease is something that could separate you from others, God in particular; and cause you to be set outside the camp until healing is accomplished. *Five* seems to be associated here with *uncleanness* that the Hebrews see as sin - something that separates individuals from God. The connection between the five Philistine rulers is also made showing that they are unclean or sinful. We do see a double set of *fives* or two *fives*. Note also that these filthy objects are made of gold. *Gold* in Scripture denotes *righteousness or a righteous act* and is quite often *associated with Christ*. How strange that these two diametrically opposed meanings (filth, or uncleanness, and righteousness) are combined in the same objects! In the Lord's sight, repentance is a righteous act that covers sin.

6:5 Make models of the tumors and of the rats that are **destroying the country**, and pay honor to Israel's God. Perhaps he will lift his hand from you and your gods and your land.

The unclean objects or perhaps sin is shown to be destroying the country and I believe we, as Christians, agree that sin has consequences for individuals and countries. When there is no repentance there is no cessation of the consequences. There are two things to consider. The Philistine country is not being destroyed before the ark is taken, only after it arrives. Perhaps this might help your understanding. Looking symbolically at the path of the ark and considering the cities it enters may enlighten you a bit. Consider that the ark is taken from *Ebenezer* (that has the meaning of *stone, or rock of help*). Who is this rock? Is our rock not Jesus?

The ark is first sent to *Ashdod* meaning the *stronghold*. Before Christ arrives in your life are there not strongholds of the enemy and are they not taken down one by one?

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After being in Ashdod for a while, the ark is then sent to the Philistine city of Gath. The meaning of *Gath* is a *wine vat*. We, as Christians, after we are washed and filled with the living water of the Word, have it turned to wine that is poured out to others. These are our spiritual works that are laid out for us from the beginning by our Father (Eph. 2:10). Did you notice I neglect to discuss that the grapes have to be crushed first? No, the Christian walk is not all a garden of roses; it has its share of suffering.

After Gath the ark is sent to *Eckron* (*bareness, torn away*,<sup>19</sup> or a *Babylonian robe*, sometimes called a robe of *Shinar* or *two rivers*<sup>18</sup>). The collective meaning for this term may be *that which separates us from our Holy God*. This robe or covering is what prevents the ungodly from being acceptable to our God. It signifies all things that people might use to cover their sins except the one thing that our Lord finds acceptable and that is the blood of His Son. As the ark is moved to Ekron, people are killed or afflicted with tumors. Wherever the Ark of the Covenant that contains the Law goes, judgment falls upon the Philistine peoples resulting in terrible affliction. This is very much like the broken heart we experience when we, as Christians, first are shown how unclean we are before our God. It results in our repenting of it, does it not?

Finally, we see the ark is sent up to Beth Shemesh. The name *Beth Shemesh* literally means the *house of the sun*. The *sun* in Scripture is often associated with our *Lord and God who gives all light (truth)*. I prefer the translation of *the house of the son*, and I believe this is proven to be the case a bit later. When we repent, do we not agree with the Lord that what we are shown, by the mirror of the law, in ourselves is sin? Isn't repentance a righteous (gold) act in itself resulting in receiving a circumcised heart through the act of repentance? Our healing is progressive; our salvation is worked out with fear and trembling (Phil 2:12). This is true repentance of a Christian and leads to forgiveness by our Lord that stops the ravages of sin!

6:6 Why **do you harden your hearts** as the Egyptians and Pharaoh did? When he treated them harshly, did they not send the Israelites out so they could go on their way?

The original ark of the Lord contains the **Law**. This instrument wielded by the Holy Spirit brings us to Christ by revealing our true state (lost in sin) and brings conviction and true repentance. This is opposed to an emotional response based on what we can get out of it that a tare might experience. For the unregenerate (non-Christian) individual the Law accuses, condemns, and kills as a tool of Satan. Moses and Israel are given the law and attempt to live by it and find it impossible to do so.

I submit to you that Israel is the Lord's first betrothed bride. Due to her apostasy she has to be divorced. As shown before, the type in Scripture for this comes from Hosea's marriage and subsequent divorce of Gomer (Hos. 1:3).

Gomer, as a wife, is a type for ancient Israel. The modern day church (the Gentile portion of the bride) lives by grace alone and most certainly should be capable of giving grace during this age. The justice resulting from the judgment of the law is held in abeyance by the blood of Christ because the justice that should fall on us fell on Him. Eventually, it is thought very shortly, Israel is to be on the auction block (during the tribulation week). The Lord redeems a portion of Israel

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(because all Israel is not “Israel,”) just as Gomer is bought back by Hosea. Today these two, Israel under the law and the Gentile church under grace, stand separately, however one day they will be joined as one in Christ.

At the end of this age when the times of the Gentiles are fulfilled (Rom. 11:25), a remnant of Israel is called by our Lord and given His Spirit. Her inheritance is awesome! The Gentile and the Hebrew portions of the bride (grace and law combined) are incorporated to form one new individual under the headship of Christ. This corporate individual, a new guardian cherub capable of wielding law and grace, is a replacement for the old guardian cherub, Lucifer, who perverted and utilized the law for his own purposes.

7 "Now then, get a **new** cart ready, with **two** cows that have calved and **have never been yoked**. Hitch the cows to the cart, but take their calves away and pen them up.

What could *a new cart* symbolize? Let me submit this to you: at the beginning of this present age our Lord initiates a time of grace paid for by his blood and by what he accomplishes for us on the cross. Has anything ever been done like this before? Call it the covenant of grace, or the blood of Christ, but it is definitely new. Notice in this Scripture there are two cows, females, which pull this cart. They have calved and are willing to leave the calves behind! This is very unusual! The two cows have never been yoked! Could these be law and grace working together? If so, this is a new thing because these two concepts are basically diametrically opposed by their very natures. How can they work together to pull this cart of salvation as granted by grace? Does not Paul say in Scripture that we would not know what sin is unless we have the law (Ro. 3:20, Ro. 7:7)? So it is necessary to show us the mirror as well as to help us to see what is in the mirror. Once we repent, and that only by God's grace, then the grace that Christ purchased may be applied. This is a three-step process.

8 Take the **ark of the LORD** and put it on the cart, and in a chest beside it put the gold objects you are sending back to him as a guilt offering. Send it on its way,

Putting the ark of the Lord (the Law) in the cart of salvation makes sense. Without our Lord can we see our sin? Without seeing our sin, how can we repent? Note that the guilt offerings are placed in a chest. Our Father cannot look upon sin but when we repent we lay that sin on Christ and it is hidden in Christ. Remember when our Lord cried out the statement in this Bible verse? *And about the ninth hour Jesus cried out with a loud voice, saying, "My God, My God, why have You forsaken Me"* (Mt. 27:46, Mr. 15:34). The Father turns away because Christ becomes sin bundled up, so to speak. Symbolically, the two cows are pulling this cart of salvation containing the law as well as the chest containing righteous admission of sin. They are doing a work, are they not? From the old Hebrews' standpoint these acts of repentance would be described as being given a circumcised heart. Let us not forget, although it is not mentioned, that there is a yoke and a hitch connecting these two cows to the cart. I believe, as time goes on, you may begin to understand the positioning of Christ between His Two for it is very common throughout Scriptures.

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9 but keep watching it. If it goes up to its **own territory**, toward **Beth Shemesh**, then the LORD has brought this great disaster on us. But if it does not, then we will know that it was not his hand that struck us and that it happened to us by chance."

Here is where the Philistines note that the cart is taken to *Beth Shemesh - the house of the sun (son)*. They then know that the Lord is behind all of this. How many Christians today, in their agony, due to their own continuing sin, do not understand that our Lord wants them set free? There are always consequences for sin, whether for the Christian or the non-Christian.

10 So they did this. They took two such cows and hitched them to the cart and penned up their calves.

11 They placed the ark of the LORD on the cart and along with it the chest containing the gold rats and the models of the tumors.

12 Then the cows went straight up toward **Beth Shemesh**, keeping on the road and lowing all the way; they did not turn to the right or to the left. The rulers of the Philistines followed them as far as the border of Beth Shemesh.

We see obedience in the Philistine camp (1 Sam. 6:3) in following the directions given them by their spiritual rulers, the priests and diviners. The *lowing* of the two cows denotes *contentedness* even though they are forced to give up their calves. They work well together, which is indicated by the direct unwavering route they take to Beth Shemesh. The rulers of the Philistines (governmental rulers) stop at the border possibly due to fear, or due to a lack of true repentance, for an unbeliever cannot enter the house of the Son, which is the bride and temple of God. (I submit to you that today much of the government of our nation is under the control of the enemy and many in the upper hierarchy of the church also, but our God is sovereign over all.)

13 Now the people of Beth Shemesh were harvesting their wheat *in* the valley, and when they looked up and saw the ark, they **rejoiced** at the sight.

Remember the ark originally leaves the Hebrews due to their apostasy and now it is returning when they are harvesting their wheat. Jesus says that the Jew's eyes are blinded (veiled) until the times of the Gentiles are fulfilled (Rom. 11:25). Harvesting of wheat is a time of great joy and it occurs near the end of the harvest season. At the beginning of this age Jesus says, "*The harvest truly is plentiful, but the laborers are few.*" (Mt. 9:37)! At that time he speaks of the harvest of the Gentiles during this present age. This is now almost complete. When the time of the Gentiles draws to a close, then our Lord takes the veil from the eyes of the Jews and they see, they repent, and they are saved. It is their harvest time. Does not Jesus state to the Jews in MT. 23:39, "*for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!'*" " When they are allowed to recognize who He really is and what He does for them, then they truly see him. Can you imagine the joy and surprise the Jews have when they finally recognize that their ark of the new covenant is Jesus Christ? At the end of the Scripture 1 Sam. 6:13 above, we see they rejoice. The

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apparition approaching them is not just their old covenant of the law but Jesus Himself with His mighty salvation team, The Two, bringing the promised inheritance for the Jew as the times of the Gentiles come to a close! This occurs during the tribulation week!

14 The cart came to the field of **Joshua** of Beth Shemesh, and there it stopped beside a **large rock**. The people chopped up the wood of the cart and sacrificed the cows as a burnt offering to the LORD.

The name Joshua is the same as Jesus! How interesting that the two cows bring the salvation cart loaded with repentance for sins (uncleanness) to the field of Jesus! Isn't that where we grow our fruit and isn't that the reason for the harvest? It stops beside a large rock. Throughout Scripture, Jesus is referred to as our rock, the rock of our salvation.

Note that the cart is chopped up. This symbolizes that the end of the age of grace arrives and the doors of salvation are shut. The two cows are sacrificed! What a reward for pulling the cart!

Now then, this book is about these two cows "The Two." Just who or what could they be? We know their purpose - to be instrumental in the use of the saving grace that is provided by Jesus to bring a harvest of souls. But are they every Christian or a certain select group? Let me reiterate that they are sacrificed as a burnt offering at the time of the very end of this age (actually at the very middle of the tribulation week)! Not all Christians are called to this level of sacrifice. Yes, we know that the early apostles were called to it at the beginning of the age. A complete understanding of the early apostles can be used as a key to unlock the identity and purpose of the two cows that work so selflessly at the end of the age.

15 The Levites took down the ark of the LORD, together with the chest containing the gold objects, and **placed them on the large rock**. On that day the people of Beth Shemesh offered burnt offerings and made sacrifices to the LORD.

The unclean objects that become righteous are laid upon the large rock. Do you not, when you recognize your sins, righteously lay them all on Christ? Did He not become sin so that you might become free? He bought and paid for you by becoming a sin or a guilt offering.

The Two, likewise, bring the guilt offerings to the rock and in doing so remind me of the function of the assistant priests in the Old Testament. The assistants' functions at that time were to help the high priest intercede before God for mercy with the blood of animals, except in this case the offering is the blood of Christ. It is important for you to note that the "Levites" help The Two by placing the chest on the rock. (An explanation is given later in chapter fifteen as to the actual identity of just who these end days' "Levites" might be.)

16 The **five** rulers of the Philistines saw all this and then returned that same day to Ekron.

The governmental rulers of the Philistine people here do an interesting thing. They are indeed sinful because of these things: five marks them; they see miracles done for their people, yet

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now do an awful thing. These people are thought to be governmental leaders and perhaps even some “Christian leaders.” Though they are at one time used of God, they themselves are not going to enter into the same grace as their people. After viewing all of the miracles, they themselves return to the city of Ekron. As shown before Ekron means *a Babylonian robe of rich colors that has great worldly value*. Understand this: we all have a covering and ours, as Christians, is the blood of Christ. Many members of today’s governmental rulers and clergy who prefer the covering of Babylon to the blood of Christ will not enjoy salvation. They are like the leaders of the former age, the Pharisees and Sadducees, who preferred to enjoy all of the pleasures and vices of the world and pursued a covering of works under the law. Their hearts are never prepared by the Spirit of Elijah (the Holy Spirit working repentance leading toward salvation during this age) to receive an offer of grace. They are not given repentant hearts and so can never come to Christ because they cannot understand, much less confess, their sin. True, they are used by the Lord, as are many of the wicked in high places today, but these leaders are like those in the Scriptures below:

MT 7:22 "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

MT 7:23 "And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

Yes, the Lord blesses His people through these leaders, and some discharge their service in His name, but they choose not to stand close to Him! This is a sobering thought and one that should force all, who call themselves Christians, to look into the mirror. Then we should pray that the Lord of the Harvest examine our ways and reveal them to us so that we might ask him to help us change. The scarlet robe we wear is the only way into the Holy of Holies. The robe of Babylon has no place on Christian leaders, but if you look around today, many in prominent positions in various denominations wear the robe of the enemy.

17 These are the gold tumors the Philistines sent as a guilt offering to the LORD--one each for Ashdod, Gaza, Ashkelon, Gath and Ekron.

18 And the number of the gold rats was according to the number of Philistine towns belonging to the five rulers--the fortified towns with their country villages.

There are two sets of objects above offered up before the Lord requesting grace be given for the forgiveness of the five Gentile cities and their inhabitants due to their repentant actions. Many of the old prophets would intercede for corporate sin and the Lord would answer and have mercy. Our Lord values intercession greatly and calls each of us to grow in it. Those of you who have the gift of intercession for mercy, because of the sin of the people, do not give the Lord rest but use it continually for the benefit of those around you even if they hurt you. The type for the last of the age of salvation is that of the two cows taking the chest of objects to the rock. This is an important example of the primary ministry of The Two as well as the ministry of our Lord Jesus during the tribulation week!

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6:18 The **large rock**, on which they set the ark of the LORD, **is a witness** to this day in the field of Joshua of Beth Shemesh.

Jesus, our Savior and Lord, is a witness that each of us who truly belong to him has laid our sin upon Him in repentance leading to salvation. This insures that we might become His wheat grown in His field to be harvested at the proper time by Jesus for His house in which we all will live. There is more hidden manna in these Scriptures but the above interpretation should be enough to establish the meaning of *five* in your mind.

So then, if you now have eyes to see a little bit more clearly, what can be said about the shadows of future truths that are shown to us by the lives of those in the above passages of Scripture? Can we not say that it is a type for what our Lord would do after the end of the last age? We know that Jesus came down to earth, and as the Hebrews for the most part did not accept Him, He has Paul and some of the others turn to the Gentiles with the message of the gospel. During the last two thousand years the gospel has been preached primarily to the Gentiles (Philistines) and many millions of souls have been saved. We Christians all have laid our sin on the “Rock.” But at the end of this age the two cows are to be sacrificed. That prophecy is not yet fulfilled. From personal experience consider this: if you are mature in the Lord and are in a position of having a God-given ministry, have you given up much to work for Christ - things that were dear to your heart? If so, are you contented like a lowing cow that has given up its calf, as you perform the redeeming works of Christ? Remember the twelve apostles were, for the most part, sacrificed on altars. Most were martyred. At the end of the age these “two cows,” whoever they might be, will make another great sacrifice. The bride is no better than her groom. And what will she purchase if she is called to emulate the actions of her husband? [Just an aside at this point but you may wish to look at the two witnesses that are killed after three and one half years half way through Daniel’s seventieth week in the book of Revelation (Rev 11:3)].

We are still not quite finished with *five* and *two*. *Five* symbolizes *uncleanness*. It only means that grace is given to cover it when it is associated with two in Scripture. Now, this partial derivation of the meaning of *five* gives us a correct key. Let us use it to unlock other Scriptures and see if there is agreement with what we know to be the literal interpretation.

### Supporting Studies Confirming the Meaning of Five

Quite often the number *five* need not be present to indicate uncleanness or sin but an event that occurs five times or a series of events numbering five also give us the use of the key. As we examine a type for Satan in the following Scriptures we see that there is consistency with this particular key.

NKJV Isa 14: 12-14

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ISA 14:12 "How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations!

ISA 14:13 For you have said in your heart: '**I will** ascend into heaven, **I will** exalt my throne above the stars of God; **I will** also sit on the mount of the congregation On the farthest sides of the north;

ISA 14:14 **I will** ascend above the heights of the clouds, **I will** be like the Most High.'

Do you notice that this sinful individual uses five "I wills"? Coincidence? But you respond that this is only one coincidence; very well, let's continue our search for consistency. Did you see a two anywhere above? Grace will not ever be given this individual.

Below we see a similar type during a prophecy given by Isaiah regarding the Assyrian King Sennacherib's fall. Remember this: 'The Lord always destroys a tool used by Him for punishing and correcting when the tool has done its work. This occurs if the motive of the tool chosen for correction is that of destruction and not restoration.

2 Kings 19:22-24 as well as Isaiah 37:24

22 Who is it you have insulted and blasphemed? Against whom have you raised your voice and lifted your eyes in pride? Against the Holy One of Israel!

23 By your messengers you have heaped insults on the Lord. And you have said, "With my many chariots **I have** ascended the heights of the mountains, the utmost heights of Lebanon. **I have** cut down its tallest cedars, the choicest of its pines. **I have** reached its remotest parts, the finest of its forests.

24 **I have** dug wells in foreign lands and drunk the water there. With the soles of my feet **I have** dried up all the streams of Egypt."

What is shown above is a tall, proud, arrogant individual portrayed as a tree drinking water with its roots near a river. Is this why Moses was asked to remove his sandals when standing on holy ground (Ex 3:5)? Are we all not occasionally viewed as trees with roots that should reach for the life giving water provided by our God? This particular giant tree (Sennacherib - a type controlled by Satan) is planted near a stream with its roots drinking in water of which there are two kinds, truth and lies. Do you remember the river spewed out by Satan in the book of Revelation (Re 12:15-16)? The "earth" (a false church), not the woman who is hidden (Israel's remnant), consumes it. The "tree" above drinks unclean water (perverted truth), the waters of Egypt being the Nile River, with the soles of its feet (roots).

The use of "I" five times may be a mark of intense pride (arrogant rebellion) and seems to be used to mark an evil or unclean man, a type for Satan, an evil thing a man does, or something given to a man to make him look evil, sinful, or unclean. So far there is a consistency in the meaning of five. The key is working. The numerical *two* is not associated with this individual either.

## Using a Key to Unlock Other Scriptures

As we take a look at the Philistine champion Goliath, shown in the Scripture below, this picture of Goliath displays the number *five thousand* associated with the metal *bronze*. *Five thousand* denotes our *Lord's will that that payment must be made for sin (rebellion)*. Our Lord ordains that this payment can occur only in two ways: by the death of the sinner or by substitutionary atonement by the death of Christ. Goliath is an enforcer of the law that exacts payment with death. *Bronze* is always associated with *judgment* in Scripture. Here we have an unclean individual judging and capable of exacting justice through death upon the Lord's people, old Israel. Also note that the spear point is iron. *Iron* is associated with *justice*. The number *six hundred* points to *those who would hold the Lord's people in bondage with the law*. We people, who are bought by the blood, do not suffer judgment or the justice due us. This individual, Goliath, is also marked by the number *six*, which signifies *iniquity*. Without the law iniquity is not identified. All of these characteristics certainly point to this individual being an agent of the evil one.

1 Sam. 17: 4-7

4 A champion named Goliath, who was from Gath, came out of the Philistine camp. He was over nine feet tall. (The number here has been translated into feet and no longer is relevant! Actually he was a little over **six** cubits tall.)

5 He had a **bronze** helmet on his head and wore a coat of scale armor of **bronze** weighing **five thousand** shekels;

6 on his legs he wore **bronze** greaves, and a **bronze** javelin was slung on his back.

7 His spear shaft was like a weaver's rod, and its **iron** point weighed six hundred shekels.

Now what does David do with this individual? Remember that an uncompassionate agent of punishment and correction chosen by our Lord is always destroyed when his service is complete.

1 Sam. 17:40

40 Then he took his staff in his hand, chose **five** smooth stones from the stream, put them in the pouch of his shepherd's bag and, with his sling in his hand, approached the Philistine.

David selects **five** smooth stones to use against Goliath. He uses only one however. Now the question is what could these stones represent? I believe, as this study proceeds, the readers will come to that conclusion on their own. But if not, let me give you a hint: Jesus gives Himself the number *five* in Scripture, but you might immediately respond, "But He was a perfect spotless lamb." So this can't be, can it? This is an inconsistency then, isn't it? Let's continue and let Scripture interpret Scripture before throwing in the towel over this apparent inconsistency with symbolism.

1 Sam 21: 3 - 4

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3 Now then, what do you have on hand? Give me **five** loaves of bread, or whatever you can find."

But the priest answered David, "I don't have any ordinary bread on hand; however, there is some **consecrated bread** here--provided the men have kept themselves from women."

When you take communion, do you not consecrate yourself by considering if you have any unconfessed sin? If you do, do you not repent and ask forgiveness? Again we see *five* loaves here to be fed to the hungry men belonging to David. Some scholars see David as a type for the "bloody, or crucified, Christ," a man of blood. To be exact, David in many Scriptures is a type that represents the Christ who died upon the cross to purchase men for God.

NIV John 6:6-12

When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?"

6 He asked this only to test him, for he already had in mind what he was going to do.

7 Philip answered him, "Eight months' wages would not buy enough bread for each one to have a bite!"

8 Another of his disciples, Andrew, Simon Peter's brother, spoke up,

9 "Here is a boy with **five small barley loaves** and **two small fish**, but how far will they go among so many?"

10 Jesus said, "Have the people sit down." There was plenty of grass in that place, and the men sat down, about **five thousand** of them.

11 Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.

12 When they had all had enough to eat, he said to his disciples, "Gather the pieces that are left over. Let nothing be wasted."

13 So they gathered them and filled **twelve** baskets with the pieces of the **five barley loaves left over** by those who had eaten.

"My Grace is sufficient!" Two accompanies this five. The substitutionary sacrifice of the Lamb of God can be seen here. Note that Jesus mentions that the Father gives the true bread and that He, Jesus, is the Bread of Life. But barley, why not the wheat in its fullness later in the fall of the year; why the early crop? That time is still to come at the end of this age when Jesus, in the fullness of His Holy Spirit, brings to maturity an incredible corporate group of individuals. Now why would Jesus associate himself with the five barley loaves that seems to imply sin or uncleanness? What do you place on him after you are brought to repentance? *That is right; he takes your sin so that you might have life!* It is amazing that on the next page He says He is the Bread. The five loaves represent the Bread who is broken for all mankind, and you know there is enough for all of us even to the end of this age!

Enough is left over to fill twelve baskets (*twelve* means *to impute righteousness to the bride*). Because you know what *twelve* means (having checked the Internet address given in this book or the

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appendix at the back of it), you should be giving thanks and praise to your Lord. When we take communion and the bread is broken, it reminds us of what our Christ did for us on the cross. We know that He became *five* (sin) so that we can walk the streets of gold (the walk of the righteous) described in Revelation 21:21...need more be said? (See Scriptures from John 6 below.)

Let us remember that David picked up five stones to fell Goliath (David's action being a type for Christ picking up our sins). A single substitute for our sin is what paid the price --- by Jesus accepting the judgment that belonged to each of us thereby rendering the law impotent to touch us. Jesus' substitutionary atonement on the cross (represented by David's single stone) disarmed the law. We must remember, however, that David (Christ) did pick up five stones, or our sin, to accomplish his great feat. To accept this gift of atonement, each of us must render to our Lord true repentance.

We must peer a bit deeper into the feeding of the five thousand by Christ and His apostles. The NIV version has Philip exclaiming that eight months wages wouldn't pay for enough food to feed this group of five thousand men (under the old covenant those willing to judge, condemn, and kill for the law to make clean and under the new covenant those who advocate and accept the blood of Christ). However the new KJV states it differently: "Phillip answered Him, 'Two hundred denarii worth of bread is not sufficient for them, that everyone may have a little.'" (John 6:6). Now one translation uses the number *eight* and the other uses *two*. Which is correct and is it important? If the Greek is checked, you will find that the more exact word-for-word translation in this portion of the Word is contained in the NKJV. *Eight* and *two* have significantly different meanings and this should be a good object lesson to all of us to make sure to check the original text to get the correct number.

Today all of the new transliterated versions that make the Bible easier to understand lose much of this *hidden manna*. This misfortune actually places those who belong to Christ in a position where the deeper truths conveyed by symbolism cannot be found. Where is that great hue and cry of people who would protect the sanctity of the Word now? The ones who transliterate the Word do so without even realizing what damage they are doing or knowing that there is deeper wisdom to be had when all biblical symbols are left untouched. It was never meant for many of the numbers in the Bible to be taken literally!

John 6:33-35

32 Jesus said to them, "I tell you the truth, it is **not Moses** who has given you the bread from heaven, but it is **my Father** who gives you the **true bread from heaven**.

33 For the bread of God is he who comes down from heaven and gives life to the world."

34 "Sir," they said, "from now on give us this bread."

35 Then Jesus declared, "**I am the bread of life**. He who comes to me will never go hungry, and he who believes in me will never be thirsty.

Only when *five* is associated with *two* does it seem to imply grace being given to cover sin. So if this study technique reveals truth, for what benefit is it? Many say they can discern truths without it. The literal can indeed reveal much but without symbolism many prophetic truths regarding the

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tribulation week and the millennial kingdom age will be totally lacking. Do you really want to know what the book of Revelation says or what the books of Ezekiel, Daniel, and many of the lesser prophets reveal? Do you really want to know the price we must pay at the end of this age or what we will purchase by our sacrifice? Do you want to know the truth that will protect you and set you free? Will you be satisfied with the “old wine” and refuse the “hidden manna” or “new wine” that is now becoming available to the body of Christ? Most will refuse to drink it, but I hope and pray, dear reader, that you are made from a different mold and that you drink of this hidden wisdom and draw closer to our God. When the enemy is knocking on your door at the end of this age, there will be no place for debate, division, or an intensive time-consuming study.

### A Characteristic of “The Two”

There is another set of Scriptures that gives us a key to what may be a characteristic of The Two. It is buried in the Old Testament as a type. Remember, all multiples, by ten (i.e., 50, 500, 5000), of an ordinal number point back to the original number.

2 KI 1:9 Then the king sent to him a captain of fifty with his fifty men. So he went up to him; and there he was, sitting on the top of a hill. And he spoke to him: "Man of God, the king has said, 'Come down!'" "

Elijah is called to act as an oracle for a man of the world. In 2 KI 1:9 a captain with a group of men marked by the number *fifty* come to take him by force for this task. The captain demands that he comply with his command. Speaking like this to a prophet of God is the same as trying to command God.

2 KI 1:10 So Elijah answered and said to the captain of fifty, "If I am a man of God, then let fire come down from heaven and consume you and your fifty men." And fire came down from heaven and consumed him and his fifty.

The response to this arrogant demand is the fire of God called down upon the fifty soldiers and the captain resulting in their deaths. Our God is a God of fire. Fire can refine and purify the ones who belong to Him, but fire destroys those who do not belong to Him.

2 KI 1:11 Then he sent to him another captain of fifty with his fifty men. And he answered and said to him: "Man of God, thus has the king said, 'Come down quickly!'" "

2 KI 1:12 So Elijah answered and said to them, "If I am a man of God, let fire come down from heaven and consume you and your fifty men." And the fire of God came down from heaven and consumed him and his fifty.

The above Scripture describes very much the same situation except this captain uses the

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command given by the king who desires Elijah's presence. The results are the same. Our God and His prophets do not respond to anyone's demand.

2 KI 1:13 Again, he sent a third captain of fifty with his fifty men. And the third captain of fifty went up, and came and fell on his knees before Elijah, and pleaded with him, and said to him: "Man of God, please let my life and the life of these fifty servants of yours be precious in your sight.

2 KI 1:14 "Look, fire has come down from heaven and burned up the first two captains of fifties with their fifties. But let my life now be precious in your sight."

2 KI 1:15 And the angel of the Lord said to Elijah, "Go down with him; do not be afraid of him." So he arose and went down with him to the king.

The scenario and outcome are very different in the third confrontation. *Three* in Scripture denotes *purification*. The captain of this group of sinful men has a different spirit. The act of dropping to his knees is a sign of humility. He presents himself as one who makes intercession. He asks for mercy for himself and his men, even though they are marked with the number *50*. He recognizes what happened to those who have gone before him. Consequently, his behavior is far different perhaps out of a healthy fear. Elijah waits until the Lord directs his actions. He is like Christ in that he does nothing without being in obedience to the Father. The angel of the Lord, our Christ if you will, directs him to go down and gives him encouragement using the words, "Do not be afraid." How like our Lord Christ who offers us peace when we find ourselves in situations that produce fear.

Within this chapter, what is presented to you is a partial derivation from Scripture that *five* by itself means *uncleanness* or *sin*. *Fifty*, *five hundred*, and *five thousand* have meanings associated with the ordinal number *five* (see Internet studies). In the case above with the fifty men, they need substitutionary atonement or payment made for their sin. Only when intercessory prayer is given, is grace granted to provide payment (*50*) to cover *five* (*sin*). When *two* is present with *five*, grace and mercy is always given. Finally, in the last set of Scriptures, the act of intercession by one having a contrite heart, as well as being a leader, has the same effect as the presence of the number *two*. (A later entry in this book will show that *20* marks *intercession for mercy in order to bring grace*, or the number *two*).

The technique that is used to identify a hidden key from Scripture, and how to use that key to unlock other Scriptures containing "hidden manna," is purposely portrayed in this chapter. Much more of this is to follow, but many of the proofs to make the studies acceptable are found on the Internet. Do not neglect them because they are necessary as proof to further acceptance of what is printed in this book. As more is learned, I am sure that later printings of this text will evolve to contain a greater amount of truth and fewer untruths. Again, this writer does not in any way pretend to be an expert in the use of this language so take care and analyze the Word for yourself. Though this author attempts to provide only truth, there is only One, our Lord, who is able to do that.

In the next chapter I attempt to give you somewhat of a historical perspective on the necessity for the development of The Two. Originally, there are two (explained in another chapter),

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but like their fallen master, Satan, they also become perverted and incapable of obeying our Lord. Now as we near the end of this age of grace, our Lord is working on a new Two whom He will reveal shortly. As the old two served the Tree of the Knowledge of Good and Evil (the Law), the new Two will flank and serve the One who is head of the Tree of Life, that is, our Lord Christ. It is appropriate, at this time, to take a look at the headship of these two guardian cherubs, the old fallen morning star and the replacement morning star.

## Chapter 6

### *The Two Guardian Cherubs*

#### The Original Guardian Cherub

A guardian cherub of the Bible is a corporate entity with one leader in control as the head of a body. At the beginning of the age of the law our Lord puts together a guardian cherub, called Lucifer, who knows and uses the law to prevent anything unclean (profane) from approaching that which is Holy. This cherub becomes corrupt and rebels against the Lord. In his rebellion he is allowed to form a corporate city, state, and even world entity of which he is the head (end days world Babylon beast system). Two types, among many, that portray this individual in Scripture are *the mast of a boat* (Eze. 27:5) and *a corporate tree* (Eze. 31:3-18).

A short look at this guardian cherub, or boat, is in order here. Beginning in Eze, 27:3 this cherub (world city-state) makes the statement, “I am perfect in beauty.” This does sound a bit like the one who is filled with pride, Lucifer. As this city-state is a trading country, parts of this boat are brought from all around the Mediterranean Sea. Symbolism can explain what many of these parts represent. For instance, in verse five all the “timbers” of this boat are made of pine trees from Senir. The word *Senir* or *Shenir* can be interpreted to mean *a coat of mail*. If we cross-correlate this meaning with one given about the same individual, called the Leviathan, in Job 41:13 and 15, I think you can understand. In Job 41:13 a question is asked, “Who can remove his outer coat?” The symbolism of this statement is deep but consider who this is (i.e., Satan) and you might begin to understand that he cannot be brought to repentance. Uncovering what is truly in people is necessary so that they might have eyes to see exactly what they view in the mirror. Verses 15 and 16 explain that his scales fit so very tightly together that he is proud of his coat. Does this cross type agree with *the coat of mail* or *pine trees that are used to sheath the boat*? One more point: the mast of this boat is made of one cedar of Lebanon. This provides the strength to move the entire boat. It is felt that this particular portion of the boat is Lucifer (Satan) himself. (Obviously a book could be written on just the symbolism of this boat, but let’s move on.)

This book is about The Two who are a very important part of a great new guardian cherub who serves our Lord, the Christ, forever. Our Lord is building a new guardian cherub today, and every true Christian is part of it. The original guardian Cherub that becomes perverted could be thought of as a head, Satan, with his body being made up of all the unregenerate people of the world. At the end of the last age, those closest to Satan would have been the high priests of Israel and the Levitical support group, most of the Pharisees and the Sadducees. This fallen Guardian Cherub originates from what was originally given by our Lord as good, the law, or if you can accept it, Lucifer (the shining one). The shining one implies one who is given truth. The law in our Lord’s hands is a cleansing tool and a source of benefit to those who are chosen for salvation, but in the hands of the perverted guardian cherub (Satan and the Levitical priesthood) it becomes a tool of

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bondage and death for the unregenerate. A portrait of this fallen cherub and his purpose under the Lord's control is revealed in the book of Job.

I believe much of the book of Job is symbolic of what occurs during Daniel's seventieth week (see chapter seven). Job's testing, or trials by Satan under the authority of our Lord, is strongly suggestive of the washing (testing and refining) of some of the Hebrew portion of the Lord's bride. The leadership portion of this Hebrew group may be one of The Two. This is not to say that the tribulation week cannot be a time of consecration for the entire Two, both the Hebrew and the Gentile portions of the warrior prophetic priesthood (end day's warrior apostles). These Two, who are regarded as one, at that time are willing to die and suffer so others might be cleansed, grow, and mature. The Hebrew portion of The Two learns to walk later, out of necessity, in the hottest portion of our Lord's refining fire.

### Job and the Person, Elihu

During Job's first testing we are shown how very important it is to Job that his children, the seven sons and the three daughters, have sacrifices made for their sins. He is very concerned about their cleanness or sanctification before God. This concern is the same as will be exhibited strongly in the end day's warrior prophetic priesthood (apostles). Our High Priest, Jesus, and the Two, who flank Him, are called to reflect this concern in the strongest manner possible at that time.

At the end of Job's second testing (a type for the end of the great tribulation) by Satan, if the type is true, Elihu, the counselor who has been listening to the discourse between Job and his three friends, approaches Job. He is younger than the other three and so has respectfully maintained silence during the entire discourse. It is my belief that he represents the Spirit of Elijah, the Holy Spirit working repentance and redemption. The Lord is using a large group of young wine skins, represented by Elihu, to prepare Job, a possible portion of the leadership of the remnant of Israel called by our Lord, to repent and so receive grace and power.<sup>12</sup>

Some scholars have dismissed Elihu and his counsel as not of the Lord. However in his self-introduction there are a few thoughts he expresses that I believe marks him as speaking the Word of the Lord by the Holy Spirit. At least, he was speaking in the Spirit of Elijah that prepares one to talk with God! Consider these statements by Elihu.

In JOB 33:3-4 Elihu makes this statement: "My words come from my upright heart; My lips utter pure knowledge. The Spirit of God has made me, and the breath of the Almighty gives me life." This identifies him as having been cleansed by the Lord and given the Holy Spirit (breath of the Almighty) to deliver the very words of God to Job. Elihu is a chariot that carries the truth of his Lord for the purpose of preparing Job's heart to hear God. That is the eternal purpose of the Spirit of Elijah (the Holy Spirit bringing repentance in the heart of a believer). We know that John the Baptist, who came in the Spirit of Elijah, had the purpose of preparing the way for Christ. Repentance always precedes the granting of salvation and is necessary before power and authority are given.

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JOB 33:5 If you can answer me, Set your words in order before me; Take your stand.

JOB 33:6 Truly I am as your spokesman before God; I also have been formed out of clay.

In the above two verses Elihu prepares Job to receive what he has to say by advising him that when he hears Elihu, Job will actually hear the very words of God. Elihu also displays a very gentle approach by assuring Job that he is a man just like him and that Job has nothing to fear from him (Job 33:6-7). There is one more important point that should be made to add to the proof that Elihu is not in the same category as the three friends who accuse and condemn Job. When the Lord commands Job to pray for those who sinned against the Lord and against Job, Elihu is not included (Job 42:7-8)!

Job is being prepared for a confrontation of tough love. If Job (thought to be, in part, a type for the Messianic Hebrew leadership during Daniel's seventieth week) represents what I believe he does, then a portion of the Messianic Body of Christ is not confronted with their sin until near the end of the tribulation period. For this purpose the Lord uses a portion of the bride, a vanguard, whom He has already caused to walk in the purifying fire, in preparation. Elihu's confrontation of Job (see chapter seven) may occur shortly after Christ breaks the sixth seal of the scroll (deed of sale to the earth and to the bride). The time after the sixth seal is broken is a time of utter darkness (total lack of truth) when no Christian is left able to shine like the stars to confront evil with the light (truth) of the gospel (see chapter 11).

To speak in the Spirit of Elijah is a heart-rending task because the message brings much pain and suffering. However the message serves the purpose of developing a contrite heart in another believer. It is only possible when love grows deep enough in the prophet's heart so that he understands that the change, or cleansing, required by our Lord needs directness in love. It is worth the risk of loss of community by the prophet. He is not a popular individual and many avoid him. He must be able to endure the loneliness associated with his call.

Within Job 33:8 begins the confrontation, which is to benefit Job and eventually his three friends. During the confrontation we see symbolic clues revealing the purpose of the entire time of testing. The Lord allows Satan, the great end days' refining fire and tester of fine metal, to symbolically shake those placed into his hands. To be shaken is to have impurity revealed and removed. Just remember, Satan works at the discretion of the Lord, even though he hates the Lord and His true church. Satan is given a purpose that eventually benefits those belonging to our Lord: to tempt and test resulting in exposing sin that needs to be truly recognized and repented of.

There is Scripture that states that our Lord marches at the head of His great army (Joel 2:11, 25) at the fifth trumpet. This is a demonic army that has a dual purpose. It helps to refine and consecrate His saints and eventually destroys those who are unregenerate. Our Lord and The Two, because they understand its purpose, endorse and promote the work the enemy unintentionally does for the Lord during that time. God loves us enough to restore us to Himself fully cleansed without spot or wrinkle.

Let's observe a very important purpose for which our Lord uses Satan. In Job 33:19 the mention of chastening with pain on a bed can be transliterated to read like this: When a Christian is no longer growing spiritually (on a bed), Satan is allowed to touch him with suffering to get him up and growing again. The *strong pain in his bones* symbolically hits the nail on the head as to the truth of that sentence. *Bones* throughout Scripture represent *spiritual abilities* or perhaps *strength to stand in the*

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*face of temptation.*

Remember when Jesus still hung on the cross and the Sabbath was approaching? All those being crucified had to be taken down. If anyone was still alive, his leg bones were broken to hasten death (John 19:33). Jesus, being already dead, had not one bone broken (John 19:36). Jesus, spiritually speaking, had no weakness at all; nothing had to be corrected.

We however are another story, as each of us must be shown our weaknesses so we might see our true condition and repent. Most of us live our lives in a sleepy state of self-denial regarding our spiritual weakness. The end days' refining certainly reduces the propensity for the growth of pride in us, because we are constantly shown what we are incapable of in the Lord. Pride does not inhabit this new Guardian Cherub as it did Satan and his two! The Two undergo extensive pride proofing before being anointed to serve with the great power that is to shine through them. They are the recipients of not only the fall rains of this age but also the "Lord's New Oil" that is necessary to rule and reign with Him during the next age.

In Job 33:20 it is revealed that, during the time of chastening, "food" has no attraction at all. Have you ever been in a terrible situation and found you really had no desire to pick up your Bible and "eat your daily bread"? In the times when we most need nutrition from the Word often we have the greatest reluctance to pick it up and eat. If we do pick it up and attempt to eat, the taste often does not seem palatable. Deep truths that hurt during a time of great pain are not appreciated. Job's "friends" present to him a great amount of truth, albeit much of it is incorrectly used and distorted, so he dismisses it. We are told in Scripture to submit to one another in the fear of God (Eph. 5:21). To find a mature Christian to whom to submit is not easy. Many, except a very mature spiritual counselor, like Elihu, may not have a clue as to what is actually occurring in a person's spiritual life, or they might not even have the compassion to help.

Now an aside, for those of you who are from the reformed persuasion and have read about Elihu from many scholars that he is as bad or even worse than Job's three friends, I would submit to you one more consideration. When the Lord asks that Job pray for his friends that have abused him and said which was not right about the Lord (Job 42:8) Elihu is not included.

Satan is allowed through two great trials, one light (birth pangs) and the second severe (the great tribulation), to reveal to Job all of his spiritual weaknesses (*bones stick out that once were hidden* Job 33:21) so that he might repent and be restored. Please remember that when Job's testing is complete, and Job repents and prays for his friends, he is given double back. Like Job, there is a double portion of the Lord's Spirit promised to some people at the end of this age also. It is given after severe testing (the Time of Jacob's Trouble, or The Great Tribulation) very late in the tribulation period or at its very end. If you desire to walk closely to the Holy One of Israel, then you must understand that you must walk in the hottest portion of the refining fire resulting in a great sanctification. All are not called to this position; only those called to sit on our Lord's right and left in heaven must endure an incredible refining. These are The Two that this book attempts to reveal.

JOB 33:19 "Man is also chastened with pain on his bed, And with strong pain in many of his **bones,**

JOB 33:20 So that his life abhors bread, And his soul succulent food.

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JOB 33:21 His flesh wastes away from sight, And his bones stick out which once were not seen.

After Elihu confronts Job with his sin, the Lord steps in to speak to a Job who is now prepared to hear his voice. During our Lord's discourse with Job, He introduces two great creatures. Within each narrative the purpose and identity of each creature is given in the language of biblical symbolism (Job 40 and 41). Before introducing these two creatures (spiritual heads), our Lord makes some very relevant statements couched in symbolism at the beginning of Job 38. One of these statements actually points directly to these two creatures.

Reference is made in Job 38:4 to the "earth's foundation," and in verse six mention of the Cornerstone arises. The *earth* (*a mold out of which our Lord forms the church*) in various places in Scripture is that which the Lord draws out of the *sea* (*those unregenerate belonging to Satan*). In verse five, our Lord asks Job where he was when the Lord determined the dimensions of the earth (or I would say the design for the perfecting of His bride.) He also asks Job who stretched a measuring line across it, demonstrating that the Lord Himself is the only One qualified to judge each of us. He is the only One who allows us to pass through times of suffering and sorrow so as to perfect exactly His desires for each of us. For a child of God to be measured is to be judged and cleansed. Job goes through a tremendous time of travail and during it he complains to a great degree that it is unfair and unwarranted treatment. The pot is speaking to its maker, "How dare you make me this shape and for this purpose; why must I be placed in such a hot kiln?" (Ro. 9:20-21). One sentence, Job 38:6, when translated, mirrors one of the most fantastic truths found in all of Scripture having to do with the Cornerstone. It is capitalized because the Cornerstone that is laid is Christ crucified! What does this have to do with the morning stars singing together?

There are only two morning stars, an older one called Son of the Morning (Isa. 14:12), Lucifer, who fell, and a new one, Christ, who will replace him (2Pe. 1:19, Rev. 2:28). I submit to you that in Job 38:7 when the morning stars sing together the scenario is described something like this: When Jesus hangs on the tree bearing the sins of the world, He satisfies the Law. Lucifer (Satan, using the perverted tree of the knowledge of good and evil) sings a victory chant over his rival Christ thinking he wins. Our Lord, for the joy set before Him, endures the cross paying the price of redemption that the law demands for our sins. The words to the song of this morning star can hardly be imagined as He lays the "cornerstone" of His Bride. Paying the bridal price for most men is a happy time because a wife brings much joy. The completed Bride of Christ brings her Groom joy forever.

In Job 38:8-11 the Lord speaks of setting fixed limits for the *sea* (*Satan and all who are his*). The sentence from the NIV puts it best: "*This far you may come and no farther: here is where your **proud waves halt!***" In my mind this is in reference to the greatest refining tool of all time, Satan and his own, all of whom are marked with pride. When Satan, who has our Lord's permission, touches us (even though bad things can happen without his touch) our Lord brings forth the treasure of righteousness for us through repentance followed by restoration! This view of Satan is not the customary one held by most Christians today. They believe he is able to tear up our lives for no good reason while our Lord stands idly by wringing his hands waiting for us to take action. Job 38:12 refers to the time of the end that is a time of great shaking, the time of the tribulation. The

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*earth (out of which the church is derived)* today is filled with tares and every other abomination. The statement that the earth is gripped by the edges and shaken so as to cause all who are wicked to drop out of it (Job 38:13) fits the type for each of the two major periods of testing in Revelation. This shaking is what allows the bride to receive her white and spotless wedding gown of linen. It also includes the process of bundling the tares (unbelievers) for the great end days' fire.

Many of the types in Job 38 used by our Lord are symbolic of things He only can do. You may take them literally, as most do, and miss the entire point, or adjust to using the language of types and biblical numerics and really "see" the truths He has hidden to be revealed at the proper time. In Job 38:30 He basically asks Job the question: who is the one who produces the cold that causes the water to turn to become hard as stone, when the surface of the deep is frozen? We know Jesus is able to calm the sea during a storm. He also has the ability to walk on water, as if it were ice, since nothing causes His faith to be shaken. In Revelation mention is made of our Lord sitting on a throne gazing down through a sea of glittering crystal and those who have victory over the beast are found standing on this sea of glass (Rev. 4:6, Rev. 15:2). No situation invented by the evil one can pull our Lord down into this refining sea, nor does He have need of being refined.

Only by His choice does our Lord place Himself on the cross to pay for our sins and then He allows the "sea" to overwhelm Him for a short time. Peter asks the Lord to call him to walk on the "waters" and he is called. He is at first successful, then he takes his eyes off our Lord, his faith wavering, and he sinks. The gist of it is this: the Lord is the author and finisher of our faith. As we grow in faith we are gradually able to rise above the roaring waves of the great refining sea. The waves reveal to us our weaknesses and sin. Once brought to maturity and victory, we then can "walk on water" with our Lord as our faith in Him makes the sea as if it has a solid frozen surface. Every wretched situation should be viewed as a positive circumstance for each of us that is allowed by the hands of our loving and faithful God to bring us to a desired end (Jas. 2:5). Included in the completed life is a purpose that glorifies Him and brings great joy to us!

To completely open what the Lord is saying to Job in types prior to the two creatures would take up enough room to fill several chapters. Therefore, I go directly to the first of the two great creatures, which is found beginning in Job 40:15. Both the New King James Version and the New International Version will be used to give a clearer picture of the type being presented.

### Behemoth and 888

NKJ JOB 40:15 "Look now at the behemoth, which I made along with you; He eats grass like an ox.

NIV JOB 40:15 "Look at the behemoth, which I made along with you and which feeds on grass like an ox.

This creature and Job are both creations of our Lord's will. Job partially represents the Hebrew warrior prophetic priesthood or apostles of the end days called by the Lord to stand during Daniel's seventieth week. A few of these men and woman belonging to The Two are created during Jesus' time at the beginning of this age of grace, namely the eleven apostles He taught and some

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others He called later. These, of course, are not physically present during the tribulation period but are in heaven perhaps by Christ's side.

*Grass* is frequently a type for *the Word of God provided for those clean creatures that belong to him*, the oxen, sheep, camels, etc. Whatever type this behemoth represents, he is thought to like the Word of God and to feed on it.

NKJ JOB 40:16 See now, his strength is in his hips, And his power is in his stomach muscles.

NIV JOB 40:16 What strength he has in his loins, what power in the muscles of his belly!

These areas of strength denote power to carry or pull. Loins sometimes are connected with the substance *iron* symbolic of *justice*. Perhaps this individual has the power to affect justice. Could our Lord harness this individual for a purpose, possibly to plow with and produce a harvest?

NKJ JOB 40:17 He moves his tail like a cedar; The sinews of his thighs are tightly knit.

NIV JOB 40:17 His tail sways like a cedar: the sinews of his thighs are close-knit.

Some believe the literal description of this creature refers to a “water-ox” or possibly a hippopotamus.<sup>18</sup> In the NIV it is stated that the tail could possibly be a trunk and, of course, this would lead to the assumption that this creature is an elephant, the largest and most impressive land animal on this planet.<sup>29</sup> In any case, that is not what is really important. What is important is what he is able to do. The tail (or preferably trunk) of this creature is compared to a cedar, probably a cedar of Lebanon.

*Cedars* in Scripture represent *unregenerate people who can be used to refine those who belong to the Lord or who can be marked for salvation*. They can be cut down (leading to repentance) and finished (given salvation) to panel the inside of a temple (refined to the degree that they may be close to our Lord). Cedars are very tall and are often portrayed as arrogant and proud.

If the tail really is a tail, it could be correlated with the tribe of Dan that is allied occasionally with the serpent. Can you imagine this creature lumbering along with this tail, or better yet, trunk, ponderously and powerfully swinging back and forth taking out those who are proud and humbling them? Or perhaps this individual is able to use those who are unregenerate to humble and produce a people having contrite hearts. This would in effect place this creature in charge of the one who tests and tempts! Satan would be this creature's pawn.

NKJ JOB 40:18 His bones are like beams of bronze, His ribs like bars of iron.

NIV JOB 40:18 His bones are tubes of bronze, his limbs like rods of iron.

When the types in Job 40:18 are explained, the true identity of this creature should become clear to you. *Bones* as stated before are a type representing *the spiritual condition of a man*. With regards to his bones, the Behemoth is shown to be superior spiritually. *Bronze* represents *the ability to judge*, or *judgment*, and *iron* represents *justice*, or the *one who delivers it*. Who is our judge and who is qualified to dispense proper justice? What is interesting here is that the iron comes from his side or rib area.

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Remember when the soldiers come to see if Jesus is dead and one puts a spear into his side? Blood and water flow. Eve is taken from the side of Adam; some call it a rib. We are also taken from the side of Christ. His blood and water that flows is what washes and covers us and leads to eternal life. We are the new Eve and we, the true church, are an agent of justice at the time of the end (Ps 149:8-9). Are you beginning to see? Could this creature be Jesus? But you say he is made along with us? How can that be as the trinity is eternal?

Very well then, on a very wonderful day a woman named Mary gives birth to a son who contains the Spirit of the Son, one third of the Trinity. Later on, at age thirty He receives the Holy Spirit from the Father, another third of the Trinity. He spends much time in prayer asking the Father for guidance and receives it from the last person of the Trinity. The Son has always existed, but Jesus the god-man (the behemoth or elephant) is created for a timely purpose and for a perfect purpose that is still working redemption for the ones the Father calls until this age reaches its completion.

NKJ JOB 40:19 He is the first of the ways of God; Only He who made him can bring near His sword.

NIV JOB 40:19 He ranks first among the works of God yet his maker can approach him with the sword.

Wouldn't you agree that Jesus Christ the god-man is the finest thing in all creation? He most certainly is number one on my list. When the Father asks him to die for us on the cross ("...his Maker can approach him with the sword.") this creature cringes a bit on the Mount of Olives but eventually he says "*not my will but your will be done*" (Luke 22:42) as the bloody sweat drops from his head. He willingly receives the judgment of the law (one side of the sword) that we might be spared and given grace (the other side of the sword of the Lord.)

NKJ JOB 40:20 Surely the mountains yield food for him, And all the beasts of the field play there.

NIV JOB 40:20 The hills bring him their produce, and all the wild animals play nearby.

*Hills and/or mountains*, though different types, do fall into the category of *difficult and deceptive times for a Christian, times of trials, testing, and tribulation*. Does not Scripture say that all things lead to the good of those called...(Rom. 8:28)? Every trial that each Christian goes through is used to conform us to Christ's image. He did this for Job and for Peter, and He does it for you. In spite of yourself and those around you, He brings you to a desired end that He ordains ahead of time. This truth of His sovereignty for your life should allow you to enter his rest. Tough times build integrity, character, and allow the fruit of the Spirit to become evident in the lives of true believers. Most of us are dragged kicking and screaming toward that desired end like small children behave as they are led away to receive their vaccination shots. Some Christians go through a life of hell-on-earth to become what our Lord intends them to be. The "greater" the Christian is called to be, the hotter the furnace of affliction must be to bring about the level of pride proofing necessary.

There is an important association in Job 40:20 between a juxtaposition of the hills and the

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*wild animals playing nearby.* We, it is thought from Scripture, are tame animals of the kingdom who are expected to complete the works laid out for us. Are there wild animals that attempt to belong? How about the wild Prussian Boar? In Scripture these wild pigs are shown to always be gnashing their teeth when cornered. This same term is used to describe the Pharisees and Sadducees. Many of them are definitely tares and are considered to represent unclean wild animals. Jesus corners them, and they respond appropriately as wild pigs would by gnashing their teeth (Math. 22:13, Luke 13:28). During a Christian's growth process, it is often the tares in the church, or the unregenerate men and women of the world (the great sea), who are used to test and try the child of God. Have you ever had a worldly boss whom you had a difficult time obeying? Yes, during our growth process we need the wild animals that play nearby. We, as baby Christians, may be allowed to play for awhile right after our salvation experience, but soon our Lord gets down to work and uses that mighty cedar tail (trunk) of His to knock us off our arrogant proud feet. The painful surprise of the realization that we are expected to grow up and be like Him is indescribable! He loves a contrite and humble heart, and He is the one who directs its development. Our Lord often allows our life to become a living hell so as to remove our toys, purify us, and instill righteousness.<sup>3</sup>

NKJ JOB 40:21 He lies under the lotus trees, In a covert of reeds and marsh.

NIV JOB 40:21 Under the lotus plants he lies, hidden among the reeds in the marsh.

As we look at the vegetation that surrounds this great partially submerged creature, there appear to be three concentric layers surrounding it. If we were to do a study on the courts of a temple not yet built you would see a similar arrangement. The temple described in Ezekiel 44 and 45 has three courts, or separating walls, and it is my opinion that all of the materials for it have been pretty much obtained making a great building project about to be done. The outer court, in the Hebrew days, is for the women, the middle court for the men, and the inner courtyard for the priests. This literal arrangement is found in others areas of the Bible in many types. I believe it is indicative of three groups of Christians who are called to become what these three courtyards represent, at least for a time. (Incidentally Noah's ark also had three levels.) Some are called to be very near the Lord and undergo a horrific consecration process; others dwell in the middle court having been fashioned for that purpose; those in the outer court have their salvation and little else, but still are happy and fulfilled.

Lotus plants have flowers that are large, brightly colored, and magnificent. They are the central focal point of any water garden. I believe these *Lotus plants* represent the *end days' Apostles*, or *The Two*, who form a central inner hemisphere of protection for their Lord and His Holiness and function to protect, mature, and consecrate the others (profane to some degree) outside their court. *Reeds* denote *young weak Christians* who are easily swayed by the wind. All Christians eventually become transformed by our Lord's work into Lotus plants, willow trees, or reeds (least transformed). Some may remain as reeds (in the outer court) their entire lives. The middle court contains the willows or alders and the inner court has the lotus plants. These three levels correspond to: (1) the inner court containing the priesthood or apostles, (2) the large middle court containing pastor-teachers, praise leaders, and so on, and (3) the outermost court containing the

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warriors, or as they presently are called in many churches, the laity.

NKJ JOB 40:22 The lotus trees cover him with their shade; The willows by the brook surround him.  
NIV JOB 40:22 The lotuses conceal him in their shadow: the poplars (*probably willows or alders*) by the stream surround him.

The words in each translation show that lotuses cover and/or conceal Him. The two great cherubim in Solomon's temple, as well as the two cherubim on top of the Ark of the Covenant, perform this same function and, I believe, are strong cross types representing *The Two*. So perhaps the lotuses represent those consecrated to be at His side in the inner court; the willows may be those consecrated to function in the middle court; finally the reeds may be those chosen to inhabit the outer court.

There are no males or females in heaven as we all will simply be spirits. Gender, in some Scripture, is used by the Lord to denote positions of submission, responsibility, and authority. All believers, technically, are of the feminine gender as far as He is concerned because we are His bride. Those who are called to mature greatly become "male" with respect to those to whom they are called to minister.

NKJ JOB 40:23 Indeed the river may rage, Yet he is not disturbed; He is confident, though the Jordan gushes into his mouth,

NIV JOB 40:23 When the river rages he is not alarmed: he is secure, though the river should surge against his mouth.

To indeed understand what the river Jordan symbolizes fully in Scripture, I must point you to a study on *Mahanaim*. In short, to be at Mahanaim causes us to die to self (symbolized by *the river Jordan*). It kills the depravity that so easily rises up in each of us. Our Jesus is the picture of a perfect lamb, totally holy, and without sin so there would be nothing in Him that needs destroying. The river Jordan would have absolutely no affect upon Him due to His perfect righteousness.

NKJ JOB 40:24 Though he takes it in his eyes, Or one pierces his nose with a snare.

NIV JOB 40:24 Can anyone capture him by the eyes, or trap him and pierce his nose?

Many Christians today are in captivity through their eyes. Lust, envy, coveting things or experiences, all keep us from knowing our Lord. All cause a distancing between the One who wants us entirely for Himself and the things that have such a strong allure to pull us away from Him. A small person can lead a very large bull by a little ring in the nose. Many children of God like to treat our Lord as a Genie of the Lamp and attempt to procure anything they wish from him, sort of a sugar daddy husband. Babies in Christ are given toys as our Lord lavishes His love on them, but as they grow He guides them, like a good Father, into becoming what is best for them. Spiritual transformation is far more important than the comforts and attractions that the secular world holds out as competition for His attentions. Husband, does your wife use you or does she cherish, protect, and prefer to be in your presence. Wife, I ask you the same question regarding your

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husband. We, as the bride, should prefer to be as close to our groom as possible rather than valuing only what He can do for us. Many husbands at the end of this age have their noses pierced and are dominated by their wives and children. Watch any recent Walt Disney movie to see role-reversal positions of husbands and wives today as opposed to the biblical roles that each is supposed to fulfill. Since the behemoth is perfectly righteous, there is no snare that can hold him. Only His love for us allowed the cross to hold him for a time.

The above creature with his entourage of three plant types (living walls of differing spiritual maturity), I believe, represents Christ and His bride (the complete Chariot as opposed to just The Two). This type portrays much of what Christ (the tree of life) is and does. A little is shown as to the purpose of those surrounding him. A side trip might be in order here to understand the function of at least the lotuses that I choose to associate with The Two.

A close look at the numbers 666 and 888 is in order. Most people think they understand the number 666 and few have heard of the number 888. This takes us into the realm of gamatria where letters of the Hebrew or Greek alphabet are replaced with numbers. The name Jesus Christ in Hebrew is translated into the number 888. Allowing Scripture to identify the numbers 800, 80, and 8, I have come up with the meanings given below (see Table 1).

*Eight* is associated most often in Scripture with *the unveiling or uncovering of sin (uncleanness) in an individual's life*; for example, a male is circumcised on the eighth day of his life (Gen. 21:4). This recognition of sin by a Christian then must lead to a heartfelt repentance or confession of the uncleanness before our Holy God. Our Lord regards this repentant act as a righteous act. *Eight* is also consistently found linked with *royalty or Kings*. In the Scriptures, King David is the eighth son of Jesse. He is also a type for the crucified Christ in many respects. 1 Chr. 24:4 along with other Scriptures points to *eight* as applying to *those who work in the priesthood and those who support the priests*. There is a definite link between the process of consecration (which is cleansing) and those who are “clergy” (2 Chr. 29:17). The number *sixteen*, comprised of the addition of two eights, signifies a *total completion of the process of consecration*. Finally, here is a curious coincidence found regarding Noah and the ark. Consider this Scripture: (1 Pet. 3:20 NIV) “also he went and preached to the spirits in prison who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water.”

In this Scripture, *eight* is thought to mark *salvation*. It is made possible by an act of repentance brought on by very effective preaching or a revealing of what is right and what is wrong. Water baptism is an expression of being washed by water or the word. We die that Christ might live within us. The water of the Word (truth) does wash us. Eventually, through the work of the Holy Spirit, the Word of God, and the purging fire that we are allowed to walk in, we work out our salvation and are truly saved (redeemed) by the end of our life. That is when we should celebrate!

*Eighty* can be looked at two ways. One is pointing to our Savior and the other on the one who engenders praise. In Psalm 80 an individual by the name of Asaph, whose name means “the one who gathers the congregation,”<sup>19</sup> seems to point to Christ. In verse seventeen the “son of man” is pointed out as the one whom God has raised up. Asaph in other Scriptures seems to be the head musician who leads others in worship. The old Guardian Cherub (Lucifer) was also originally created to lead worship. The new Guardian Cherub (Christ) most certainly brings us to worship.

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There is also an association with “the justice that brings us peace.” This refers to the justice that should have been ours being transferred to Christ. What He did on the cross does give us peace. Most of us know that Moses is a type for the law; he is shown at age 80 when he is used as an agent for the purpose of the Lord’s judgment on Pharaoh and the release (as a savior) of the Lords’ people from bondage (Exo. 7:7 NIV). When Christ, the central 8 in 888 or the number 80, is shown to Satan (the law), it is like a deed that proves ownership of that believer. Satan may not just hand over the individual without a struggle, but, nevertheless, the believer now belongs totally to his/her Lord and cannot be taken out of the hand of Jesus by anyone!

Finally, one of the best illustrations for the middle 8, or the number 80, is found in 2 Sam. 19:32 NIV. “Now Barzillai (of iron)<sup>18</sup> was a very old man, eighty years of age. He had provided for the king during his stay in Mahanaim, for he was a very wealthy man.” King David loses everything he has, due to his sin years before with Bathsheeba, and is in exile at Mahanaim (a place where he is forced to see the devastation wrought by his sin). Barzillai, a name that means of iron (justice), is said to have provided for David. Let me point out a similarity in all of our lives as Christians. When I am allowed to go to Mahanaim and regard the effects of my sin on all of those around me, past, present, and future, do I not hang my head in repentance and draw the covering of the blood of Christ tightly around me? Isn’t this gift that is given to me able to refute all the allegations of the enemy as long as I am penitent? I can only point to the act that was done by Christ upon the cross (80) that always satisfies the justice (iron) called for by the law of a perfect and Holy God. I cannot put it better than this Scripture does: LU. 16:7 “Then he said to another, **'And how much do you owe?'** So he said, 'A hundred measures of wheat.' And he said to him, **'Take your bill, and write eighty.'**” How often do you hold up this cashier’s check that is given to you as payment for your sin, that is the blood of Christ? You do not win this lottery by chance but you are actually called by the Lord to receive it. This consideration should bring you to deep worship, praise, and repentance.

*Eight hundred* is more difficult to comprehend because there are few instances of it being used in Scripture. Consequently, I can only submit to you a bit to clarify this one. In Ezekiel’s temple (Ezek. 49) there are eight steps to climb up to get into the next court. These are thought to represent *the act of repentance when shown sin*. Next there is a distance of two cubits to walk through the wall jambs. *Two* represents *grace being given* and *twenty* points to *the intercessory prayers of others through Christ that allows mercy to be given*. Finally the next eight (*eight hundred*) may point to *grace being given for transformation and restoration leading to a greater freedom in Christ*. There is a connection between Adam’s having children and the number *eight hundred* in GE. 5:4 and Gen. 5:19. Perhaps it refers to us as the free children of Christ, sons of God, being consecrated, restored, and set free. Another Scripture that may shed some light on this rare number is 2 SA. 23:8: “*These are the names of the mighty men whom David had as allies: Josheb-Basshebeth the Tachmonite, chief among the captains. He was called Adino the Eznite, because he had killed eight hundred men at one time.*” Here the number is associated with the deaths of those of the enemy camp by one that is a close friend of David (a strong type for Christ crucified). Those who are His closest friends, inner circle, stand on each side of Him and are thought to represent in part the true end days’ warrior priesthood or the Apostles (The Two).

As I watch the lives of old friends in Christ change, call them spiritual siblings, I notice one very important thing. During the process of changing into the image of Christ, the individuals must

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die to self. The old sinful selfish nature dies very slowly and very hard. Those who arrive at this point, particularly the true leadership in Christ, are to help others achieve the same end. This is an incredibly difficult job and none are up to the task except those prepared for it. True leaders promote death of self and growth toward each Christian's calling, understanding that mistakes must be made for growth to occur. For those called to inhabit the inner court of the bride, surprisingly the words found in one of the James Bond movies seems to apply to them, "the world is not enough," but only the will of their Lord and His closeness to them is important.

Often it is found in Scripture that multiples of the ordinal number by ten refer back to complementing the ordinal number's meaning. The ordinal number 8 points to *showing sin to an individual so as to facilitate repentance* (an owning of the sin by the sinner). One with this gift associated with solving the problem linked to eight would be an evangelist. The ministry of an evangelist is partially to convict a sinner of his sin and then to point to what his Savior did for him on the cross (eighty). In other words the solution for the problem identified with (8), that of repented sin, is a covering of the blood of Christ (80). The evangelistic ministry would be of prime importance to The Two.

The number eight hundred points to those individuals who have used the means 80, or our Savior's blood, to promote restoration or a release from bondage (a setting free of the captives). Take a moment, a long moment, to ponder the beauty of this arrangement. Is gamatria of God? You decide.

So then, in review, the number 888 is the gamatria of the Hebrew name of Jesus Christ (see Table 1.). The central eight, or 80, identifies Jesus and what He did on the cross for us. The eight to the right of the middle eight points to the fact that He allows the law to show us sin while His Spirit (the Spirit of Elijah), through an evangelist perhaps, turns us to accept what He did on the cross, which is grace. The number *eight hundred* may well stand for *the covering of blood He gives us*, or rather the grace given us to "work out our salvation in fear and trembling" directed by those who are closest to Him being filled with His Spirit. This is grace given to help set sinners free from sin.

Law and grace at the beginning of this age stand separately one on each side of him. I believe at the end of this age, law and grace is integrated into each of the two great cherubs that flank Him. The Two, called by the Father to stand at the right and left sides of the Son, are agents of His justice. They are His limbs, His agents of iron (justice) and bronze (judgment), and they are fashioned by Him to be totally submissive to Him. The two eights that flank Him in the number 888 may well represent "The Two" who are so very protective of Him and who also minister His love sacrificially to His sheep as grace.

Table 1. Meaning of 888

| Table 1. Meaning of 888  |   |  |
|--|---|--|
| 800  | 80  | 8  |
| Helps set captives free<br>by conforming to Christ.<br>Restoration by dying to<br>self | Paid the price for sin<br>Justice done and the law satisfied<br>Salvation process initiated<br>Savior | Sin exposed by<br>the Law and owned<br>by a child of God<br>Repentance |

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We are becoming a new Garden of Eden where there will be one great tree. It will be a corporate tree of life knowing good and evil.

### Leviathan and 666

The second creature described by our Lord in the book of Job is the leviathan that is portrayed as the absolute ruler of the great sea. You probably already guess whom this creature represents, but let's allow the language of scriptural types to identify him and what he does. Due to the Lord's long description of this creature being thirty-four verses, I use only certain basic key verses to reveal this creature's identity and function. Verses 1-10 reveal that we cannot in any way control or manipulate this individual. He belongs to the Lord and only the Lord can control him.

Many verses from the book of Job (41:13,15,16,17,23,26) speak of this creature's covering. It is impenetrable and cannot be removed. Job, during his encounter with the Lord, is still sitting in an ash heap with his blackened peeling skin being very evident. Satan says, "skin for skin" (Job 2:4) and associates the saying with Job being made willing to curse God. All through much of the book of Job we hear of Job's skin being made to appear unclean. I view this as Satan being allowed by our Lord to reveal existing uncleanness (sin-rebellion) still in Job until the confession of his sin brings Job new skin (covering of grace) like that of a child. His skin (covering) can be removed, and it certainly is, to allow his bones (his true spiritual condition) to stick out or be revealed! The leviathan's covering, JOB 41:15 *"His rows of scales are his pride, Shut up tightly as with a seal;"* apparently is unable to be worked with in the least, that is, he is incapable of being shown his sin. He therefore would be incapable of repentance of any kind without the Lord's help. Apparently this individual is not shown any grace because his scales are sealed shut.

Below there is a Scripture where the Lord is speaking of the time of the end when each nation that is ruled by the leviathan is destroyed; in this case he is speaking to Pharaoh king of Egypt. I hope you recognize that those who belong to the leviathan are found sticking to his scales. As he has a coat that is so prideful because it is sealed shut, so then do all of those belonging to him and are as he is. This points to the fact that each of us, who are given the unconditional grace of having our sin shown to us so that we can repent of it, should walk in continuous praise of our Savior.

Ezekiel 29:4 But I will put hooks in your jaws, and cause the fish of your rivers to stick to your scales; I will bring you up out of the midst of your rivers, and all the fish in your rivers will stick to your scales.

A closer look at Job 41:18-22 might best reveal some of the leviathan's abilities. While we are looking at these verses, please consider how our Lord uses this creature to "bundle the tares" and to "refine the saints," particularly during the time of the tribulation period.

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NKJV JOB 41:18 His sneezings flash forth light, and **his eyes are like the eyelids of the morning**.

NIV Job 41:18 His sneezing throws out flashes of light; **his eyes are like the rays of dawn**.

Occasional short bursts of Light (truth mixed with lies) are emitted from him. Light in Scripture is equivalent to truth. This individual doesn't consistently use truth. What is very important in these Scriptures is the fact that his eyes seem to emit an orange-red light. There is the blood of Christ in Scripture that covers and protects but it is not the color of this individual's eyes. These eyes have more the color of Esau, Jacob's brother, the man who sold his birthright for a bowl of red stew. Out of these eyes pour a color indicative of rebellion. There are two individuals associated with "the morning" in Scripture: one is Christ and the other is Lucifer who becomes Satan, the fallen serpent, the great red-eyed dragon. Further Scriptures continue to identify him as such. *Red* often denotes *those who are rebellious* whereas *scarlet* points to *the blood of Christ and redemption*.

JOB 41:19 Out of his mouth go burning lights; sparks of fire shoot out.

From his mouth come partial truths that burn on contact with skin. Have you ever had someone you knew speak truth to you about yourself in a way that burned and hurt you so you wanted to run away and hide? This individual tempts with what looks like truth (light), but then when you give in to touching what he holds out to you, he plunges in the sword of the law and accuses and condemns you for your choice. You are fortunate if it takes a short time before you no longer desire to reach for it. Some, however, have to go around the mountain many times before they hate their weakness enough to stop. Perhaps the effect of these "burning lights" is to create in a believer that which is described in the verse from JOB 30:30, *My skin grows black and falls from me; My bones burn with fever*.

JOB 41:20 Smoke goes out of his nostrils, as from a boiling pot and burning rushes.

Smoke always conceals, and this individual uses it to deceive and to induce fear indicating a lack of trust (faith) in God. Remember how Peter acts when he is placed in the hands of this fearsome creature? He loses all of his faith in himself (Mr. 14:72)!

*Rushes (reeds)* quite often are symbolic of *those who are very weak in their faith* and can be used by this creature, especially in the church. Those who gossip, cause division, rebel against godly authority, all of these babies in the Lord can keep the church boiling and can spread confusion unless confronted quickly by the leadership.

JOB 41:21 His breath kindles coals, and a flame goes out of his mouth.

The breath of our Lord brings life and power; the breath of this individual promotes fire that can kill and maim. Fire in our Lord's hands promotes life and is a refining (cleansing) fire for those called to be His. Our Lord uses this creature as a fire that reduces to ashes those God has not called

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to be His. This particular position greatly disturbs many in the church today. The majority of Christians poorly understand our Lord's sovereignty. As shown in the Scriptures, at the end of the last age our Lord condemns rampant misuse of the law by Satan through the Hebrew priesthood of that day. At the end of this age, instead of the misuse of the law, we see a great misuse of grace. Call it the "sloppy agape" of this age or "tolerance." It is perverted grace. Rampant sin is being allowed to continue in much of the church in the name of grace given by the blood of Christ. The blood does cover us so we may work out our salvation with fear and trembling, while we leave our sin behind and assume the traits of Christ. However, His sacrifice on the cross is not to allow us to continue in rampant sin. He is a Holy God and he makes a way for us to become like Him; it cannot and should not be used as a license to continue in rebellion!

JOB 41:22 Strength dwells in his neck, and sorrow dances before him.

Stubbornness, as an attribute of the will, marks the neck in Scripture. To be stiff-necked is to be in rebellion as to what the Lord calls you to do. I am very glad that no matter how stiff-necked the leviathan is, our Lord is able to achieve with him to accomplish just what He wants with us. The creature is used to convince us to leave our stiff-necked ways behind. This rogue is the one who is used to humble us and destroy our pride. Simply look at Job's altered state of existence and the many laments that issue from his mouth after this creature is allowed to touch him. You surely can see the extent of sorrow and humility developed within this "great man" of God.

Does this sound like our enemy Satan? There is still much more Scripture to be opened to prove this point. Verse 27, below, is a key verse that might help you accept my conclusion. Before we look at it, I would ask you to return to one Scripture that is used in revealing the identity of the Behemoth, whom I believe to be Christ, Job 40:18 (*His bones are like beams of bronze, His ribs like bars of iron*). After rereading it, look at this next verse's description of the Leviathan.

JOB 41:27 He regards iron as straw, and bronze as rotten wood.

If *iron* symbolizes *justice* and is associated with the sides or flanks of Christ and perhaps His Two, and if *bronze* means *judgment* and is associated with the very bones (spiritual identity) of Christ, then the leviathan hates Christ as well as those who are close to him! Does this fit the type? I do not pretend to understand all Scripture but I do mine it diligently for what truth the Lord may have placed in it. It is so easy to critique another's work but if you would tear this down, let your corrections shed more truth on the subject to benefit others and their faith.

JOB 41:31 He makes the deep boil like a pot; He makes the sea like a pot of ointment.

JOB 41:32 He leaves a shining wake behind him; one would think the deep had white hair.

This master at using the law to accuse and condemn is enabled to cause the great ocean of unregenerate people (unsaved of the nations) to produce giant waves that froth up white foam (sin) and produce fear. At the end of this age, before Christ comes back, this happens to a great degree.

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It causes those who belong to our Lord to really look into the mirror at their spiritual condition and repent. Let me remind you that our Lord is still speaking to Job and is describing this creature that only He can control for his own purposes.

In the second half of this Scripture the sea is compared to a pot of ointment. Ointment is put on a skin blemish or infection for healing. Since the old Hebrews regarded discolored skin as something unclean (Le. 13:2), ointment is used for cleansing. Ointment heals, and our Lord uses this loathsome creature for just that purpose --- not that the creature heals but that he reveals to the Christian the need for healing. Any experience with him is a real eye opener for a believer! Does not a great fish (a situation contrived by demons) swallow up Jonah? I do not care whether it is an actual fish or not (that discussion is divisive), but the situation is used to change Jonah's mind. The last part of verse 32 points out that there is white hair on the surface of the deep; this is a comparison to the white foam mentioned earlier in the same verse. White hair in Scripture marks a serious skin lesion, like leprosy, and it is cause for separation of the unclean from the clean (Le. 13:3). In the case of Jonah the stiff-necked quality that had characterized him was in part changed as he finally obeyed the Lord's command to go and preach in Nineveh (Jonah 3:2-3).

Finally in examining Job 41:34, we find, "*He beholds every high thing; He is king over all the children of pride.*" You should take note of a word, in this Scripture, that cinches the identity of this great dragon. *Pride* is frequently linked to Satan and all those who belong to him. The desire to be high or above even the Lord Most High is a distinguishing mark of Satan. This created creature is used by our Lord to bring the prideful (high things) down and transform the fish of the sea (unregenerate people). When caught in the net, that is the gospel of Christ, the *fish* are transformed into the meek, humble, and obedient *lambs* that our Lord desires. If a man deep in sin is placed into the hands of this dragon, would you deem it necessary to remove the man before the work is done? Removing a man out of the refining fire prematurely leaves the refining work undone. A mature Christian stands back and watches with much prayer before "rescuing" a person from a refining situation. Elihu, Job's counselor, does just that as he stands back and watches until an appropriate time (Job 32:1-2). There are Scriptures given by Paul that imply that mature Christians are able to turn other stiff-necked Christians over to the one who refines, for the good purpose of saving the spirit (1 Co. 5:5).

In Psalm 89:25 Our Lord states that He will set the hand of David (Christ on the cross) over the sea, meaning that Christ is given authority to use the sea and the leviathan to perfect His people as well as bundle the tares for the pit. In Rev. 21:1 we are shown that after the end of the millennial age, there is no longer any sea. This is not to be taken literally but symbolically. The great sea and the leviathan are used for punishment and for the development of righteousness in the saints. When the saints are perfected, there is no more need for this "pot of ointment."

Much is made over the number of the beast, or 666. Many attempt to use it to discern just who the antichrist will be. It probably is more important to know what these numbers actually stand for and how our sovereign Lord uses them for our benefit. The purpose or function of the totality of 666 (see Table 2) is necessary to show here. First, the number *six* is quite often in Scripture associated with *time*, often measured in days. It may well, in part, point to *a period of time that the Lord has chosen to effect redemption for a chosen group of people (fallen spirits) from sin or iniquity*. One Scripture uses *six* to mark the cities of refuge for those who kill someone (Num. 35:6 NIV). At the beginning of

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this particular age (the sixth day) Christ goes to the cross to create for us a refuge, which is His blood, or covering that might cover our sin. *Six* is also often connected with food, particularly *bread*. The Word itself is what washes us when we read it. Remember the manna fed in the wilderness? They gathered it for six days. On the sixth day, double was collected.

A double portion in Scripture is often connected with receiving a double portion of His Spirit. Those people who are called to receive this double portion would certainly need to be consecrated to a great degree. I believe we are presently living at the end of the sixth “day” and it is only a short time until the hottest fire is kindled that in effect produces a generation of the Lord’s greatest saints. I maintain that *The Two* walk in the midst of the hottest of the fire to prepare those who will receive that double portion. *Six* also stands for *a gift* and that gift is what a believer is allowed to recognize, in the mirror: his iniquity as being sin.

The number *sixty* is associated with the tribe of Dan that takes matters into their own hands to “take the land.” Seeking and depending on the Lord is not their desire and a counterfeit religion or righteousness seems to satisfy them (Judge 18:11-17). Dan is also associated with the punishment resulting from judgment and the serpent (GE 49:16-17). At the end of verse seventeen, *A viper by the path, that bites the horse's heels so that its rider shall fall backward*, has an interpretation going like this: for those in their pride who depend on their own strength (horses), Dan (the serpent using the law) is allowed to tempt and test to show them how weak they are. We also see the word judgment associated with Dan’s birth (Genesis 30:6). Remember that he is conceived due to Rachael’s conniving to get a child through Bilhah for herself. She refuses to wait upon the Lord and the birth of the child Dan is the result of this sin. Taking things into our own hands always results in iniquity as it demonstrates a lack of faith in our Lord. Not waiting for the Lord’s timing in a matter demonstrates rebellion against Him.

NU 7:88 And all the oxen for the sacrifice of peace offerings were twenty-four bulls, the rams sixty, the male goats sixty, and the lambs in their first year sixty. This was the dedication offering for the altar after it was anointed.

In this Scripture we have the numbers 24 in the same chapter as three sixties. *Twenty-four* in part represents *a total completion of the priesthood*, or *The Two*, who surround the throne in Revelation. These have a double portion of Him as compared to the number *twelve* that marks much of the rest of the bride. The priesthood is always expected to be like Christ in accepting that their lives are forfeit in the service of the Lord. The use of the number *sixty* here denotes *the expected losses of people indwelt by Satan used to produce righteousness in the fire of affliction* (see Table 2). *Three* denotes *the will of the Trinity for the testing of the three major groups called by the Lord*. Those who perform the testing with the wrong motives, even though the refining is successful, are destroyed. Remember, Judas Iscariot is chosen for the task he is to play, that of a work of betrayal. Satan freely enters into him as an instrument initiating the judgment on Christ that is due all of us. For this action Judas is sent forever to the fires of hell. Those of us who are betrayed must view it as a most severe test, but its greatest eternal consequences fall on the betrayer, not the betrayed.

Many other Scriptures identify the number *sixty* with *Satan, his attributes and his purposes*. He

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accuses, condemns, and kills using the law. Lastly, and perhaps most importantly he receives authority from our Lord to reveal to the children of God their iniquity within certain very fixed limits. The number 66 has a remarkable connection with iniquity. Note the next Scripture:

GE 46:26 All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, were sixty-six persons in all. **Into the furnace of affliction** to be refined and held in bondage until such time as the uncleanness (iniquity) would be revealed to them.

Although it seems redundant to repeat these thoughts, I again introduce this Scripture so that you might dwell on it. DA 9:24 states, "*Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.*" There is a commonality involved in this passage of Scripture with the number 666. Lev 12:5 NIV states, "*If she gives birth to a daughter, for two weeks the woman will be unclean, as during her period. Then she must wait sixty-six days to be purified from her bleeding.* There is an issue of blood that makes the woman unclean. *Sixty-six* here is a time of waiting for her iniquity to be purified. A person cannot repent unless they are made aware of their sin! When we are claimed by Christ, do we instantly cease to sin? Doesn't the Lord allow the evil one (marked with 60) to tempt us over and over to keep us committing sin (marked by 6) for the purpose of revealing to us our weaknesses? In part, pain and suffering derived from wrong choices are powerful motivators, with the help of the Holy Spirit, to turn us to our Lord. After salvation the Holy Spirit allows more temptation to come so that we understand our need for His strength as we recognize our weakness. It shows us our utter need for Him and is instrumental in removing the terrible sin of self-reliance (pride). I believe only through His Spirit can we ever stand. The terrible refining procedure insures that pride does not develop in the new Guardian Cherub that he is fashioning at the end of this age. (I could also bring in the sixty-six books of our Bible and their purpose, could I not?)

When Moses begins leading the people out of the land of Egypt, Pharaoh sends six hundred of his best chariots after them (Exo. 14:7). *Six hundred* here marks the top enforcers of Pharaoh's realm. These individuals are sent to subjugate (take captive) the Lord's people who have just been released from bondage. The number *six hundred* seems to indicate those *leaders of the enemy who hold others in bondage to sin/iniquity* (see Table 2). They utilize unclean pleasure and insure that significant pain and sorrow follow the acquiescence to the temptations offered. The pain and suffering act as great convincers that sin is something, which is to be despised. A strong desire for freedom from the captivity of sin then develops within those who belong to the Lord as well as engendering compassion later for those entrapped in sin. At the end of this age, the bride of Christ, who is horrendously harassed by the beast system marked with 666, is used to exact justice and destroy the very system that is used to perfect her.

A young Christian is in much the same boat. He accepts what Christ does for him and is forgiven for his sins. The enemy is allowed to continue to test and tempt the new individual in a process like that of tempering fine steel for a blade. This occurs over and over and slowly, as the new Christian is shown his weakness, he repents and turns to his Lord where he is given strength to

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overcome.

There is a connection to the number 600 with “justice due the wicked” in 1 Samuel 17:7. Note that the man holds a spear with an iron point weighing six hundred shekels. *Iron* connotes *justice* and this individual marks those men who are able to bring the Lord’s punishment, an act of justice that brings spiritual death, upon iniquity particularly among those not belonging to our Lord. Those men also are permitted to touch a believer, who continues in his sin, and eventually bring confession and repentance in that believer. The confession is a righteous act in the Lord’s sight so these evil men are actually used to bring about the Lord’s purpose in a believer.

1KI 10:14 The weight of gold that came to Solomon yearly was **six hundred and sixty-six** talents of gold,

2CH 9:13 The weight of gold that came to Solomon yearly was **six hundred and sixty-six** talents of gold,

Solomon (a type for the risen Christ ruling and reigning) is able to derive gold (righteousness) using the old 666 cherub. Our Jesus, during the tribulation week, also derives significant *gold*, or *righteousness*, for his church out of the great end day’s fire. This fire is produced under the Lord’s control for the purpose of washing those who are His so that He might empower his bride. Actually in most of the first six days of Daniel’s seventieth week the Lord uses the beast system to test and refine the bride. It is a time of great purging. The same system also bundles the tares (brings iniquity to the maximum level) for burning (Matt. 24:30NKJ). This does not sit well with those who believe the church is taken out before Daniel’s seventieth week begins. What they do not understand is that the refining fire is needed for a degree of consecration necessary for the Lord to give the bride a significant portion of His Spirit to rule and reign with Him during the millennial age. Although the refining fire of the enemy falls with considerable force on the bride, the Lord’s wrath does not fall on the bride. It does fall all around her and finally is vented through her.

In Revelation 15:2 a fascinating picture is given at the end of the time of purification of the bride. We are shown a sea mixed with fire. The sea is the domain of Satan and it consists of all the unregenerate peoples of the world. It being mixed with fire shows that judgment has finally come to those who hate the Lord and His people. The time frame when this begins probably is just after the seventh trumpet sounds when the six bowls of our Lord’s vengeance are being poured out. This is after the so-called rapture and before Christ’s second coming. Standing beside this burning glassy sea are saints who are victorious over the beast and his image and over the number of his name. To be victorious over that number means to become absolutely free of all that the number implies. Believe me when I say that it will only be because of our Lord’s grace that the freedom comes. Out of the refining fire of 666 comes 888 and much more (transformation to the image of Christ).

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Table 2. Meaning of 666

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**6** The time necessary for iniquity to be purged by giving sinners the gift of recognizing, hating, and repenting of their sin.

**60** The one who is full of pride and directs the enslavement of others. The accuser or tester of fine metals. The one who is used to express the wrath, punishment, or refining that results from God's judgment. This individual and all who belong to him are sacrificed after the process of refining (preparing) others for the Kingdom of God is completed. The Lord uses him to tempt us and then shows us the gift of the mirror revealing to us our iniquity and weakness.

**66** Marks those who must enter a place or situation for a time period so that their iniquity might be revealed to them thereby enabling them to repent and be cleansed for the purpose of being set free to serve Christ.

**666** Those individuals who refuse to accept what the Lord has done for them. Those who choose bondage and want to keep others in bondage also. These are used as instruments by our Lord to punish and exact justice for iniquity. These are allowed to enslave for a while. For a believer these teach us to truly hate what sin is and the effects it has on people. Compassion for others, in similar straits, is derived from feeling consequences, much pain, and suffering, of being under the dominion of 600. Remember those who are forgiven much, love much (Luke 7:47).

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Let's take a final look at the "two guardian cherubs" (see Table 3) with some of their attributes identified with numbers. Note that each head (the central number of each group) has two who flank and support him. In the case of Satan, the three sixes add up to eighteen. This number is very significant because it marks the two who serve his interests – that of bondage. This book is primarily about the other two, those who belong to Christ. The three eights add up to twenty-four, a number that designates the "Royal Chariot" of which this book is all about. These have the function of setting free in Christ. Let's take care we do not get them confused, as there are two sets of two!

### In Retrospect

Let's go back to the title of this chapter "The Two guardian Cherubs," (one in opposition to the other, yet the one in rebellion utilized by our Lord). Do you not now see that our God has subjugated the 666 system (fallen cherub) to refine and perfect the bride of our Lord and Savior

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Jesus (888 system, new guardian cherub)? Jesus uses Satan and all who belong to him for the purpose of refining us. It doesn't feel good and we certainly would rather not be placed in his hands, but if our Lord feels it is best for us to experience correction through this individual, then it is for our good. There comes out of it a benefit that the saints and Jesus enjoy for all eternity. Does this help you to stand strong in your faith whenever something horrible happens to you? Are you over time able to "walk on water" and not allow the refining fire (great sea and the leviathan) to trouble you? Our Lord desires total trusting on your part that whatever comes into your lives he allows to benefit you. Our enemy does not have that in mind but consider his frustration that whatever he does to us, in hate, always turns out for our good. Is it easy to walk in this truth? Again you be the judge.

### Two Guardian Cherubs – A Comparison

Table 3. Comparison of Two Trees

#### Father God Is Sovereign Over Both

| Tree of Good and Evil                           |   |  |   | Tree of Life  |                               |  |  |   |  |
|---|---|--|---|---|-------------------------------|--|--|---|--|
| Rebellious                                      |   |  |   | Obedient  |                               |  |  |   |  |
| Lucifer - Satan                                 |   |  |   | Christ  |                               |  |  |   |  |
| Law   |   |  |   | Law with Grace  |                               |  |  |   |  |
| 18  | = | 6  | 6   | 6   | 8                             | 8  | 8  | = | 24   |
| Marks the two who hold in bondage using the law |   | Those people used to bind and cause great pain, Convincers | The one who tempts and deceives to accuse | To tempt toward iniquity Sin revealed to the believer | Those who restore or set free | The one who took our place to cleanse us | to bring repentance by revealing uncleanness |   | Marks the two who set us free using Christ |

In the next chapter we look at the purpose and technique our Lord uses to place a blend of law and grace into the new guardian cherub and His Two. It is not just a "fixing up" of the original two to fit our Lord's new guidelines. It seems that He starts with a clean slate for this work at the beginning of every age. Because our Lord desires an intimate relationship with this new being that He is creating, He has to sweep away any vestige of the old legalistic system of the law and replace it with a righteousness that grows through the strength of the Holy Spirit. What remains is a balance of law and grace as in Christ. The one whom Christ loves for all eternity must be just like Him.

Chapter 7

*The Purpose and Necessity of Replacing the Original Two*

From Law Opposing Grace to a Balance of Law and Grace

We are shown in Genesis that there are two great trees in the center of the Lord's garden. One, the tree of the Knowledge of Good and Evil, represents the Law, or Lucifer, and those associated with him before The Fall. The law identifies sin, renders judgment, and calls for justice, or the destruction of the one responsible for rebellion.

Remember, originally Lucifer is a Guardian Cherub. You should ask: of what is he a guardian at the time before he falls? The law is a portion of the will of God. Anything done contrary to His will is breaking the law and is viewed as rebellion. Lucifer has the duty in the beginning to destroy everyone or everything that does not submit to the will of the Lord or have propitiation made for them. Primarily, his job is to keep the profane separate from the holy. This is the tree from which the Hebrews ate but were unable to satisfy its demands for clean obedient living. Inculcated within them, particularly the priesthood and Levites at the beginning of their age, is seen the working out of Lucifer's mission. Unfortunately, the Hebrews pervert the law and cannot keep it themselves. The law, which is perfect in the beginning, becomes twisted, and Lucifer is transformed into Satan.

Now there is another tree in the garden, the Tree of Life, which is thought to represent the Grace of God that gives life, that is, Christ and all who belong to Him. The Hebrews, much like Adam and Eve, are originally allowed to eat from the tree of life, but due to their choice of rebellion (an act of pride) resulting in a lack of success in conforming to the law, they are no longer allowed to eat from the Tree of Life. They reject the grace of God (the Tree of Life, or Christ) in favor of the prideful outlook, expressed by a do-it-ourselves attitude! This puts them in the realm of taking the position of God for themselves. This is the norm during most of the last age where the Hebrews are given plenty of time to attempt the impossible, that is conforming to the Lord's will without the Spirit of our Lord. All of heaven look on during this time period and see that the people cannot accomplish this task. A lesson is learned regarding our Lord's perfect justice and judgment.

Now we live in an age of grace where the Tree of Life is available to all who repent of their sins and accept the redemptive act of Christ on the cross. He, the Tree of Life, hangs on the Tree of Good and Evil and pays the price that we could not pay. By this act he literally buys life for all of us, who are then able to call on His name in Spirit and in truth. As this age is nearing its culmination, grace is being perverted, as was the law at the end of the last age. Much of the "church" is now filled with rampant sin (rebellion) and while it may not be condoned, it is certainly excused because grace covers all! Call it Gnosticism, the sin of the Nicolaitans, the antinomian spirit, or even the Spirits of Ahab and Jezebel, but it is simply the same lie that the serpent used with Eve in the garden. Our Lord does not look with favor on the twisting of the Word of God to

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permit lawlessness within the church (Ro 6:11-23, Heb 10:26-31, 12:25). This downward spiral of apostasy however continues within the “church” until iniquity reaches its limit. Much of the “church” stands at the end of this age very much like the Hebrew priesthood, Levites, and the laity stand at the end of the last age, almost completely perverted. However, this time the perversion is due to excessive grace (tolerance) that allows rampant rebellion against the will of our Lord without the least bit of repentant change being required.

The true church, or *ecclesia* (called out ones), does not tolerate the gradual move toward the tolerance of sin. Today many churches are pulling out of their denominational houses, as tolerance and compromise become the rule. As would be expected, the world system is promoting tolerance for almost every type of behavior as defined by our Lord as evil. Strangely enough, tolerance is not given to those few Christians strong enough to be intolerant of the rampant teaching that sin is all right as it is just part of our sickness. Not to single out any particular sin, but take as an example the fact that many within the church today have bought the lie that homosexuals are genetically unable to choose “normal” behavior and consequently we must allow them to marry each other and live their lifestyle. This exists in the face of considerable Scripture that identifies this act as an abomination to the Lord (1 Co 6:9, Lev 18:22).

From the context found at the beginning of the book of Revelation, I believe Christ is speaking not only to the seven churches at that time but particularly to the modern day church at the end of this age. I reach this conclusion because the number *seven* in Scripture marks *completion*. One admonition in particular that Christ makes stands out as He speaks to three of the churches (Re 2:6, 2:15, 2:20). It is explained most clearly in Re 2:14-15. Basically, this sin is described as the doctrine of Balaam, or the doctrine of the Nicolaitans, both of which are biblical symbols of Gnostic influence on Christianity. What is being described within this doctrine is allowing the teaching in the church, which promotes seduction of the Lord’s servants to not only sexual immorality but to worldly idolatry, to continue. I would again place before you that all of this is occurring now, breaking, in the process, considerable scriptural commands to excuse it. Those within the church who teach lawlessness, breaking the commands of Scripture, are equating themselves with God. This type of teaching reflects Satan’s work.

Before we look at the purpose and formation of The Two, we must remember that there are actually two sets of two. The old guardian cherub (Lucifer-Satan) has his two who flank him and are loyal to him. The new Guardian Cherub (Christ) is developing his two who are completely loyal and obedient to him. Care must be taken to recognize which of the two, or even transitory stages between the two sets, we are viewing when it comes to interpreting Scripture. Old Testament views generally show the two who served the law except when a type is shown of what is yet to come in the age in which we now live.

In the book of Genesis there are two cherubim placed at the eastern entrance of the Garden of Eden with a flaming sword between them that prevents Adam and Eve from returning to the Garden to eat from the Tree of Life. Consider this: at the end of the last age, Christ comes to those who are his chosen ones (the Jews) and He is rejected by many of them. This initiates the time of the Gentiles. The Hebrew people’s eyes are veiled until the times of the Gentiles are fulfilled (Rom. 11:7-12). In other words the Jews are not allowed access to the Tree of Life. What does this actually

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mean? Those of you who truly repent and receive the grace your Savior bought for you are enabled to see truth by an act of God. Yes, you make the choice, but only after having the veil taken from your eyes. A great deal of pride surrounds that act of choice and there are even some Christian denominations today that are built on that pride of decision, and it separates them from the greater Christian body. As pride causes the downfall of the ancient Hebrews so it is for many who call themselves Christians in this age of grace. However, what does this mean to this study of The Two? I would present to you that our Lord has been working for thousands of years to prepare for himself a Bride who has a balance between law and grace, as He Himself does.

When Eve is first introduced to Adam he says: "**This is now bone of my bones and flesh of my flesh;** she shall be called Woman, because she was taken out of Man." (Genesis 2:23). *Bone of my bones* represents *spiritual kinship*. If you look at the bones of the Behemoth (Christ) in JOB 40:18 you can see that: "His bones are like beams of bronze, His ribs like bars of iron." *Bronze* stands for the *one capable of judgment*, and *iron* symbolizes *justice*. If our Christ has these things as the very support structure of His body, then shouldn't His bride also characterize the same things? Much more could be said regarding his flesh at this point, but let me just point back to chapter six, where you have already been given a more complete look at this wonderful creation of our Lord.

In the beginning the two trees in the Garden of Eden, symbolizing law and grace, are separate and very different. Enmity would most certainly be evident between these two warring concepts as there is even today. Being one flesh is being in complete agreement and walking as though you are one being. So complete unity, or oneness, is thought to have been evident (at least superficially) at the beginning of the union between Adam and Eve. It soon becomes evident that Eve begins to think independently of God and eventually even Adam capitulates to disobedience. The early union between the Jews and our Lord at the beginning of the last age also looks as though they are in agreement. But it is not too long before the people and the priesthood become disconnected from each other, as well as the Lord, and go their own way. It is the true spiritual unity, or oneness, that our Lord desires with his bride even today and He will eventually have it.

During this age the act of Christ on the cross buys all of the "living building blocks" for His living temple. We have not as yet been assembled together in unity. Some might describe what now passes as the family of God as having that deep *agape* love described in Scripture. However when the pressure is really on causing one to sacrifice for someone else, quite often many if not most fall away from sacrificial loving. During the tribulation week there is a vanguard having this deep unity with our Lord as far as The Two are concerned, but perfecting unity with the entire bride is part of the purpose of the next age, the millennial age.

A transition from the enmity between the original two trees under God to a new Two under just the headship of Christ is necessary to know. The purpose of the new Two is two-fold. One purpose is to have a high regard for the law, the will of our Lord. This necessitates engendering within us a respect born out of obedience to our Lord. The other purpose is to have a high regard for grace and its application to others. This understanding follows a thorough respect for the tyranny of sin and its strength to hold captive. A balance of law and grace is eventually imparted to each of the two major portions of the bride of Christ. When I write this I refer to one portion of the bride being taken from the law and taught the necessity of grace. This is the Messianic Jew. The

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other portion of the bride is taken from grace and taught the necessity of the law. This is the Messianic Gentile. When each portion is complete they are indistinguishable from each other and are in total agreement.

The two witnesses in Revelation often are thought by the majority of scholars to represent Elijah and Moses. The Spirit of Elijah, of course, represents Grace and the Spirit of Moses represents the Law. I would prefer to view these two witnesses as two corporate groups of leaders each inculcated with a balance of Law and Grace (much more on this in a later chapter). This puts them in agreement as two witnesses should be. In the book of Revelation they are called two men. The male type in Scripture often portrays leadership whereas the female type designates those still maturing. I do believe when all is said and done that many strong mature female and male Christians exist within The Two. Are they not called witnesses? These two portions of the leadership of the bride at that time are in total unity with each other as well as with their spiritual head, Christ.

DE 17:6 "Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness.

MT 18:16 "But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'

Today the veil is being taken from the eyes of the Jew. Messianic Jewish synagogues are rising up all over the world, but are they identical to the churches of the Gentile portion of the bride? If you attend any of their services, you would find them in many respects the same as the Gentile churches, but then you would also find significant differences. Perhaps you might say they disproportionately dwell on the law, or, as I would put it, the will of God. Then again if they were to attend a Gentile church they might say that we tend to be overly zealous regarding grace. But overall there is agreement between these two witnesses, particularly if you compare those in leadership who are spiritually mature. As there are two guardian cherubs with a flaming sword to keep Adam and Eve from going back into the garden to eat of the Tree of Life, I believe at the end, during the first half of Daniel's seventieth week, there are two great beings in full agreement to witness to the dying world. Their corporate actions open, for the last time, the way into the Garden of God as they promote the Tree of Life (Christ) to all whom the Father calls to repentance.

Please read and meditate on the Scriptures below and see if, indeed, the way into the heart of our God is now open by a wonderful promise. In the two verses from the Old Testament, He makes similar promises that infer that He is the very best thing to ask for.

LU 11:9 "So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

LU 11:10 "For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

LU 11:11 "If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish?"

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LU 11:12 "Or if he asks for an egg, will he offer him a scorpion?"

PR 8:17 I love those who love me, and those who seek me diligently will find me.

JER 29:13 And you will seek Me and find Me, when you search for Me with all your heart.

I believe you can see from the study below that the purpose for the development of The Two is to draw people to a God who desires to be found and who desires to bless. The Two are concerned with cleansing (consecrating) the children of God. They mirror their Lord and Savior's balance in the areas of law and grace and use, in the Spirit, the living Word that brings change of others into the image of Christ.

This gradual transition beginning from positions of enmity to that of balance and unity is worth looking at. First, we see the two, law and grace, in Scripture that are symbolically at the opposite ends of a child's teeter-totter. As we move through Scripture, we note the children on the teeter totter move ever closer to each other until there is a melding into one. Picture our Lord always in the center of this teeter-totter with His two on each end. He embodies perfection in the balance of the application of Law and Grace. In the beginning Law sits at one end of the board and Grace sits at the opposite end. Over time, with the work of the Godhead, The Two move slowly toward Him and toward each other until finally they become very close to him and to each other. This is the intimacy that our Lord desires between Himself and His people. The creation of a corporate-being capable of that intimacy is the story of The Two.

### Leadership in Opposition

Although this book is primarily about The Two, or the very top echelon of our Lord's leadership here on earth during the first half of the tribulation week, we need to take a look at transitory stages. These stages run from the beginning of this age, in which law and grace are diametrically opposed, to the end of this age when law and grace are balanced in each of The Two and are no longer in opposition. The balance points to the special portion of the bride at the end of this age when she is very mature.

### *The Sun and the Moon*

The Scripture in Gen. 1 contains much hidden truth. Light and truth in the Hebrew language are derived from the same root word. In some portions of Scripture they may be used interchangeably.

GE 1:16 Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

*Day*, in Scripture, is *when our Lord's truth flourishes*. The great *light* (the sun) to rule the day

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would be *Christ* (John 8:12). At the beginning of our present age Christ enters and the world is certainly filled with truth, as He is truth. Now near the end of this age darkness is becoming more and more evident as time goes by. The ruler of the night (a time of darkness, or testing) is Satan (the lesser light or the moon). But then you ask, the moon does reflect light so is there any truth in Satan? Lucifer, before he falls, has access to truth (the law) and Satan still knows Scripture, albeit he twists it to suit his purposes of condemnation. We gain wisdom when it is night, as Peter does when he denies Christ three times. Because of this darkness, Peter comes to understand his weakness so as to lean on Christ. The light of the moon is indeed feeble when compared to that of the Son. Quite often we also see Israel as a parallel type for the moon because she attempts to live by the law and promote it. We are presently entering a night when no man can work although we must be the light of the world up until that point when "*the power of the Holy people has been completely shattered*" (DA 12:7). The second half of Daniel's seventieth week appears to be a time when Satan is given a time to totally dominate and indeed it is a time when no man can work (see time lines chapters containing the seals). The light (truth) that the church emits will grow dim and finally go out at that time after the last soul has been bought by the blood of Christ.

In Revelation, this Scripture, near the end of the tribulation and testing week, we see that the sun gives no light at all. The Lord's truth is totally extinguished as when an ember is removed from a fire and slowly dims and goes out.

RE 6:12 I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood.

The moon becoming like blood or giving a reddish light points to the terrible rebellion during that time engendered by Satan as his power of deception and delusion is allowed to become almost absolute. It could also point to the time of greatest testing that ever occurs for the nation of Israel. Both of these events happen simultaneously. This next Scripture, read with symbolism in mind, reveals comforting truth.

RE 12:1 Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.

Israel is finally shown clothed with truth, the gospel of saving grace of our Lord. She now gives light, or the same truth, that her husband gives. The moon is now under her feet, or in other words, she now has victory over Satan (the perverted law that held her in bondage). The garland of twelve stars demonstrates a crown of victory that she has received. *Twelve* implies she is now *worthy to receive authority to work in the vineyard with her husband*. Stars are God's people who give light, or truth, to others to help in the attracting and perfecting of the saints.

The purpose of Satan is to use the law to accuse and condemn, but our Lord also uses him to refine his Saints in the fire so as to bring forth righteousness in them. So at the beginning of our age we see two opposed (that is law and grace), but our Lord being sovereign is able to use this individual (the law) for the good of the saints.

### *A Type for Satan and What He Lacks – The Central Problem*

Found buried in the book of Ezekiel is a type for Satan found in a description of the King of Tyre. Much of what leads to the transformation of Lucifer into Satan is explained in allegory. The King of Tyre (a type for Lucifer and later Satan) is associated with nine stones. In the beginning, the wonderful attributes inherent in the meanings of the nine stones lead to the corruption of his wisdom (Ezek 28:12-14).

Ezekiel on many occasions gives prophecy regarding the end of the age when Satan is put away. Ezekiel may often represent a type for Christ. He, Daniel, and Christ are the only ones referred to in Scripture as the “son of man.” Below we see our Lord giving Ezekiel a command to “take up a lament” concerning the King of Tyre (Satan).

Ezek 28:12 "Son of man, take up a lament concerning the **king of Tyre** and say to him: "This is what the Sovereign LORD says: **You were the model of perfection**, full of wisdom and perfect in beauty.”

Ezekiel is speaking the mind of God into being. He is asked to actually speak to the king of Tyre, or Satan. The gist of this verse is that Lucifer was the model of perfection, full of wisdom and perfect in beauty. No wonder Lucifer means the light bearer<sup>22</sup> or brilliant star.<sup>18</sup> I consider this individual to be a parallel type for the Tree of the Knowledge of Good and Evil of Genesis. The verse below points to the fact that King of Tyre (Lucifer) was originally in the Garden of Eden (delight).<sup>18</sup>

Ezek 28:13 You were in Eden, the garden of God; every precious stone adorned you: **ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl**. Your settings and mountings were made of gold; on the day you were created they were prepared.

Nine different precious stones set in gold adorn this individual. The gold (righteousness) indicates that originally these attributes indicated by the stones were held in righteousness. *Nine*, in this case, is associated with *Lucifer*. Verse 14 below indicates that the Lord anoints this individual as a guardian cherub, or one who protects or covers. It is my intent to show that originally the law (Tree of the Knowledge of Good and Evil) is created as good. Once it is placed into the hands of the Hebrews, it becomes twisted. The original guardian cherub is to protect the ordained will of our Lord. The law points to those who are unclean and time is given for them to become clean as they are separated from the greater body (Deut 23:10-11). Later as things become perverted, the sinful individuals simply are killed with little or no prospect of mercy being given. Harsh judgment becomes the rule as iniquity increases.

Ezek 28; 14 You were anointed as a **guardian cherub**, for so I ordained you. You were on the holy

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mount of God; you walked among the fiery stones.

The fiery stones could very well be the glowing coals of the altar on which the priests made sacrifices for the sins of the people. The guardian cherub originally walks in this fire of the altar that accepts and burns up the sacrifices meant as propitiation for the people. This is the position of the Aaronic and Levitical priesthood. It is primarily a position of easing the conscience of the unclean so that the Jew could approach the Holy One. The focus is on the act of cleansing due to the destruction of something that paid the price (shed blood) for it. Perversion of the law comes when anger and condemnation against the people occur due to their sinfulness. The Lord disciplines even Moses (a type for the law) because he becomes angry with the people he leads and breaks the command of God by striking the rock instead of speaking to it (Nu 20:8-11). (Technically the law did strike Jesus, as Christ died on the cross for our sins! This allowed water and blood to flow from Him so that we might have life.)

In the next Scripture we see that the guardian cherub is originally made blameless but something occurs that leads to wickedness. It seems that the “widespread trade” leads to pride. Instead of being concerned with propitiation for sin, condemnation and alienation from a sinful people become the rule. The fiery stones of the altar are not only associated with the sacrifice but primarily with the cleansing of the people (Isa 6:6-7). Instead of propitiation for sin this individual uses the fire for the destruction of all those who have sin in their lives.

Ezek 28:15 You were blameless in your ways from the day you were created till wickedness was found in you.

Ezek 28:16 Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and **I expelled you**, O guardian cherub, from among the fiery stones.

Nebuchadnezzar represents a type for Lucifer. He is given authority to discipline sinful Israel. Satan is allowed to inhabit all the great worldly kingdoms of men. Our Lord uses many of those kingdoms, down through time, as agents of discipline for the sin of those He calls to be His own. The motive of this utterly evil being is one of hate, and he himself intends no good for those of us who call on the name of our Lord.

ISA 14:12 "How you are fallen from heaven, O Lucifer, son of the morning! How you are **cut down to the ground**, You who weakened the nations!

In Isa. 14:12 we see that the results of trade lead to widespread violence. There are two ways to view trade. From a worldly perspective prideful men desire to surround themselves with more and more great and beautiful surroundings. They identify with physical objects like large expensive cars, big beautiful homes, and other things of the world that cry out, “Look how great I am.” The process that it takes to get these material things often leads to taking from or using others in unethical ways. There is yet another way to procure or feed the pride of the heart however.

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From a spiritual perspective in Leviticus, the Priests are authorized to offer up lambs, pigeons, turtledoves, and so on, (Le 5:7) to make atonement for sin. The death of the animal was necessary to pay for the sin of the Jew and the Word says the sin of the individual is then forgiven (Le 5:10).

Is this not trade? An individual in this position, given the power to perform an authorized act of killing an animal whose death on the altar would in turn absolve an individual of sin, could most certainly engender pride in the one having this ability. The ancient Pharisees and Sadducees are the very picture of Satan when confronted by Jesus regarding the violence they do to the people. They take the position of “God” for themselves and offer only enslavement and death to those whom our God desires to free.

The Priests and Levites have within the ancient Hebrew community positions of beauty, importance, and power, as do many in spiritual leadership positions today. No humble spirit is developed in these individuals and consequently what they stand for develops within them pride and leads to the corruption of the wisdom that they have received. This still happens in leadership positions today.

Ezek 28:17 Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.

This seems to occur many times as the Lord allows Satan to inhabit different Kingdoms like the Persians, Babylonians, Assyrians, and even Israel! Once their work for the Lord is done, each country in turn is punished and occasionally destroyed. It seems to be a rule of our Lord that a tool used for cleansing, that does not have the compassionate motive of restoration in mind, is to be disposed of when its job is completed.

To understand those nine stones found in the King of Tyre we must first look at the twelve stones in the breastplate that the High Priest wears as described in Exodus 28:16-20.

16 "Fashion a breast piece for making decisions--the work of a skilled craftsman. Make it like the ephod: of gold, and of blue, purple and scarlet yarn, and of finely twisted linen. It is to be **square**--a span long and a span wide--and folded double.

17 Then mount four rows of precious stones on it. In the first row there shall be a **ruby, a topaz and a beryl**;

18 in the second row a turquoise, a sapphire and an emerald;

19 in the third row a **jasinth, an agate and an amethyst**; (*Remember these!*)

20 in the fourth row a **chrysolite, an onyx and a jasper**. Mount them in gold filigree settings.

21 There are to be **twelve stones**, one for each of the names of the sons of Israel, each engraved like a seal with the name of one of the twelve tribes.

Dr. Bullenger worked out the meanings of these twelve stones. I refer to his work for the intrinsic meaning of each stone<sup>2</sup> (see Table 4). In the following Scripture please note there are only nine stones. This total is three stones less than the stones found on the breast piece of the High

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Priest.

Ezek. 28:12-14 This Scripture shows the nine stones in Lucifer: "...every precious stone adorned you: ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl."

If you analyze the meaning of the nine stones of the King of Tyre (Lucifer) I believe you can see the "beauty" inherent in him, but something is missing. The beauty is not enough for him to remain faithful to our Lord. The three stones missing in him, Chalcedony, Jacinth, and the Amethyst, signify **fellowship, companionship, and partnership**. Could you accept that in this present age, the age of grace, our Lord is working toward the perfecting of these three attributes in his bride? The attributes allow for a loyal lasting spiritual unity, or intimacy, with Him. If you are married wouldn't it be wonderful to have these three attributes to share with your spouse? Ponder their meaning and consider our Lord's desire!

Table 4. Meanings of Stones

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| Meaning              | Stone  | Tribe associated with the stone     |
|----------------------|--|-------------------------------------|
| Heirship             | 1 Jasper   | Benjamin ( <i>Rachael's child</i> ) |
| Judgment             | 2 Sapphire - clear blue  | Dan                                 |
| <b>Fellowship</b>    | 3 Chalcedony (Agate?)  | <b>Asher*</b>                       |
| Worship-Praise       | 4 Emerald (Garnet) red?  | Judah                               |
| Sonship              | 5 Sardonyx (Ruby)  | Reuben                              |
| Leadership           | 6 Carnelion(Onyx)  | Joseph ( <i>Rachael's child</i> )   |
| Comradeship          | 7 Chrysolite (Flint)Zebulon                                      |                                     |
| Lordship             | 8 Beryl (Carbuncle)  | Levi                                |
| Scholarship          | 9 Topaz  | Simeon                              |
| Workmanship          | 10 Chrysoprase (turquoise?)<br>(alabaster?)                      | Naphtali                            |
| <b>Companionship</b> | 11 Jacinth (Opal)  | <b>Gad*</b>                         |
| <b>Partnership</b>   | 12 Amethyst (Lapiz lazuli)<br>a rich purple-blue stone, royalty. | <b>Issachar*</b>                    |

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\* Boldface names not noted in Ezekiel's picture of the King of Tyre.

As an aside from the above: note that Joseph and Benjamin are both children of Rachael. A study of Joseph reveals about what many scholars agree, that he is one of the most perfect types of Jesus Christ in the Bible. So, if this is true, you might ask what is the type for Benjamin? Benjamin's original name, given by Rachel as she lay dying in childbirth, is *Ben-Oni*, which means *child of my pain*

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(GE 35:18). I submit to you that Benjamin is a type for the church that is born after Jesus ascends to heaven. He has to leave so He can send the Holy Spirit to birth His church. It is not too long after the church appears (at Pentecost) that Israel (Rachel) dies as a country. Joseph (Jesus) as a man never sees his brother (the church) until his brothers bring him to Egypt. In Genesis 43:34, a type appears in which Joseph (Jesus) gives his brother Benjamin (the church) five times more to eat. This, with the rest of what occurs to Benjamin, shows that in the end days Christ reveals Himself to the remnant of his chosen people, the Jews, for the purpose of their salvation and as an expression of His glory. If you are still reading, you are partaking of part of that meal given to Benjamin at the end of this age. It may well be that this wisdom of the Word, biblical types, will be particularly attractive to the Jew. Further note that the stone given to Joseph (Christ) is the one designating leadership and the stone given to Benjamin is one indicating heirship or denoting those who are heirs (chosen to enter) to the kingdom of God.

From the study of the stones, and in particular the three missing in Lucifer in addition to the original nine, I believe it can be inferred as to our Lord's purpose in developing a bride (a new guardian cherub which includes The Two) who is like Him and who is completely faithful to Him. The new guardian cherub, or the completed tree of life, has the full count of stones and God is delighted with her beauty. (We have seen the nine stones and what they stand for that gives Lucifer his beauty. Aspects that represent the corruption of it (Him) are thoroughly covered in a previous chapter.)

### *Formless and Empty Means "Without Anointing to Give Truth"*

There is a type, which has been long hidden, of this degenerative process that occurs to Lucifer as well as Israel. It is found in several places in Scripture. After a very long and involved lament by our Lord regarding the sin of his people, Israel, in the book of Jeremiah (Jer 2 through 4:22), there is an abrupt transition to this Scripture: "*I beheld the earth, and indeed it was without form, and void; and the heavens, they had no light.*" (JER 4:23).

From a study of the *great sea* we can conclude that it stands for *the unregenerate world with the Leviathan (Satan) as its head*. This corporate entity often is used to chastise the Lord's people who in many cases are referred to as the *earth*. After the long lament in the first portion of the book of Jeremiah regarding the demise and unfaithfulness of Israel, the Lord mentions he looks at the earth and finds it without form, and void (empty). He is referring to his people Israel (the earth). Originally they do have form and His presence goes with them (they are not empty) at their betrothal to Him (see JER 2:2-3).

The last portion of JER 4:23 refers to the heavens having or emitting no light. *Stars* in Scripture often refer to *those mature individuals who belong to the Lord and are used for spreading His truth*. In the case of the Jews in Jeremiah, there are no stars (Hebrews) that are faithful enough to be placed where they might promote the Lord's truth (light). The absence of the qualities inherent within those three stones discussed earlier prohibits the Lord giving His Holy Spirit. Indeed He gives His Spirit only to those who are obedient and, of course, that is to be filled and not empty! Much the same imagery appears at the beginning of Genesis in 1:2: "The earth was without form, and void;

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and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.” I maintain that this “earth” is not the round sphere we presently live on but something far more valuable to our Lord. His desire is for the “earth” to have form and be filled with His Spirit!

If your wife indeed contains within her the fullness of all of the meanings of the twelve stones above, particularly the three, wouldn't you be blessed indeed! The sea (unregenerate peoples) cannot receive truth (light) but the earth with the full count of twelve is being built that not only can receive it but is growing in the ability to shine in the darkness. In JOB 26:10 there is a portion of Job's description of our Lord: “He drew a circular horizon on the face of the waters, at the boundary of light and darkness” again shows a separation of light (truth) and darkness (untruth) between our Lord's position and that of the great sea. Any peoples of this world without our Lord's Holy Spirit are incapable of receiving or transmitting our Lord's truth and that includes apostate Israel. They, of the old covenant, are all “formless and void.”

One of the major purposes of the Lord's church, particularly The Two, is to disseminate truth among the brethren that cleanses and restores. Another purpose of the true church is to be a beacon for the lost. The Two, above all else, are found to glow in abundance with the attributes of the three stones missing in Lucifer.

It is important that we analyze what the Lord is doing to bring about the addition of the three additional stones to His bride so as to promote **fellowship, companionship, and the partnership** with the church that means so much to Him. To bring these attributes of beauty, which permit unity, intimacy, and the empowerment to work out His purposes, entails significant and always uncomfortable work in the life of a believer who is called to rule and reign with Him.

People can only enter into the work of The Two after the Holy Spirit does a momentous cleansing work in their lives. To put it bluntly, the Lord works out these changes in the life of one of his leaders and then uses that leader to implement the change in others just as he used his Apostles at the beginning of this age. Many pastors today are doing the work that their sheep should be doing, that of calling the unregenerate to salvation, while neglecting the growth of potential leaders under their authority. No wonder the maturity level of many in today's church is a mile wide in showmanship and one inch deep in commitment, wisdom, and love.

### *Achan's Rebellion and Deception: Emblematic of Being a Double Minded Man*

Some people in the body of Christ are attracted to serving our Lord for the wrong reasons or with the wrong motives. What true young Christians have not dreamed of doing great things for the Lord! They picture themselves up in front of thousands of people using the power of the Lord to eloquently preach the Word or give great words of wisdom or again healing many with a touch or a wave of the hand! This scenario is certainly attractive to those desiring notoriety and recognition due to a poor self-image. But the underlying motive directing this desire is not one of humble maturity that one with a servant's heart must have. For this individual to be allowed to wield such power is disastrous both for him and for others whom our Lord loves. Our Lord knows best when one of his children is ready for responsibility. To be “up front” can be a very risky spiritual position.

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It destroys many believers who are not called to that position by our Lord, and it refines many who are called. Most of us have many false starts in our ministry due to a strong desire to “become.” The motive is not love or compassion but a need to fill the void of egotism and the ache of irrelevancy. To be brutally honest, many of us would sacrifice all we have to be relevant in the eyes of the world. Lucifer, the old Pharisees and Sadducees, and many modern day spiritual men and woman have done just that. When this occurs, our Lord removes his anointing and again begins a process of humbling with the motive to restore his errant child.

The individual in this next set of Scriptures rebels against authority and only through understanding the symbolism of the numbers and types associated with what he steals does the ache he is trying to alleviate become apparent to the reader. Below, a member of the Hebrew community sins causing loss of life and a lost battle for the Jewish people. The Lord speaks to Joshua regarding his duty in the process of unveiling this person.

JOS 7:13 "Get up, sanctify the people, and say, 'Sanctify yourselves for tomorrow, because thus says the Lord God of Israel: "There is an accursed thing in your midst, O Israel; you cannot stand before your enemies until you take away the accursed thing from among you."

The process of sanctification is brought up as necessary and the presence of the Lord identifies Achan (*troubler*)<sup>18</sup> as the one causing a corporate loss of strength (the Lord's presence) during warfare. Once the Lord does identify him this interchange follows:

Joshua 7:19-23

19 Then Joshua said to Achan, "My son, give glory to the LORD, the God of Israel, and give him the praise. Tell me what you have done; do not hide it from me."

20 Achan replied, "It is true! I have sinned against the LORD, the God of Israel. This is what I have done:

21 When I saw in the plunder a **beautiful robe from Babylonia**, **two hundred** shekels of **silver** and a **wedge of gold** weighing **fifty** shekels, I coveted them and took them. They are hidden in the ground inside my tent, with the silver underneath."

22 So Joshua sent messengers, and they ran to the tent, and there it was, hidden in his tent, with the silver underneath.

23 They took the things from the tent, brought them to Joshua and all the Israelites and spread them out before the LORD.

Please note here we have two hundred shekels of silver and fifty shekels of gold. Two hundred designates those who promote intercession for mercy leading toward the grace of salvation and righteousness! Two hundred marks the priesthood and the other number, fifty, also stands for leadership in that they are expected to pay a price for the sin of others (share in Christ's suffering). It gives them joy to set captives free. Gold denotes righteousness and silver, salvation. Does this man desire the exalted position that these numbers identify or does he seek salvation, righteousness, or both? Is grace given to this man? There is one thing among these symbols that gives us an

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indication of his motive and that is the Babylonian robe. Babylon is the antithesis of our Lord's kingdom. It is the kingdom of the enemy and it exalts self. Remember Achan is a warrior of God helping to take the land. A true mature Christian would want what these numbers and metals indicate but not for notoriety or self-exaltation.

Exalting self with things of the world and yet still claiming leadership within the Kingdom of God does not work. If position, power, and money are parts of his true fortress, then the Babylonian robe certainly would fit him. He could wear it, but our Lord would have no part in it. There are so many ways that people can be self-deceived into believing that they can provide satisfaction to the Father's heart while hanging onto things of this world. In reality the motive for their works is to exalt and draw attention to themselves. The humbling blood of Christ is our covering, not the richly decorated robe of pride that belongs to those of the world. Achan and all who belong to him are destroyed. Again I ask the reader to go back to the meaning of the three stones introduced earlier and consider them. Now if you relate the diametrically opposite position of one wearing the rich and beautifully made Babylonian robe of pride, I believe you can discern the point I am making. The Two, when complete, despise the robe the world offers.

### Combining the Two into One

The two, law and grace, are diametrically opposed to one another. Throughout this age, we have churches that contain primarily law and those that contain primarily grace. However, at the end of this age, our Lord begins to bring a balance within His bride. The first portion that receives training in this area is The Two. They demonstrate the ability to use this balance of law and grace during the first three years of the tribulation week. As Jacob's two wives, Leah and Rachel, are direct cross types of The Two, a study and understanding of Jacob's handling of these two wives as he marches toward his brother, Esau, who represents the antichrist being confronted by The Two during the tribulation week.

#### *Jacob at Mahanaim*

The story of Jacob and how he acquires his two wives in Scripture is a strong type for Christ and His acquiring of the Two who will serve him so well at the end of this age (Genesis 29:10-Gen33:10). Jacob is a type for Christ and his two wives, Rachael and Leah, are types for Israel and the Gentile church respectively. Jacob desires to have Rachel, but due to the scheming of his father-in-law, Laban, Leah is given to Jacob first. Our Lord desires to make Israel (Rachael) his own and during the last age does actually betroth her to himself. You, as the reader, know that He has to send Israel away due to her unfaithfulness and this occurs at the end of the last age a little over two thousand years ago. Christ commissions his apostles, Paul in particular, to turn to the Gentiles. He veils the eyes of the Hebrews until the times of the Gentiles is fulfilled (Luke 21:24, Co 3:13-16). Actually then, our Lord buys with His death, the Gentile portion of the church, (Leah) first, and at the end of this age he, a remnant of Israel, (Rachel). This occurs after He removes the veil so that

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the remnant of the Jews can recognize who He really is. The remnant of Israel accepts what Christ does on the cross for her just as the Gentile Christians do. Both have access to the Holy Spirit and both are in unity and yet different.

A study of Mahanaim reveals that Mahanaim represents a place where all Christians, who are called to a high level of spiritual maturity, must go. It is a place where an individual is shown the full and total depth of his depravity and all the damage that the depravity does. It is a place of extreme brokenness where self is utterly destroyed. It is a time as reflected in Paul's struggle below:

RO 7:18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find.

RO 7:19 For the good that I will to do, I do not do; but the evil I will not to do, that I practice.

To understand these things, Paul looks into the mirror of God "at Mahanaim" and sees and knows the complete truth about his own depravity. After being at Mahanaim, pride no longer is as great a problem to the believer, and our Lord can use the individual without fear, damage, or loss, either to the individual, the ministry, or to others. Few willingly choose to face the torment and suffering that occurs at Mahanaim. Because of this lack of willingness, our Lord allows Satan to contrive a situation that entraps the saint marked for the refining fire. The refinement engenders leadership capabilities. An example in point is that of Peter's testing when he denies Christ three times. Christ knows it is necessary and allows Satan to have his way with Peter. Satan means it for evil, but out of this testing our Lord brings righteousness!

Jacob, the man, in the following Scriptures is being prepared by the Lord to face his Mahanaim. The word *Mahanaim* means *two bands*, or *two camps*, and it is connected with The Two.

GE 32:1 So Jacob went on his way, and the angels of God met him.

GE 32:2 When Jacob saw them, he said, "This is God's camp." And he called the name of that place Mahanaim.

Because Jacob takes the birthright from his older brother and now returns to the country where his brother lives, he is quite fearful. Due to his fear he arranges to give gifts to his brother Esau. The gift that might suffice to placate his brother is rather interesting. It is *night*, which quite often designates *a time of testing*. Jacob begins his "gift with two hundred female goats and twenty male goats, and continues with two hundred ewes and twenty rams. These gifts, offered for his two family groups, are two sets of practically the same thing (220 goats and 220 sheep). *Two hundred*, as stated before, indicates *priestly leadership that makes intercession* (20) for mercy. Perhaps the fact that it is listed twice is indicative of intercession for each camp, that is, for Leah (the Messianic Gentile portion of the church) and her children and for Rachel (the Messianic Jewish portion of the church) and for her children. The two women are true types of The Two, each being the leadership for each family with Jacob as a type for the high priest over them (Christ).

GE 32:13 So he lodged there that same night, and took what came to his hand as a present for Esau

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his brother:

GE 32:14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

*Jabbok* means *to empty* or *pour out*. Looking at the overview of this scenario, as Jacob is about to face Esau, I cannot help but think of an event prophesied to happen in the far future described in the book of Revelation. The event occurs when The Two, portrayed by the two witnesses, face the antichrist. It is a time of great darkness during the greatest testing of the bride of Christ.

GE 32:22 And he arose that night and took his two wives, his two female servants, and his eleven sons, and crossed over the ford of Jabbok.

Jacob takes all, who matter to him, with him and places them on one side of the Jabbok and then returns alone to wrestle (intercede) with God. Christ places His church directly in the line of fire during Daniel's seventieth week to be tested and to be poured out. Can you imagine the intercession that He provides for us at that time? We stand at that time because He enables us to stand.

GE 32:24 Then Jacob was left alone; and a Man wrestled with him until the breaking of day.

Below we see the humbling of Jacob, the man, when he acquires a limp. All those who go to Mahanaim somewhere within themselves harbor a deep and permanent change that stops pride in its tracks every time it attempts to come back. This is a gift and it is part of the transformation of every true believer who is called to great service. Call it a limp, a scar, or call it a gift. Those of The Two are given it and carry it for all eternity.

GE 32:25 Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him.

Could Esau and his four hundred men represent the antichrist and his army at the end of this age marching to confront Jacob (Christ) with his two great corporate leaders and the entire church? I believe the type fits very well. Now we know that when Esau finally meets Jacob, nothing of Jacob's is lost or destroyed. After the trial and testing of the church during the seven-day week of Daniel, not a single thing is lost that belongs to Christ.

To review, great intercession and humility are a mark of those belonging to The Two. These attributes only become fully evident after the transforming process, which our Lord ordains, draws to a close. He pours the fall rains of this age into The Two during the first year of the tribulation week after the humbling process is complete.

### *The Elijah Ministry*

The Elijah ministry begins at the beginning of this present age. It marks the entire age and particularly the end of it. The transformation, or change of a child of God into the image of Christ, is what it is all about. The Spirit of Elijah is really the Holy Spirit moving people toward repentance after they are shown their sinfulness. Then He shows the sinner the only answer for their sin, the cross. This initiates a prolonged process of cleansing, or washing, that for some is culminated at Mahanaim.

In Jesus' time on earth, John the Baptist comes in the Spirit of Elijah (the Holy Spirit transforming a bride fit for the son of God) preparing hearts for repentance to accept what Christ purchased for them (MT 3:2-3). Can you imagine seeing the darkness of your sin and then not to know what to do about it? Jesus points out that John the Baptist is the one who is the Elijah to come (MT 11:14). John the Baptist's most frequently used word is *repent*.

Below in Luke is another reference to what the Spirit and power of Elijah is all about. The statement "to turn the hearts of the fathers to the children" is linked with "the disobedient to the wisdom of the just." Within a family a father is more often the one who gives discipline for rebellious behavior of the children. In our society today more often than not children grow up with little loving discipline to point them in the way they should go. The wisdom of a father, if he is even present, today is quite often mocked. What exactly is being said in the Scripture below is this: Once the salvation process begins, the Holy Spirit, through the Word, confronts the new believer with his rebellious ways; then the new believer repents and eventually stops wanting to sin. A father speaking in love tells a son to stop it, and the child, out of respect or fear, stops.

LU 1:17 "He will also go before Him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

A father only having a heart for the law is a stern individual indeed. Take that same father and give him an understanding heart of compassion, and those who are disobedient would be much more likely to go to him. A person who is given a truly repentant heart listens to wisdom. Once having listened, a willingness to stop being rebellious is engendered within; this cleansing prepares the believer for a closer walk with the Lord.

Now in the Old Testament we find in MAL 3:1 below a statement that pertains again to the Spirit of Elijah. This is the one called the messenger, and many feel he is John the Baptist who is sent at the beginning of this present age. However, as the Scripture continues, we see another messenger of the covenant, and this is thought to be Christ. This Christ is coming to render judgment to some and grace to some, so this particular sending of the Spirit of Elijah is at the end of this present age, actually near the end of Daniel's seventieth week. In the second clause the words "and the Lord, whom you seek" is nowhere found in the New Testament as is the first clause which

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is found in Mat 11:10, Mark 1:2, and Luke 7:27.<sup>21</sup>

This second powerful coming of the spirit of Elijah (the Holy Spirit bringing contrition leading to salvation), I believe totally indwells The Two who operate powerfully for the first three and one half weeks of the tribulation and testing week. As John the Baptist, the apostles, and Christ are martyred for pointing out the rebellion of the world, so shall the two witnesses be killed for promoting the same truth.

MAL 3:1 "Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming," says the Lord of hosts.

Also the word 'suddenly' is used to express His coming to His temple. His living temple does not exist at the First Advent. Christ still has to die on the cross to pay for all the living stones whom the Father would call to make that living temple. This message is being given to the Jews and the messenger of the covenant is one in whom they delight. This could only be Jesus at the end of the age after the Jews have their veil taken from their eyes and are able to receive him for who He really is.

The NIV states that He is, "*the messenger of the covenant, whom you desire,*" The Jews at the end of the last age, for the most part, have no desire for what Christ offers and much less for how He at that time appears as the suffering servant. They expect a champion who would exalt and protect Israel. That is just what He does the second time around, except He also comes as the Judge.

MAL 3:2 "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like launderer's soap.

MAL 3:3 He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, and purge them as gold and silver, that they may offer to the Lord an offering in righteousness.

In verse 3:2 above Christ is One in whose presence no one can stand. Then in verse 3:3 the qualifier is given: before Christ appears He will place the sons of Levi into a great fire and melt down these people so as to bring the dross to the surface for removal. This is the process of sanctification so that the leadership might have clean hands to offer to the Lord the 'works laid out for them' (Eph. 2:10). Our works, not sanctioned by God, are still works of rebellion. It is only those works He ordains for each one of us to do that are an acceptable offering to Him; all else is "strange or unauthorized fire" offered up with improper motives.

MAL 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

This is the day, so often mentioned in Scripture, in which the Lord's wrath and vengeance is allowed to fall upon those who turn down the gift of salvation that the Father offers to them. It is not the entire tribulation week as so many believe. But it is the seventh day of that week when the

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seventh seal is opened. The Holy Spirit, or the Spirit of Elijah, makes one final tremendous call to a dying world through the two witnesses. That event brings in all of that wonderful end days' harvest (souls) into the Kingdom of our God.

MAL 4:6 And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."

The above Scripture is very similar to the one given earlier (Luke 1:17) but this one pertains to the very end of this age. Considerable grace is given as hearts are rendered fit to receive Christ as Savior. Those who refuse, after this mighty outpouring of the work of the Holy Spirit, are most certainly struck with terrible curses during His great day of wrath that begins with the opening of the seventh seal and is completed with the three woes. In the following two Scriptures Jesus points out the connection and the purpose of the Spirit of Elijah and John the Baptist.

MT 17:11 Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things.  
MT 17:12 "But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands."

The Spirit of Elijah, or the person of the Holy Spirit, during this Age of Grace is intent on restoring a close relationship between our God and His people (Mr 1:7-8). This same intense drive is a prime motive of The Two during the tribulation week. In the Scriptures below John points to Christ; which is always an attribute of those who most love the Lord. The Spirit of Elijah works within the church for over two thousand years, but as with the two rainy seasons of Israel, there are two seasons of strong empowerment within the church. The effect of the "spring rains" (the first season of empowerment), which Christ pays for, becomes evident when the original eleven apostles and others receive power at Pentecost to implement the beginning of the restoration process. The work of The Two during the first three and one half days of the tribulation week requires the anointing of the "fall rains" (the second season of empowerment).

This outpouring, the fall rains, is heavier than the spring rains and come at the end of this age. It empowers leaders to prepare the bride for the next age. The church becomes the Elijah of prophecy that will "restore all things." But the church does not take up that mantle of the Elijah task until his specific messengers, the Elijah prophets, call the church to assume that mantle to perform the task.<sup>12</sup> The Two perform just such a task!

The person of Elijah who lived long ago as described in 1 Kings and other books has a portion of his life that represents an incredibly clear and detailed type for what happens during the tribulation week. Because this idea pertains more to The Two in unity, it is treated in that section of this chapter.

*A Preview of Fifty: Transformation and Sacrifice of The Two at the Very End*

In the book of Esther there is an interesting use of the number *fifty* as well as some serious types that we should study to understand the time of the end when our Lord is consecrating the Jewish remnant chosen to be part of the bride. Because of the significant amount of symbolism, (both types and numbers in agreement with the time of the end described in the book of Revelation), much can be learned from this story regarding events of the tribulation week. I strongly urge you read through the book of Esther before you begin this section.

Remember that Queen Vashti (*the black stream*)<sup>18</sup> refuses to come to the king when he calls. The king is a type for our Lord. This woman, whose name denotes a *river of death or darkness*, is probably the cross type for old Israel (not including the remnant) that perverts the law. Our Lord divorces Israel because of her harlotry. She, the Israel of the last age, like Queen Vashti, never again is allowed to come into His presence and her royal position is to be given to another (Es 1:19). This position is being given to the new Gentile-Jewish portion of the bride of Christ (the church) represented by Queen Ester and Mordecai.

Haman (Satan – the antichrist) who still has access to the King (the Lord) is quite envious of the position that Mordecai, a Jew, has in relationship to the King. With prompting from his wife and friends, he plots to kill his rival in the verse below.

ES 5:14 Then his wife Zeresh and all his friends said to him, "Let a gallows be made, fifty cubits high, and in the morning suggest to the king that Mordecai be hanged on it; then go merrily with the king to the banquet." And the thing pleased Haman; so he had the gallows made.

We are looking at a type for the end of this age when the Jewish remnant is being prepared for entry into the bride of Christ. The height of the gallows being mentioned as fifty cubits high is quite relevant. *Fifty*, in Scripture, designates *cleansing of sin (5) by death in the hands of the old guardian cherub (Satan) or by the propitiation of sin by the blood of Christ for those called by our Lord*. The Jews are the Lord's chosen people for a long time. We know that they repeatedly choose other gods before Him, thereby committing adultery in His eyes, and this causes our Lord much consternation (but not to His surprise as they do not have His Spirit).

The Jews repeatedly receive discipline for their sin but, as of yet, are still unable to obey the Lord. If Mordecai in this Scripture represents the Messianic Jewish portion of the leadership of the bride (one of The Two) in the end days (when the veil is lifted from the greater remnant of those chosen to recognize Jesus as their Savior), this fits. Haman, representing (Satan) the accuser, or guardian of the law, is being used for the purpose of the cleansing of sin by death for the as-yet-unregenerate sinful Jew. This "gallows," marked by *fifty*, is used for all not accepting Christ as Savior in that time. Haman's wife and his friends are those of the world aligned with the antichrist.

Near the end of this age our Lord saves a remnant of the Jews. Mordecai here is thought to represent, in part, the Jewish portion of The Two (leadership) during the week preceding the tribulation week and during the first half of the tribulation week. During the tribulation week the veil is already lifted from the eyes of the Jewish remnant to see Jesus as their Savior. The name

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Mordecai implies *contrition, bitter, or bruising*.<sup>19</sup> During the tribulation week, these meanings apply to the called remnant of the Jews, considering the refining they have to go through.

Remember, there is a great banquet at the end of this age, and the entire church is invited. Satan loses his invitation and would like it back. Punishment, in the form of death here, is prepared for the Jew by Haman (*magnificent*),<sup>18</sup> the perverted purpose of the old guardian cherub. His name, which means *magnificent*, seems to fit this individual when we remember the description of him given in the beginning (Eze. 28:12-14). Haman is a type for Satan, the one who uses the law to accuse and condemn. Haman's wife represents the two (his most loyal supporters) who belong to him. His friends are those of the world aligned with him. The meaning of the name Zeresh (*strange, dispersed inheritance*)<sup>19</sup> or (*the strong one*)<sup>18</sup> indicates one who loses what is originally his as Esau did by giving his birthright to his brother! As Zeresh is a type for the antichrist's closest companion, she is symbolic of fallen spiritual beings. The spiritual portion of her could be the apostate secular Christian church, apostate Israel, and even Islam. A look into the book of Revelation does find two large corporate groups that could be the type for Zeresh and they stand with and are empowered by the antichrist. He empowers and indwells the beast that comes out of the sea (Rev 13:1) and the beast that comes from the land (Rev 13:11). The beast from the land represents the spiritual portion of Zeresh. Those who follow Satan during the tribulation week receive indeed much strength from Satan - but only as allowed by our Lord for the purpose of refining and perfecting the bride of Christ. Satan copies our Lord, and there is nothing original about him. He, like our husband, has two that are one with him as a wife should be.

In Es 1:10 the mention of seven eunuchs places us, time wise, at the end of an age when the Gentile portion of the Lord's bride is paid for. In Es 1:14 mention of seven princes points to a total of fourteen. *Fourteen* in Scripture points to *the time of the very end of this age* when both portions of the bride are complete and act as one with each other and with their husband. A third *seven* is mentioned in Es 2:9 "*Then seven choice maidservants were provided for her from the king's palace.*" These are thought to represent those of the Gentile portion of the church under her headship of grace.

ES 6:2 And it was found written that Mordecai had told of Bigthana and Teresh, two of the king's eunuchs, the doorkeepers who had sought to lay hands on King Ahasuerus.

These two who serve the King (our Lord) now turn against him. These are the two corporate imposters who stand with Hamon (the antichrist). They emerge in the Old Testament with a portion of the Scripture from Dan. 11:34 (NIV) "and many who are not sincere will join them."

Initially a great many pretending Christians align themselves with the true church. After a bit of persecution they quickly fall away and realign themselves with their true master, the antichrist. The leader of the saved Jews (Mordecai), one of The Two, exposes them and eventually they are killed as their cross types are at the end of this age (Rev 19:20).

The King is informed that Mordecai is instrumental in revealing the two individuals who plot against the King. Quite often in the Word we see two for and two against, these being the old two still battling for their place against The Two that replace them. The King desires to reward

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Mordecai and, as of yet, he has received no recognition for this loyal protective act. It just so happens that Haman is given the chore of blessing Mordecai. Do you remember the Scripture that “all things lead to the good of those ...” (Ro. 8:28)? Consider that no matter what Satan is allowed to do to you, it benefits you if you belong to the Lord. Can you imagine how that makes him feel? He hates you and yet no matter how hard he tries to destroy you, it makes you stronger and stronger by pushing you always toward your heavenly Father. In so doing it perfects in you the attributes our Lord desires you to have that endears you to Him. Few view this fact as scriptural truth that our Lord can actually bless us through the use of the refining fire produced by Satan! This happens during the tribulation week and the blessings fall particularly on the leadership of the true church at the end of that week.

Below is the King’s edict that Haman must carry out. Remember now, however, that when our Lord gives Peter a blessing through the use of Satan’s sifting, it is a time of great pain and sorrow! Peter learns how weak he is and consequently becomes much more dependent upon the Lord. This is a blessing but it is no picnic and certainly does not feel like one during the process (Lu 22:31). Many of our Lord’s blessings for us come in the guise of forcing us to recognize the sin of self-reliance that, of course, is rebellion.

ES 6:9 "Then let this robe and horse be delivered to the hand of one of the king's most noble princes, that he may array the man whom the king delights to honor. Then parade him on horseback through the city square, and proclaim before him: 'Thus shall it be done to the man whom the king delights to honor!'"

The robe, or covering, given by our Lord are those attributes found within Himself. First we have a covering of blood and then, little by little, he helps us work out our salvation. During this process we are clothed with his righteousness and filled with his Spirit. What a covering! To be placed on horseback is a position of empowerment and recognition. It is true that our Lord does not share his Glory. But we are His body and we must be able to accept humbly His glory shining through us as He acts to glorify His name. (See the prayer of Jesus in John 17.)

Finally the King becomes upset with Haman and judges in favor of the Jewish people. He hangs Haman on the very gallows Haman orders for Mordecai. This type is that of Satan being placed into the lake of fire due to his rebellion. This is the very thing he has in mind for the Jewish people and it comes upon him. Remember all of this comes about because of prayer and fasting (intercession) by The Two, other Christian leaders, and the entire bride of Christ, all being indwelt by the Holy Spirit (Es 4:3, Es 9:31). Intercession works. It is one of the most important marks of The Two and should be found throughout the church! Esther causes me to believe she is a type for one of The Two in the part she and her attendants play. She, being already one with the King, represents the Gentile portion of The Two. Call her Jewish, but in Christ there is no Gentile or Jew but only Christians! Today much of the Church is praying for the Jew and Israel that the Lord reveals the truth to them and blesses them. The answer to this prayer occurs during the tribulation week for a remnant of the Jews reserved by our Lord for Himself.

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ES 7:9 Now Harbonah, one of the eunuchs, said to the king, "Look! The gallows, fifty cubits high, which Haman made for Mordecai, who spoke good on the king's behalf, is standing at the house of Haman." Then the king said, "Hang him on it!"

In the above Scripture we can infer, because of the prayer and fasting that is done, that our Lord has Haman (the antichrist) destroyed with his own instrument of death. *Fifty* often denotes *a leader who is willing to make payment for the iniquity of others*. In this case grace is not offered to Haman and he dies for his own sin. His death becomes the payment for his own sin.

ES 8:7 Then King Ahasuerus (prince, head, chief)<sup>19</sup> said to Queen Esther and Mordecai the Jew, "Indeed, I have given Esther the house of Haman, and they have hanged him on the gallows because he tried to lay his hand on the Jews.

Here we have the King (a type for our Lord and Savior) responding to The Two with a blessing of giving the house of Haman (the entire corporate empire of the antichrist) to Queen Esther. At the end of this age, when the antichrist is waxing strong, the bride defeats him with her testimony, and she is instrumental in the destruction of the evil kingdom. Queen Esther originally has the name Hadas'sah (*the myrtle*) but upon entering the service of the King she is renamed *Esther* that is derived from the name *Satarah*, which means *a star*. This is important because in Scripture *stars* represent *those who have overcome and who are used by our Lord to give light (truth) to others*. Much grace goes to the Jew during the tribulation week. The payment for the Jewish portion of the bride (the law with grace added) is the same as for the Gentile: Christ crucified. Our sin is paid for in Him.

What then is the final condition of the Jew? Look at the following Scripture:

ES 8:15 So Mordecai went out from the presence of the king in royal apparel of blue and white, with a great crown of gold and a garment of fine linen and purple; and the city of Shushan rejoiced and was glad.

*Blue* stands for the *power of the Holy Spirit to cleanse*, particularly in the area of judgment, and *white* meaning *purity*, is indicative of the *righteousness imputed* to this corporate being called Mordecai. The *crown* of gold symbolizes *victory leading toward righteousness* given to him by the blood of Christ. Also remember this crown is indicative of the ability to rule and reign with our Lord. *Fine linen* always represents a *covering given and worn by Christ*. It denotes *cleanness* and is always worn by the priesthood in the presence of their Lord. *Purple* denotes an *association with royalty*. All who are interested in looking at the last stone added in the foundation of the New Jerusalem, the amethyst, which is purple, would find the meaning of *partnership*. Being a partner with our Lord indicates a terrific intimacy with Him. All of these things plus Mordecai, being male, translates into him being a very good type for the Hebrew, or law endued with grace portion of The Two. The grace portion is regarded as female in type (Gentile Christian), thus pointing to Queen Ester.

The city of Shushan (a place where grinding occurs)<sup>18</sup> rejoices! Grinding is a type representing those teachers who study the word of God and then prepare it for others to eat as

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bread. Incidentally the name Shushan can also mean lily, rose, or joy.<sup>19</sup> What exactly is the King's city? Is it not the New Jerusalem, or rather, to use a southern term, "you all" who are called by His name? Will we all not rejoice when those of our Jewish brethren are fully brought in and empowered by our Lord, particularly those who sacrifice to the greatest degree for others?

So then we might note that surrounding and connected with the number *fifty* is the completion of The Two and the rest of the church, as well as the destruction of the one who desires to destroy them. A remnant comes from the Jewish portion of the bride (law endued with grace) and the other group from the Gentile portion of the bride (grace endued with law). Queen Ester, the Gentile church leadership, is shown throughout this story as being gravely concerned for the Jewish people and for their leadership-type, Mordacai, to the point of being willing to be sacrificed for their preservation. Once mature, each is indistinguishable as are the great seraphim that stand on each side of our Lord in the Holy of Holies of Solomon's temple, which are strong cross types for The Two.

Finally Mordacai is Esther's uncle. There is a family relationship here. As Israel is older and is in part chosen before the Gentiles (desired like Rachael is before Leah), Mordacai is displayed as being older in age. Each of these mighty cherubim (types for The Two) work hand in hand to bring our Lord's will into being during the time of the tribulation week. Part of spiritual maturity is when a believer exhibits a proper balance of Law and Grace as contained within our Lord.

### *A Desert Full of Trees*

An understanding of the Garden of Eden and the trees that dwell in our Lord's garden is necessary to understand the types in this section. *Trees* and some smaller plants in Scripture can represent *nations*, *individuals*, and even the *problems* that they might have. As in any garden, pruning, weeding, and planting must take place until the desired results of the head gardener are obtained. In our Lord's "garden" the greatest act of weeding and pruning occurs at the end of this age during the tribulation week. It precedes, for some, the giving of the fall rains, which is necessary to prepare the bride to receive the double portion of His Spirit given at the end of the tribulation week. An entire book could be written regarding the "trees of the field."

In the book of Jeremiah our Lord states that He first calls Israel to be a Green Olive Tree (Jer 11:16). From a previous study of the fig tree, the tree represents the apostate state of Israel that never does produce fruit. She is originally called to be something other than what she becomes, but she never fulfills her calling. Below, mention is made of the destruction that comes upon Israel due to her inability to produce proper fruit.

JER 11:16 The Lord called your name, Green Olive Tree, Lovely and of Good Fruit. With the noise of a great tumult He has kindled fire on it, and its branches are broken.

Judgment is pronounced on the tree, Israel. This occurs because of her playing the part of the harlot.

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JER 11:17 "For the Lord of hosts, who planted you, has pronounced doom against you for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke Me to anger in offering incense to Baal."

This statement is in agreement with Jesus cursing the fig tree (Israel) because it has no fruit. Shortly after he curses it, wilting occurs, and it dies from the roots. This happens over two thousand years ago at the beginning of this age. [A great place in Scripture for a pre-study would be the entire chapter of Ezekiel 17. The Lord is using a parable of a cedar tree (these mark proud and arrogant peoples, ordinarily Gentiles) and a vine, which is supposed to produce fruit.]

Most plants, to become both beautiful and productive, must have a source of water. Our Lord is the one who in Scripture is shown to provide the "living water" that strengthens and sustains each of us. You can give a Bible to an unregenerate person and no truth in the book penetrates his heart. No permanent change becomes evident in that individual. When a true child of God, directed by the Holy Spirit, is given the Bible, a lifelong magical transformation begins to occur. We are not all carbon copies of each other. Each plant is unique and has its own peculiar qualities that render it pleasing to the eye. The Lord knows what each of his plants needs for its proper development, so don't look at another individual and bemoan the fact that you are not like him or are not being treated like him. The Lord gives you many promises in Christ and some point to the life here and now and some point to the life hereafter (1 Ti 4:8, 2 Ti 1:1, Heb 4:1). Some blessings are given *carte blanche*; others come with "ifs" attached.

In the book of Isaiah below there is a section where the Lord points out that in dry and isolated areas, He brings to those who are called to be His the life giving water that only He can serve. These times of giving water are times in a child of God's life when life is tough. Generally the believer, during these times, walks alone in suffering and sorrow with only the Lord. Though the believer may not be aware of it, these are the times when the majority of our Lord's transforming work is done in that person's life. In ISA 41:9 mention is made of our Lord bringing Israel back from the farthest reaches of the earth. In ISA 41:19 Israel is compared to being a threshing sledge, a machine that separates wheat from chaff, which is used to sift the nations, particularly at the end of this age.

ISA 41:18 I will open rivers in desolate heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.

Below the Lord lists most of the trees, His chosen believers that He plants in the wilderness of the desert. The wilderness of the desert is a place of travail and testing for the believer that results in a transformation of the individual's character. This description points to a garden the Lord is planting for his good pleasure, call it a new Eden if you will.

ISA 41:19 I will plant in the wilderness the cedar and the acacia tree, the myrtle and the oil tree; I will set in the desert the cypress tree and the pine and the box tree together,

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The purpose of placing all people from all of the nations in a position of travail is that those He calls might see, know, consider, and understand that He is in charge of it and that it is His work. His loved ones receive the life giving water of His truth. Those who are not His are not even aware that there is life-giving water all around them. For the unregenerate it is indeed a time of famine for truth.

ISA 41:20 That they may see and know, and consider and understand together, that the hand of the Lord has done this, and the Holy One of Israel has created it.

In the book of Jeremiah our Lord commissions Jeremiah for His work. He makes the statement below:

JER 1:10 See, I have this day set you over the nations and over the kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant."

Much of this is spoken allegorically and alludes to work that needs to be done in the Lord's garden. This prophet is given authority to speak the very will of the Lord into being. Everything he speaks comes into being even though no one believes him and many even try to confound the Lord's will from being done.

Jeremiah below describes himself as a docile lamb brought to the slaughter. The Lord brings His true leaders to this level of obedience and willingness. Jesus, above all, exhibited this willingness and imparts this same ability, during the tribulation week, to The Two so that He within them is able to conquer in His name.

JER 11:19 But I was like a docile lamb brought to the slaughter; and I did not know that they had devised schemes against me, saying, "Let us destroy the **tree with its fruit**, and let us cut him off from the land of the living, that his name may be remembered no more."

Please note that Jeremiah calls himself a tree! Those against whom he speaks the very words of God plan to destroy him along with his fruit. Anyone who speaks against or touches, with improper motives, a man or woman of God indeed touches God Himself in a negative way bringing judgment upon the offender.

Below, a correlation is made between one who trusts and hopes in the Lord and a tree planted by water. A promise is made that this individual has no fear of drought but remains alive and vibrant still producing the fruit of the Spirit even in tough times.

JER 17:7 Blessed is the man that trusts in the Lord and whose hope the Lord is.

JER 17:8 For **he shall be like a tree planted by the waters**, which spreads out its roots by the river, and will not fear when heat comes; but its leaf will be green, And will not be anxious in the year of drought, nor will cease from yielding fruit.

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Paul in the book of Romans is making it quite clear that the position of the Jew with regards to being a part of the Green Olive Tree is only one of waiting until the Gentile Christians are grafted in. He is giving a warning that he chooses to view the bride of Christ as the grafted branches on a tame highly productive olive tree. The stump and root are our Lord Jesus Christ. He points out that some of the branches of this tree are broken off to make room for grafting in the Gentile branches, which are wild by nature.

To prevent arrogance from developing in the Gentile Christian camp he points out in RO 11:22 this statement: “Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.”

Rom 11:17 NIV If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root,

To remove pride from the Gentile Christians, God mentions that when the time of the Gentiles is over how readily is the Jew accepted back into this tree (kingdom of God) for oil production. Paul specifically describes that this tree is “their own olive tree.” This, in the beginning, is what they are called to be. However, the nourishing sap (Holy Spirit) is withheld because they prefer to eat of the tree of the knowledge of good and evil (the law as twisted by them). Consequently, our Lord withholds Himself from them for a time. The old Hebrew religious leaders actually engender pride through exclusivity in those they teach. The new order of leaders is supposed to teach in such a way as to destroy pride and promote humility in any potential leaders.

Rom 11:24 NIV After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, **how much more readily will these, the natural branches, be grafted into their own olive tree!**

We now wait for our partner in Christ, the Jewish Christians, to be grafted back in because most of the Gentile branches are grafted in. Much prayer should be offered up for this remnant of the Lord’s chosen people because their calling occurs during a time of great travail. The Two, as opposed to most of the world, understand the calling of the Jewish remnant and it is a prime goal of theirs. An understanding of our Lord’s wisdom concerning the Jew and their problems and purposes down through history enables The Two to sacrificially love these chosen of our Lord and to be willing to bear the birthing pains that are necessary for that process to come about.

Finally as we move into some books from the lesser prophets, that point toward the end of the age, it appears the trees of the field receive what they have been wanting for a long time, particularly the remnant of Israel! It is a time when The Two are made ready for their mission of reaping the final harvest and the great restoring that transpires at the end of the age. At the end of the last age it was so easy to sacrifice animals for others. To be the sacrificial lamb, as was Christ, is not easy. The Two are called to emulate the obedience of Christ and of the apostles at the

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beginning of this age, but remember it is the Spirit of Christ within us that is the One who enables us to render that sacrifice.

Hag 2:19 NIV Is there yet any seed left in the barn? Until now, the vine and the fig tree, the pomegranate and the olive tree have not borne fruit. "From this day on I will bless you."

The prophet Haggai, above, is speaking about the time of the end of this age and points out that the trees of the field have not borne fruit. He makes a prophetic statement that starting that day the Jew is blessed. The day spoken of when the latter temple becomes greater than the former temple is when the Holy Spirit is given to those who make up that living temple. This is the temple referred to that is blessed and has access to the peace that passes all understanding. Keep in mind that at Pentecost the blessings begin as the Lord commences to fill His temple of living stones with his Holy Spirit. We can call this the blessing of the spring rains. The blessings of the spring and fall rains together (the double portion to be utilized during the millennial period) are to be given at the very end of the tribulation week. People of the church must be prepared (consecrated) to receive this great blessing, however, and that is the primary purpose of the refining fire of the tribulation week. Those who teach a pretribulation position make no provision for a time of cleansing for the bride to receive her white and spotless wedding gown (procured by the works of the saints during the tribulation week). They also do not understand that in order to receive the spring rains (that completes the double portion) of the next age, The Two filled with the fall rains of this age must be martyred for their work as was Christ at the end of the last age.

Now, during the first half of the week of testing, the tribulation week, there is a terrible drought in the land, not a drought of water but of the Word and the Holy Spirit's revelation of it. The trees of the field dry up and wither, according to the Scriptures below. This happens to those of the church who do not regularly read the Bible and fellowship with other believers. Joy also disappears. Because the joy of the Lord is our strength, this is a time when the Lord stands back and allows his church a time of testing in a dry place. It is also a time of bundling the tares for the fire.

God knows the positive outcome for His church but we need to know, each of us, just how weak we are without Him. Many today sing with gusto words that denote great actions and sacrifices they are willing to take on the Lord's behalf. I believe that it is not too long before they are given the chance to examine their strength, or lack of it, in the mirror of adversity of the tribulation week. Those who persevere stand only because of the strength of God within them. He only manifests strength through those who understand their great need. The Two stand as a great Beacon of the Lord's truth. They ask for His strength, because all who contain Him are brought to the knowledge of their weakness during the week preceding the tribulation week. If we can agree on the Scripture that the "joy of the Lord is my strength" (Ne 8:10) then the Scripture below points to a time when the Lord stands back to allow each of those who call Him Lord to evaluate their strength. He already knows what is about to occur but it is very important for each of us to realize our weaknesses and consequently, our very necessary dependence on Him. Knowing our weakness promotes a greater reliance on Him and therefore His strength is made perfect (2 Co 8:10).

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JOE 1:12 The vine has dried up, and the fig tree has withered; the pomegranate tree, the palm tree also, and the apple tree. All the trees of the field are withered; surely joy has withered away from the sons of men.

In the next verse the Lord addresses the “priests,” of whom The Two are direct types, and asks them to intercede in sackcloth for the people. Those things, which are needed for the very empowering of the Lord’s people, are being withheld for a reason. Compassionate intercession is a trait our Lord has been working to instill in His bride for a long time now. It is a major manifestation of true caring, love, and faith. It is pivotal for the enactment of grace and brings us much closer to the Lord’s heart. The Two exhibit it to the degree it is revealed in Christ, being Christ fully manifested within them. The Scripture below actually calls it ministering to the Lord!

JOE 1:13 Gird yourselves and **lament, you priests**; wail, you who **minister before the altar**; come, **lie all night in sackcloth**, you who minister to my God; for the grain offering and the drink offering are withheld from the house of your God.

The next Scripture again calls for strong intercession from a position of fasting and sacrifice. The elders and the whole body are called to assemble and cry out to the Lord. The term *elders* is used in Scripture as a direct type for the Two (Rev 4:4).

JOE 1:14 Consecrate a fast, call a sacred assembly; **gather the elders** And all the inhabitants of the land into the house of the Lord your God, and **cry out to the Lord**.

Finally, mention is made below of the Day of the Lord being close by. This “Day of the Lord” does not represent the entire tribulation week but only the last (seventh) “day” of it. We can see that destruction awaits those who are not of the Kingdom of God.

JOE 1:15 Alas for the day! For the day of the Lord is at hand; it shall come as destruction from the Almighty.

Now what is the Lord’s answer be to those who love Him by interceding for others? The answer is given below as further Scriptures are opened.

Originally the Lord calls Israel to be a Green Olive Tree. Allied as she is with the law (tree of the knowledge of good and evil), at that time, and eventually with the spirit of Satan, she cannot produce the fruit expected of a Green Olive Tree. The fruit of the olive tree is that which might be described as oil that gives light (truth without condemnation).

Below in Zechariah, cloaked in symbolism and allegory, is a deep and beautiful truth. Remember that these Scripture point to the very end of this age. Two olive trees are described, one being on one side of a bowl and the other on the other side. Some translations call them branches. Notice that they flank the bowl. To be found on each side of the bowl is representative of positions

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of The Two with respect to Christ.

Zec 4:3 NIV Also there are two olive trees by it, one on the right of the bowl and the other on its left."

The Lord's prophet raises a question as to what these two trees or branches represent on each side of the lampstand. Zechariah has to ask a second time but adds that they are beside "*two gold pipes that pour out golden oil.*" Gold is symbolic of *righteousness* or *a righteous act*. Whenever the lampstands are used to provide light (truth) in the sight of our Lord they are accomplishing a righteous act. The Two behave and appear to be very much like the early apostles in that they take truth given them from God and give it to the people either directly or through ministers.

Zec 4:11 NIV Then I asked the angel, "What are these two olive trees on the right and the left of the lampstand?"

Zec 4:12 NIV Again I asked him, "What are these two olive branches beside the two gold pipes that pour out golden oil?"

This book is about The Two who are thought to be the Lord-ordained leadership of the entire church (warrior apostles) who serve during the first half of the tribulation week. The two witnesses are empowered to speak truth (give light) in the face of the intense gathering darkness. This occurs as the gates of hell are allowed to come against them and the church. They are clothed in sackcloth and that is a strong mark of intercessory zeal.

RE 11:3 "And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, **clothed in sackcloth.**"

RE 11:4 These are the two olive trees and the two lampstands standing before the God of the earth.

I strongly believe that the two olive branches, or trees in Zechariah, are types for the two witnesses of Revelation who represent the churches of Smyrna and Philadelphia of Revelation. (Much more will be said to prove this point later.) The oil (God-given truth) that they burn to blaze brightly during this period of gathering darkness is our Lord's response to their great prayers of intercession. The truth, given by that oil being burnt and by the Holy Spirit's action in giving ears to hear, sets the "captives free." This is our Lord's response to the prayers of His saints.

### *Numbers & Objects Indicating the Purpose For Transformation and Restoration*

The bride of Christ must go through transformation and restoration before the wedding takes place. She receives her white linen wedding gown without spot or wrinkle at that time. Many types exist in God's Word to show this process. There are buildings, providers of timber, hidden hierarchies, and even "fire" to demonstrate the transformation and restoration of the body of Christ.

### ***Two Buildings Built by Solomon***

The typology of this section is difficult and can only be interpreted through the use of numbers. Two portions of the bride are examined. What is important is the purpose for each of the portions, and that purpose relates primarily to the number three and multiples of it (see appendix). The first Scripture below begins to describe, with measurements, a house “built for the Lord.” I believe it is not only built for the Lord, but the Lord builds it. My belief exists because Solomon is a strong type for the risen Christ ruling and reigning during the millennial age. Now this type, as with all types, cannot be carried to extremes, as there are many places in Solomon’s life where the man’s decisions are of a carnal nature and certainly not of the Spirit. The portion below parallels Christ building the leadership of His bride who surrounds and protects Him.

1KI 6:2 Now the house which King Solomon built for the Lord, its length was sixty cubits, its width twenty, and its height thirty cubits.

Three measurements are given for this structure and all are relevant symbolically. For the sake of brevity, only the number *thirty* will be used. Perhaps you would like to go to the appendix and fathom for yourself how the numbers *sixty* and *twenty* figure into this type.

The height of the house for the Lord is thirty cubits. The entire leadership of the bride of Christ is that house since they are marked with the number *thirty*. The number *thirty* denotes that they should be *interested in purification of those in their care no matter what the personal cost to themselves*. In Ezekiel’s picture of the completed temple of the Lord in Ezekiel 41:6, again a parallel type for the living temple, the side chambers contain three stories, one above the other, with thirty chambers in each story; they rest on ledges which are for the side chambers all around, that they might be supported, but not fastened to the wall of the temple. To state it again: there are three side chambers up each side of the temple with thirty chambers in each story. Three is associated with thirty quite often in Scripture.

[Remember David’s mighty men? There were three who were incredibly powerful and under their supervision were the thirty (2 Sa 23:13, 1 Ch 12:4, 1 Ch 27:6)]. This picture of the two sets of chambers, one on each side of the temple, that houses the priesthood of that age, represents two major groups who work in the temple; whether this is a type for “The Two”--- the two cherubim in the Holy of Holies or the four cherubim below them or all of the above --- I am not sure.

It does seem logical and scriptural that the Lord’s closest servants in the last days are housed in this structure, as were those in Solomon’s time. When you total the six chambers of thirty you get *one hundred eighty*. This is a *multiple of eighteen* that marks a central purpose of The Two --- *purification or making Holy through the application of the blood of Christ first and then throughout life the application of fire and the Word to cleanse*. In the days before Christ, this number means that purification has to be accompanied by the death of the one committing the sin or at least the death of a substitutionary animal. In this age the death of Christ is applied instead followed by the cleansing “fire” as

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approved by the Holy Spirit that we are shown at Pentecost. I remind you again that Scripture states that the Lord gives a fullness of His Spirit to those who are obedient! That is a process, which takes a lifetime, but it is the Lord who decides when your ministry in Him begins. Works of your own making, even though they may look good, are still rebellion due to improper motives. Thankfully, our Lord knows our depravity and gives grace for our many false attempts at ministry before we are truly ready.

1KI 6:38 And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its details and according to all its plans. So he was **seven** years in building it.

This is a cross type for the seven years Jacob (Christ) works for Rachael (Israel) and receives Leah (Gentiles) instead. This cross type represents the complete leadership of the bride at the end of the tribulation period. The entire bride is not housed in this temple of the inner court at the end of this age, only the leadership. The leadership is completed at the end of this age during the week preceding the tribulation week.

1KI 7:1 But Solomon took **thirteen years** to build his own house; so he finished his entire house.

Before we analyze the Scripture above, consider that our Lord is Christ and He is also God. He not only indwells those of the leadership (house of God) but he also indwells those to whom the leadership ministers (his own house). Both portions belong to Him differing only in the degree of consecration, giftedness, and calling. This affects their resulting loyalty to Him and the depth of their service.

The tribulation week marks the end of this the sixth age and, at the end of the seven years of the tribulation week will be the beginning of the next age (millennial age). The millennial age is the seventh day (Sabbath) of the creation, the Jubilee Year (see the final chapter), and is for the purpose of completing the bride. The time Solomon takes to build his own “house” is thirteen years. This matches the time Jacob works to obtain Rachael and the herds (Genesis 31:41). Seven from the above Scripture, 1 Ki 6:38, when added to thirteen gives twenty. This is exactly the amount of time that Jacob (a type for Christ) spends working for both brides and the herds of goats and sheep (nations), a parallel to Christ’s purchases through His work on the cross.

The exact time that it takes for the complete restoration and construction of the bride occurs at the end of the next age. She is shown at that time to be the completed as the New Jerusalem that comes down as a bride fit for her groom (Rev 21:2, 9-10). The description of this city in Rev 21:11-26 is a description of the finished bride of Christ, who is the corporate body of the new guardian cherub who replaces Lucifer and all that are his. The tree of life is this completed city! This is a city, a new corporate guardian cherub that has full knowledge of good and evil yet has compassion to give and preserve life. (Cross types are common in Scripture. I would ask you if you begin to choke on some of these to please wait until all of my evidence is given before deciding on what you swallow and what you do not. Please have patience with this new language! As with any new language, considerable time is necessary to become proficient in its use.)

### ***The One Who Provided the Timber for the Two Houses of the Lord***

Although the buildings are significant to this discussion, the materials used in the construction process, particularly the wood, have similar importance. The use of the original guardian cherub (Satan) to help build a replacement for himself is only something our Lord could fathom. His ways certainly are not our ways. While we look at the use of all of the wood used in these buildings (the bride) please consider that Jesus is a master carpenter, and we are looking at His building of His house. To procure wood for a construction project someone must first cut down the trees. We must remember not to avoid describing the one who uses the axe.

1KI 9:10 Now it happened at the **end of twenty** years, when Solomon had built the **two houses**, the house of the Lord and the king's house

1KI 9:11 (**Hiram the king of Tyre** had supplied Solomon with cedar and cypress and gold, as much as he desired) that King Solomon then gave Hiram twenty cities in the land of Galilee.

Again remember that Solomon represents the risen Christ interceding during our age then ruling and reigning during the millennial kingdom. Here he builds, primarily during the tribulation week, two great houses that are thought to represent his entire bride. The two closest to Him (The Two) are located within the Lord's house, and in the room of twenties (holy of holies) they are the two great Cherubim. These two great cherubim are types for the warrior-priests (apostles) at the end of this age who confront the antichrist. These Two are housed on the two sides of the sanctuary as previously described. At the end of this age the Lord indeed builds "The Two" and He indwells them with power to accomplish His ends for that time. Jesus takes many of those who belong to Satan and washes and restores them to service in His own house. Each of you is a living stone or tree bought by the blood through the redemptive power of Christ's love displayed on the cross.

Those the Lord buys by His blood are assembled into a house for Him to dwell in. It has two main portions. One portion prefers for a while the law (the Jew) and the other for a while prefers grace (the Gentiles). Each is balanced at maturity by aspects inherent in the other. A third portion, the nations, does not have time to grow or mature and probably remains in the outer courts or a structure separate from the temple and the king's house. Hiram (Satan) does not appreciate the service that takes away what is his and returns it to its proper owner.

2CH 2:10 And indeed I will give to your servants, the **woodsmen who cut timber, twenty thousand** kors of ground wheat, **twenty thousand kors** of barley, **twenty thousand** baths of wine, and **twenty thousand** baths of oil.

The payment for the servants of Hiram (Satan) is marked with multiples of twenty, as is the payment to Hiram himself being twenty cities in the land of Galilee. There are four twenty

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thousands mentioned, all food. The wheat, barley, wine, and oil all have spiritual types associated with each. The *barley* is the *early grain (fruit)* given at the beginning of this age to the infant church. *Wheat* produces *superior bread* given later and particularly at the end of the age to make strong mature Christians. *Wine and oil* each mark *joy and anointing by the Holy Spirit* respectively. Isn't a Christian happiest when he or she is using the gifts given by the Spirit to bear fruit for our Lord?

When all of these are totaled, we get a very significant number, *eighty thousand*. This is a *multiple of eighty* that is found through gamatria to be the central number in the name Jesus that is 888 as introduced in chapter six. Remember, the Father gives his only Son and has him hung on a tree (the law) to pay back the price to buy each of us. The middle eight (*80 = Savior*) is a symbol portraying that *justice was served for our sin on the cross by Christ*, and the *multiple of a thousand* designates the *Father's will for it to be made so*. Eighty or that central eight more than any other number marks our Lord and what he does for us on the cross. *Twenty* stands for *intercessory prayers for grace* for salvation as bought by action of Christ on the cross. Perhaps you can understand why Hiram (Satan) is a bit unhappy when he finds his payment for all of the trees (people) he cuts down is the substitutionary death of Christ. It is something he certainly is not expecting, wanting, or desiring. The deceiver is deceived.

But what do all the twenties stand for? Consider this, to bring people to the end of themselves, that is, to feel the need for a savior; situations in their lives sometimes have to become quite dire. A person whose life is filled with peace and pleasure feels no need for change. When you intercede for someone's salvation you can often expect some fairly tough times to develop in that person's life. This of course could lead to your consternation, because that is not for what you pray. The Holy Spirit uses sin filled times and the pain that results from them, to show the unpleasant mirror to a person revealing his need for a Savior. This is to precipitate a decision for change, and only Christ can work it in the innermost man. The use of all of the twenty thousands equaling eighty thousand (means *God ordained prayers for mercy and redemption resulting in salvation*) together with a promise for food may well be what fuels the enemy to tempt to cut down a person (tree) with his sin. This does not mean that Satan desires the salvation of the saints, but quite the contrary! Without irresistible temptation, people could not come to the conclusion that they suffer from significant iniquity of which to repent and therefore require the need of a Savior. So being susceptible to the guile of the enemy, 60 (the tempter), trees (people) are cut down by their depraved choices when tempted by the enemy. Those who are not shown the mirror by the Holy Spirit die in their sinful condition never being able to climb out of their self-denial, but will defend their integrity until their dying day.

1KI 6:16 Then he built the twenty-cubit room at the rear of the temple, from floor to ceiling, with **cedar boards**; he built it inside as the inner sanctuary, as the Most Holy Place.

1KI 6:20 The inner sanctuary was twenty cubits long, twenty cubits wide, and twenty cubits high. He overlaid it with pure gold, and overlaid the altar of **cedar**.

Cedar is the wood of choice that is used to panel Solomon's room of twenties. It is also used for the altar. In First Kings 6:23 the two great cherubim are made of olive wood and are

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covered with gold. The two doors that lead into the room of twenties are also made of olive wood (1 KI 6:31-33). Now remember that all of this wood comes from trees cut down by the men of Hiram (Satan). The work of preparing them for the Holy of Holies and other portions of the temple is strictly the work of the master carpenter, Jesus our Lord. It is only He who can impute and develop righteousness within the saints who reside closest to him (The Two) in that room having the measurements of twenty by twenty by twenty (twenty standing for intercession for mercy leading to restoration).

Twenty marks the Holy of Holies chamber more than any other room in the temple. The entire temple with all associated courtyards and with all associated numbers and symbols as well as the city surrounding it describes through allegory and symbolism the entire bride of Christ, or His body. The 20 cubit walls surrounding the Holy of Holies represent the greatest purpose of the two great cherubim, or may I say, before proofs are given, twenty-four elders, who surround the throne as described in Revelation.

The *gold* coating on the walls, ceiling, and the two great cherubim symbolizes *righteousness*. This deep righteousness is imputed and developed by our Lord within all those who are called to serve in that room.

There is a direct correlation with these cross types. Intercession should be more and more prevalent as a child of God matures into a greater servant of The Most High. The priesthood (warrior apostles) of the inner circle that surrounds Christ must have the attribute of intercession. Christ spends considerable time with the Father in deep intercession and The Two, when completed, display a fullness of the character and attributes of Christ.

### ***The House of the Forest of Lebanon and 300***

The understanding of this house of the forest of Lebanon presents a much more difficult problem for us. But, I believe, after seeing some biblical numerics associated with it, the true type for what it represents should become clear to you. There are some scriptural translations that seem a little inconsistent but then it might be simply my interpretation. This third building is Solomon's palace and it is referred to as the House of the Forest of Lebanon.

1 KI 7:2 He also built the House of the Forest of Lebanon; its length was one hundred cubits, its width fifty cubits, and its height thirty cubits, **with four rows of cedar pillars**, and cedar beams on the pillars.

One hundred marks those who love the Lord and belong to Him as bought by His blood. Fifty cubits mark the price (substitutionary death) Christ paid for the grace of covering our sin. Thirty marks purification by the blood of Christ. Four marks those of the world bought by the sacrifice on the cross. Cedar marks Gentiles, men and woman of the nations, "felled" by the axes of Hiram's (Satan's) men.

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NKJV 1KI 7:3 And it was paneled with cedar above the beams that were on **forty-five pillars, fifteen to a row.**

NIV 1 KI 7:3 It was roofed with cedar above the beams that rested on the columns – **forty-five beams, fifteen to a row.**

A short analysis of the numbers given above follows: forty-five represents a time required often in the desert to put away iniquity and to be strengthened for a future task.

*Fifteen stands for the time set to be under the deep (under extreme pressure to change) ...a date being set for having it wiped out or being delivered from it.*

From another Scripture three is connected with fifteen in framing the entrance to the gate of the tabernacle. (Ex 27:14-15). Three rows of fifteen equal forty-five. But in the Scripture 1 Kings 7:2 there is mention of four rows. If there are four rows of fifteen pillars then the total would be sixty, which is not in agreement with the number forty-five. Comparing the translation from the NIV with that of the NKJV there may be a bit of inconsistency. In the NKJV forty-five pillars is given and in the NIV forty-five beams are translated. Beams and pillars have different connotations.

In the next passages below we see two matching sets of three tiers of windows opposite each other in this structure. The two walls containing the three tiers of windows I believe may be types of The Two or possibly it marks the results of their work.

1KI 7:4 There were windows with beveled frames in three rows, and window was opposite window in three tiers.

1KI 7:5 And all the doorways and doorposts had rectangular frames; and window was opposite window in three tiers.

*Windows may be those whom our Lord may judge or through whom He may give blessings (truth). In this case probably both. The windows obviously let in light, or let us say, His truth. Truth sanctifies. The three tiers may indicate The Two who do the work of giving truth for the purpose of purification. This particular building may represent those of the nations saved during the halfway point of the tribulation week or, more likely, the largest portion of the bride, that is, the laity that supports the whole house.*

1KI 10:17 He also made **three hundred** shields of hammered gold; three minas of gold went into each shield. The king put them in the **House of the Forest of Lebanon.**

*Three hundred marks a corporate group of people, or three major groups of one hundred, each of which are very protective of their Lord and of the people. They can be used for delivering others during a day of battle as well as for the destruction of the wicked. Three often designates the leadership of the three hundred warriors who do battle to cleanse or destroy that, which is wicked.*

### ***Gideon and the Three Hundred***

When you compare the use of three hundred with three and what the Lord does with Gideon in the following three Scriptures you get a larger, clearer picture of the warfare that is intended. Below, the lapping of the three hundred who are chosen for warfare shows they are less concerned with satisfying their physical needs than with being aware of the situation that may present itself.

JUD 7:7 Then the Lord said to Gideon, "By the **three hundred men** who lapped I will save you, and **deliver** the Midianites into your hand. Let all the other people go, every man to his place."

Gideon is a type for Christ in the end days about to gather in all that belong to Him and also to throw most who do not belong to him into a great fire from which they never return. There are many cross types in Scripture that point to a connection between Gideon's battle with the Midianites and Christ's battle at Armageddon and Jerusalem. One of these is that the seven-year tribulation week certainly could be likened to the Midianite occupation (seven years) of Israel during Gideon's time (Judges 6:1). Another is the description of the army of the Midianites, Amalekites, and other eastern peoples (Judges 6:33) that cross over the Jordan to camp in the valley of Jezreel. The description of this army certainly sounds very much like the army of the beast described in the book of Revelation. The tribes of Manasseh and Ephraim (types of The Two) figure prominently in the destruction of the Midianite army. The desecration of Baal's altar (Judges 6:32) is comparable to Elijah's (type for The Two) humiliation of the prophets of Baal on top of Mount Carmel. There are others but these are the most outstanding cross types.

Judg 7:16 And he divided the **three hundred men into three companies**, and he put a trumpet in every man's hand, with empty pitchers, and **lamps within the pitchers**.

The three groups of a hundred men here are analogous to the three hundred shields of hammered gold in the House of the Forest of Lebanon. In Judges 7:20 the pitchers are broken and the lamps show forth light. Let me submit to you a thought regarding the typology of these torches of Gideon. Pitchers normally hold water, and do you not also as a Christian hold living water? That living water is truth to be given to others to sustain and in many cases just to save them. Perhaps the light of the torches represent the Lord's truth that overcomes evil and sets the captives free. Notice it is not released until the pitchers (warriors) are broken? I just wonder when I look at the middle of the tribulation week as the two witnesses are martyred. Could the martyring be because they lead an army of Christians that dazzle a dying world with a great act of sacrificial faith so as to purchase those designated from the nations for our Lord?

Judg 7:22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow,

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Relating back to the House that is built of the Forest of Lebanon, it seems to contain righteous warriors (300) of the greater body of believers who prevail in the end days' battle. The three minas of gold that are in each shield indicate righteous leadership being given the three hundred. All are interested in purification or cleansing (setting the captives free) of the Lord's house.

Gideon leads one group of a hundred and possibly, though they are not mentioned, two other leaders probably lead the other two groups of one hundred. These two leaders are types for The Two who save a significant selected portion of the nations during the tribulation week. There is a great "battle" during the middle of the tribulation week that results in the greatest mass redemption in history, but the cost to The Two is martyrdom. In order to save many, some must die. There is a Scripture in the NIV that states "*your troops will be willing on your day of battle*" (Psalm 110:3). There are several battles fought by the church during the tribulation week. The battle that costs the church the most and provides those called of the nations with their salvation occurs halfway through the week. This results in the martyring of untold thousands of the church. The greatest day of battle of the tribulation week occurs after the Great Tribulation (time of greatest persecution) ceases. This is the battle of Armageddon that occurs after Jesus (a type for Gideon) with his Two and the rest of the Christian army (300) return to finish the day of the Lord's vengeance. Technically, this battle occurs near the end of the "Great Day of the Lord" that occurs after the seven years of the tribulation week.

As we have looked at the symbolism of the number three hundred as well as the number three we should take a short look at the number thirty before leaving this study of these three separate buildings that Solomon built. These buildings are strong types of the three portions of the bride being consecrated and built at the end of this age and also during the age to come.

### ***A Hidden Hierarchy Containing Three, 20, 30 300, and 600***

The number 30 stands for two things: *the price of serving with Christ to cleanse others*, and it is a sacrifice, and *the power to overcome the enemy*. Our enemy is actually the law and the one who wields it to condemn is Satan. We cannot overcome it (him) except through the blood of Christ due to the iniquity in our hearts. *Thirty* also marks a *group of very strong men* under David (Christ) with three mighty men over them. A hierarchy is identified with the use of threes and multiples of it (see appendix). There is

one David at the top (Christ with others of the Trinity – one God). Now among the three mighty men, of which one is mightier than the other two, I would have to relate to the many times in Scripture where Jesus, the head, is shown to be slightly above his Two. But then you might ask, isn't he God? Yes, He is God but He also becomes fully man so not only do I place Him above in the Trinity but also below as the mightiest of the three mighty men. Two of these three mighty men I believe represent "The Two" about which this book is written. A strong cross type for The Two mighty men would be the cherubim in the Holy of Holies (room of twenties) that stand on each side (flank) of our Lord.

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So then let it suffice to say that Solomon's Palace of the Forest of Lebanon is actually the greater portion of the bride we would call the laity. (I very much dislike that term but in this case cannot find a suitable replacement.) These are warriors for Christ and are led by Christ through His Two. Below, I present to you some additional views regarding the identity of The Two using numbers from Scripture (see Table 5).

At this level we shift to three separate portions of the bride symbolically represented by the children of Leah and her hand maiden, the children of Rachael and her handmaiden, and the "herds," all of which Jacob (Christ) buys with his labor.

The hierarchy (see Table 6) is under King David (a type for the crucified Christ of the cross) and it describes, in numbers, the purpose and processes of this age of redemption. The hierarchy of those under Solomon (Christ at the beginning of the next age) differs because the age of redemption is over.

In review, consider the following: Regarding the thirty mighty men under the direction of the three I draw from the cross type the three groups of thirty chambers on each side of the temple that contain men representing the Two and the four cherubim (covered more deeply in a later chapter). Now in the Scriptures that relate to Gideon we have three groups of fighting men, one hundred in each group. The three hundred men is exactly half of what we see serving King David. Under King David (Christ on the cross)

Table 5. Symbolic Tripartite Bride

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|   |  |  |
|---|--|--|
| Three at the top is <b>God</b> : Trinity that contains Christ as God  |  |  |
| Greatest servants are at the top level  |  |  |
| Three below that are called King David's mighty men.  |  |  |
| Chief of the mighty men: <b>Adino</b> ( <i>to whom the people turn</i> ) <sup>18</sup> David (Jesus as fully man) |  |  |
| High priest (Adino above) who makes propitiation (Christ on the cross) for sin = 1                                |  |  |
| 18 <span style="float: right;">18</span>  |  |  |
| The Two = <b>Eleazar</b> (God has helped) <b>Shammah</b> (desert or astonishment) = 2                             |  |  |
| Assisting priests (above)   |  |  |
| Second level  |  |  |
| 30 captains: <b>10</b> <b>10</b> <b>10</b> under the three = 30   |  |  |
| Levites (above) who are concerned with washing (consecration)   |  |  |

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Third level  
Three divisions: **200**                      **200**                      **200** = 600

Warriors who bring down the Lord's power through intercession (200)  
to set the captives free from those who hold them captive (600).

Thirty divisions of twenty each when the six hundred are broken into divisions:

20 20 20 20 20   20 20 20 20 20   20 20 20 20 20  
20 20 20 20 20   20 20 20 20 20   20 20 20 20 20

**30 X 20 = 600** or with words: a need for purification met with prayers for propitiation using the blood of Christ equals bondage of sin broken!

---

the bondage to sin is being fought. Under Solomon, at the beginning of the new age, those who hold in bondage are destroyed as with fire. The Lord's soldiers overcome in battle with light (truth) and with the sound of the trumpet (perhaps faith). This trumpet may well be the last trumpet (the seventh) described in Revelation that is blown at the end of the tribulation period. It signifies the end of the bride's trials and testing by her rising in the air to meet her Lord (see chapters on seals). It initiates the beginning of the Lord's vengeance upon the apostate, which is the refining fire of adversity, that remains.

### ***Proper Use of "Fire"***

The "fire" of Scripture is used for two purposes: it can completely destroy those who are evil or it can be used to refine, or cleanse, those who are evil. In the following study we are looking back at a type for the law and types for the two that support the high priest who served the law.

Aaron has four sons who are in line to support him in the work of his ministry. Two of his oldest sons, Nadab and Abihu offer up unauthorized fire. Incense is sprinkled into the fire to create a pleasing odor. The resulting sweet odor is symbolic of our prayers today that are to ascend to the throne of our Lord (Luke 1:9,10 Rev 5:8, 8:3-4). Note below that these two eldest sons perform this act, which in itself is a good act, without having the Lord's command to do so. This is viewed as an act of rebellion. There may be another problem.

LE 10:1 Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the Lord, **which He had not commanded them.**

Apparently the fire they use is not taken from the brazen altar, as it is supposed to be, so it is not sacred or from the Lord. Fire obtained from any place other than the brazen altar is referred to

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as “strange fire” (Lev 10:1,2 and Num 3:4)<sup>18</sup>. *Fire* can represent a *type of judgment for sin calling for either justice or mercy*. To make a decision regarding judging another on our own is a great sin because we are not capable of performing this task. For instance, in Scripture when Paul commands that a person be turned over to Satan (a type for the fire of God), through prayer, to save his soul through the destruction of the flesh, we are told to do it only when convened together in the Spirit (1 Co 5:4-5). The offering up of prayers in the flesh in judgment of another’s sin with the wrong motive can have grave consequences, as it resembles a curse! It also elevates those who take on this work to the level of God.

In any event Nadab and Abihu are destroyed for this action. This leaves only the two youngest sons to support their father in his ministry as a priest. All four sons are groomed to be priests but only two reach that position. I would think they would be very careful after seeing their older brothers killed for their disobedience. Those at the top are held to a higher standard and are judged more severely for offenses than the laity is. In Lev 10:8-9 the Lord speaks for the first time after the death of the two who commit this act of rebellion. His first words refer to drinking alcoholic beverages and its effects on the mind that make it difficult to discern between what is holy and unholy, clean and unclean. It is possible that Nadab and Abihu are under the influence of alcohol when they make their deadly mistake. Obedience in respecting our Lord’s will during ministry is what this is all about. The Two who serve our High Priest Jesus are to be not only sanctified for their position but deadly serious regarding being obedient to His commands.

While the Lord is angry with the two older brothers let us not forget the anger that Moses expresses in the following Scriptures regarding the actions of the two younger sons of Aaron. This shows a parallel type for The Two with one exception. The Two promote the usefulness of the act of Christ (carcass) on the cross.

LE 10:16 Then Moses made careful inquiry about the goat of the sin offering (carcass), and there it was --- burned up. And he was angry with Eleazar and Ithamar, the sons of Aaron who were left, saying,

LE 10:17 **"Why have you not eaten the sin offering in a holy place, since it is most holy, and God has given it to you to bear the guilt of the congregation, to make atonement for them before the Lord?"**

Moses is evidently quite concerned regarding the carcass of the goat. When he finds out that it is burned up, he becomes angry with these two young priests. His reason for doing so is revealed in LE 10:17. This sin offering is given to them to eat. It is to be taken into themselves as an act of bearing the guilt for the congregation and to make atonement for them. Consider this: when you take the Lord’s Supper, is it not symbolic of accepting a sin offering (Christ) for yourself? You are asked to consider the sin within yourself before taking it. It is a solemn moment and should not be taken lightly. Repentance transforms you into “a Holy Place” worthy of taking the elements because the bread and wine are symbolic of who is perfectly holy. You take the sin offering, the bread and the wine, *into* yourself (Jesus, the goat of the sin offering) *for* yourself, not for the congregation. Who offers it to you? Is it not the pastor? The difference between the two covenants is this: only

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the priests can eat the sin offering to make atonement for the people in the holy place; in this age and under the new covenant, the High Priest, Jesus, offers Himself directly to you. To eat the symbolic offering of the atoning blood and body of Christ, cleanses you from all unrighteousness thereby permitting His blood (the wine) to give you everlasting life.

Moses points out to the two young priests that the blood is not allowed in meat. Life is in the blood (Genesis 9:4). They have the law but are dead in their sin. Jesus offers you his body (bread) and his blood (wine). If life is within the blood, then you have grace given by the Son and are filled with His life, the Holy Spirit. Not to sensationalize these truths but today many young people are caught up in watching vampire movies where those that drink blood are immortal. Curious coincidence isn't it. We Christians eat "flesh" and drink "blood" and we are truly immortal!

The narrative about Aaron's sons illustrates the importance of offering up authorized sacrifices. Nadab and Abihu offer strange unauthorized fire and they are eliminated. Ithamar and Eleazar forget to eat the sin offering for atonement of the people in the Holy Place yet they are allowed to continue.

The ministry of The Two encompasses that of authorized fire and that of promoting Christ's act on the cross (altar). Two very important purposes for The Two are: (1) Spirit-authorized prayer, intercession, for the grace of salvation, and (2) overseeing that the believer properly receives the atonement/salvation package (Christ's act). Today because The Two have not yet made their appearance, pastors continue to oversee both of these very important duties.

Types for The Two are shown in the next chapter and their purpose in part explained. Do understand that The Two of the last age, The Two of this age, and The Two of the next age have radically different means of expressing the same duties! Their duties change from age to age, as does their relationship with their Lord. What we have seen so far is that The Two would, to a great degree, become replicas closely resembling Christ in word, deed, and motive. To use biblical phraseology you might say the earlier versions simply represent shadows of those who would eventually be put together to resemble "bone of His bone and flesh of His flesh."

## Chapter 8

### *Types for the Two Close to Unity With the Head*

#### Without Form and Void

The term, *headship*, in the church's "Christianeze" language refers to not only the one who is in authority but also the one who is the greatest servant, like Christ. As far as The Two are concerned, Jesus is their head. There are another two who follow the headship of the law; these are not servants but strong uncompassionate rulers who bow to their lord Satan only out of fear and because they must. At the beginning of the reign of the law, the head whom God appoints is Moses. It begins fairly well, as with Lucifer, but within a very short time perversion creeps in, or as Scripture states, the earth becomes "without form, and void" (NKJ Genesis 1:2, Jer. 4:23). By this particular Scripture what the Lord gives with good form, all the directives to Moses and the Jews, becomes twisted or lost. Becoming void alludes to having no substance of God left to fill the form, or most of the truth is lost.

There are a some Christian denominations today (part of the earth as a type for the church) that also have become quite without form and void. They have little resemblance to the original New Testament church in form and show no presence whatsoever of the fruit of the Spirit. The two of the last age, the old Hebrew priesthood who serve the law, pervert and lose the form the Lord gives them and become totally void of any spiritual good thing. The Two who belong to Christ during the tribulation week blaze with the incredible form of Christ and are totally filled with Him during their time to be poured out. This being "poured out" occurs when the Lord, after developing within a child of God all that is necessary for his mission, allows that child to minister at the perfect time. That service fulfills his purpose in Christ within and for the benefit of the greater body of Christians. Quite often this happens at great cost to the one poured out!

In this discussion, we first look at some early types for the two who belong to and serve the law. These types illustrate the two who belong to Satan, not The Two who serve during the tribulation period.

#### Aaron and Hur

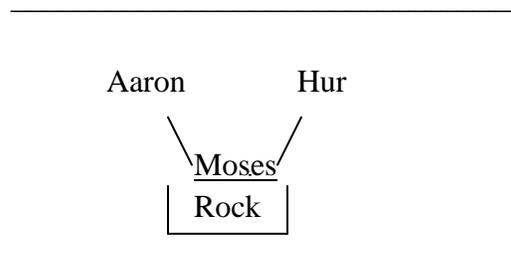
In Ex 17:10-12 the narrative shows Aaron and Hur holding up the hands of Moses, who holds the staff while Joshua and his men fight the Amalekites. The lifting up of hands represents man's beseeching of the Lord for His favor. In this case, when the hands are up the Hebrews win; when the hands of Moses become tired and drop, the warriors begin to lose. This is actual warfare and it involves the killing of an enemy. In the NIV Ex 17:15 states: "*For hands were lifted up to the throne of the Lord. The Lord will be at war against the Amalekites from generation to generation.*" Aaron and

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Hur in this story have to be in agreement and it takes two to do the job. Moses also sits on a rock because he gets tired while standing. In Scripture very often Jesus is shown to be our Rock. When you get tired, do you lean on Him? Is He not your strength, or does your faith begin to waver when you do not see what you hope would come to pass? Perhaps you give up praying. This is exactly what happens when Moses' arms become tired. He needs help as we do when we tire.

Below, we see the early type for the positioning of The Two on the flanks of their leader (see Figure 1). This position is noted throughout Scripture whenever any of the two (whether good or evil) are shown with their leader. It is a position that both covers and protects their leader.

*Figure 1. Positioning of The Two*



I believe The Two of the end days are in total agreement with our Lord Jesus during the first three and one-half years of the tribulation week. They are willing to intercede for His will to be done as well as to speak it through the unction of the Holy Spirit. The cost for their outspokenness is the same as it costs their High Priest Jesus and most of the apostles --- their lives.

## Moses and Elijah on the Mount of Transfiguration

About half way through His ministry, Jesus takes his three closest disciples with him up a mountain to pray (Luke 9:28-31). It is during prayer that His face and robe become white and begin to glow. Scripture states that two men, identified as Elijah and Moses, appear apparently glorified and discuss His impending death. Now we should ask ourselves why the Lord allows these three disciples to see this spectacle. Jesus is about to leave these men in a way that would most certainly shake their faith. If this were at night it would certainly leave a deep and lasting impression on these three disciples of the inner circle. Faith would certainly be strengthened by it, but why the appearing of these two men? Moses is recognized by most as being a type for the law. Elijah, a great prophet in the Old Testament, is often shown turning people back to God by reminding them of their sin (1 Kings 17:18, 18:9). In both the Old and New Testaments the spirit of Elijah enables those who are called by God to repentant. This can be restated that the spirit of Elijah turns back the hearts of the people to our Lord, or Father (1 Kings 18:37, Lu 1:17, Mat 3:1-2). Now in order for the grace of Christ to be given, the law must do its work, that is, a person must acknowledge his sin. The Spirit of Elijah (the Holy Spirit actually) accomplishes this by bringing conviction leading to repentance. It

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is these two major principles on which restoration is built, and they are inherent within the two types for Moses and Elijah. To reiterate, the spirit of Moses symbolizes the law, pointing out sin and thus convicting the sinner. The spirit of Elijah uses the conviction to turn the heart toward repentance as shown in the following two Scriptures:

1KI 18:37 "Hear me, O Lord, hear me, that this people may know that You are the Lord God, and that *You have turned their hearts back to You again.*"

LU 1:17 "He will also go before Him in the spirit and power of Elijah, *'to turn the hearts of the fathers to the children.'* and the disobedient to the wisdom of the just, *to make ready* a people prepared for the Lord."

These two individual types, Moses and Elijah, then are types for The Two who operate during this age of grace to bring reform and release from bondage for all whom our Father would call. The two attributes they wear may be named Law (Moses) and Grace (Elijah) respectively; they work synergistically. But these two, in that they stand separately, do not resemble exactly The Two at the end of our age.

Jesus is the top of the Tree of Life, the One who gives grace to those whose hearts are prepared. To truly receive what Christ died for, one must be exposed to and agree with the process that Moses and Elijah represent. The synergistic work, or unity, of the following three spiritual paradigms is what will restore the three portions of the bride of Christ: (1) conviction of sin by the Holy Spirit (as revealed by the law, Moses), (2) a heart felt repentance for sin (Elijah), and (3) an acceptance of the grace Christ paid for on the cross. The bride of Christ includes the Gentile portion of the church, the Messianic Jewish portion of the church, and those people saved during the tribulation week as though from the fire, from the nations. Consider also that there are three major groups in leadership that work to save and restore the three parts of the greater body during the tribulation week. The greater two portions of the three groups are The Two.

The Lord's three closest disciples receive a faith building session watching the drama of the transfiguration. Those closest to Him get to see more that deepens their faith and many would like the privileged position of closeness with Him. It's best to consider this Scripture: "to one whom much is given, much will be expected" (Luke 12:48). Would you lose your life to perform His will and thereby gain Him? That is the cost. Is He worth it?

Each of the corporate two individuals that I am writing about, when completed, contain a balance of Law and Grace. That is, they are able to bring others to conviction and repentance for the purpose of acceptance of the grace offered by Christ. They are also able to call down disaster on those who are rebellious against God. This dual function is not unusual as Paul speaks of it below as being an attribute of all believers who promote Christ.

2CO 2:16 To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things?

## Job and The Two

The book of Job at first seems a strange place to look for end day's symbolism related to eschatology but there are numerous clues that surround Job that point to the tribulation week. The clues place him as a very strong type at the end of this age during the tribulation week. He being male and being the greatest man (ruler) of the east could well place him as the type for the Jewish portion of The Two connected to a greater extent with the law. (Naturally Jesus is the "greatest man" of the east but it is difficult to separate Him from The Two because they act as one with Him.) I certainly cannot rule out that Job contains both of the two.

A few indications of this identity with the Jewish portion in Job are:

1. The reference made about him being blameless and upright.
2. The numbers in Job 1:3 – 3, 7, 7000, 3000, 500 (see appendix) mark him as a great spiritual leader ordained by the Lord and having headship over the greater church.
3. He is the greatest man among all the people of the east (Job 1:3). Being in the east often is a position of judgment.
4. His concern for the cleanness of his children parallels concerns of the priesthood.
5. His two trials parallel perfectly the two times of tribulation in Daniel's tribulation week.  
Job 1:8-19 represents the first half of Daniel's seventieth week.  
Job 2:6 to the end of chapter 30 is akin to the Time of Jacob's Trouble, the Great Tribulation.
6. Satan is allowed to test him as Satan is allowed to test the Lord's bride in Revelation.
7. His three friends, also rulers (church leadership), do not comprehend Job's dilemma. Much of the church leadership today is ill prepared for what is coming and when it arrives they will be completely ignorant of what is transgressing. (See study of *three* and its masculine and feminine significance.)
8. JOB 29:23 "They waited for me as for showers and drank in my words as the **spring rain**." This is the empowering given to the apostles at the beginning of this age at Pentecost. Most are Jewish converts and most are martyred.
9. Elihu speaking as a counselor (the Holy Spirit in the Elijah Spirit mode) preparing Job to face God alludes to a leadership portion of the Messianic Jewish group being readied to hear God's voice. Also the verse Job 36:4 "one perfect in knowledge is with you" denotes the presence of the Holy Spirit within Elihu, not himself!
10. JOB 40:15 "Look now at the behemoth, which I made along with you; He eats grass like an ox." The behemoth is a type for Jesus Christ so Job cannot be him.
11. JOB 42:5 "I have heard of You by the hearing of the ear, but now my eye sees You." To be given eyes that see is a gift from the Lord. The ancient Jew hears about Him but is rarely given the ability to see Him and live. At the end of this age the Jewish remnant, particularly one of the Two, are given eyes to see Him because the veil that has been covering their eyes for so long is taken away.
12. JOB 42:8 "Now therefore, take for yourselves **seven bulls and seven rams**, go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you. For I will accept him, lest I deal with you according to your folly; because you have not spoken of Me what is

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right, as My servant Job has." The use of two *sevens* is indicative of the *total completion of a price being paid for the bride of Christ*, particularly during the tribulation week. These three individuals may well represent one of two things: perhaps they represent Christian leadership who is partially deceived during the end days, or it is less likely that they are the greater body of Christians who really do not know what is going on. They persecute the leadership due to the darkness that blinds them in the end days. Still, even though they torment Job, Job is asked to pray for them. This God-given authority to successfully intercede strongly marks each of The Two.

13. Job is given double back at the end (Job 42:10). The double portion is felt to be reserved, but not exclusively, for each of The Two. In this case Job represents the saved Hebrew portion and the other portion is derived typologically from the Shulamite of Song of Songs who may represent the Gentile portion of the two great cherubim in Solomon's temple who are one with Christ. I would repeat, however that there is evidence that we also could be looking at two facets of The Two contained within Job and the Shulamite.

14. JOB 42:15 In all the land were found no women so beautiful as the daughters of Job; and their father gave them an inheritance among their brothers.

The above Scripture denotes that his three daughters are extremely beautiful. The first one is named *Jemimah*, which means *a dove*. These three women could represent the greater body of the church. An inheritance is given to the Gentile church as well as to the Hebrew portion. *Seven* has a male connotation and is often connected with the *requirement of the law for payment* whereas *three* has a female connotation connected with *grace*. Perhaps the seven sons represent leadership, possibly Messianic Jews, under The Two. The three daughters would comprise those under the seven and again might be a portion of the Jewish remnant.

In the following Scripture the meaning of the numbers reveal a great deal as to the owner's priorities thereby revealing his identity. Job, above, is shown to have seven sons and three daughters, below we see the same numbers but in multiples of a thousand.

JOB 1:3 Also, **his possessions** were **seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys**, and a very large household, so that this man was the greatest of all the people of the East.

Combining the symbolism of the following Scripture with the above Scripture I would like to designate the two cross types pointing to, not only Christ, but also His Two. The symbolism involves King David, a type for Christ crucified.

1CH 29:3 "Moreover, because I have set my affection on the house of my God, I have given to the house of my God, over and above all that I have prepared for the holy house, **my own special treasure of gold and silver:**

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Looking just at the above Scripture David is speaking about giving his very own special treasure. Taking David as a strong type for our Jesus, the suffering servant, and understanding the symbolism for *gold* (*righteousness*) and *silver* (*redemption leading to salvation*) being his personal treasure, I would translate this shadow of truth as: Because I love those people chosen to be my living temple in which I reside forever, I give my life to cover their sin so as to present them to myself as perfectly righteous (3000) unto salvation (7000). Now read the verse below as a cross type to better understand the above transliterated sentence.

1CH 29:4 "three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses.

The first two numbers, 7000 and 3000 are found in both Scriptures. Putting the derived meanings from all Scriptures we get: Each seems to apply to or require the other in that they are synergistic to accomplish a desired end of imputed righteousness and salvation. The three thousand we must link with our Lord's process of purging of iniquity with his blood, that is, introducing a process that purifies. This can only follow repentance. To understand seven thousand, we must link the previous process with *gold of Ophir* that has no trace of dross (impurity = sin) to the cross type for our Lord's desire for an absolutely **pure** righteous bride (without sin, or spot and wrinkle).

In essence He, through a process designed by Him, produces a bride that is absolutely righteous and very much like Him. The seven thousand talents may indicate those of Israel, designated by our Lord, who are loyal and have **made restitution by repentance** and been granted salvation. The refined silver points to their already having been brought through the process of redemption to gain salvation.

Moving on to the identification of just what the two groups of five hundred animals might mean in the above Scripture from Job 1:3, we must first understand the meaning of *five* and multiples of it (see chapter five and appendix).

A possible type for The Two, one hundred prophets (fifty in each cave) is hidden in Elijah's time from Jezebel (1 Ki 18:4 and 13). Whereas *fifty* marks the *restitution price for sin* (five), *five hundred* marks *those who are chosen and willing to be offered up like Christ*. Five hundred yoke of oxen may mark "The Two" strong apostolic leaders who share in the sufferings of Christ so that restitution may be made for others in the Kingdom. *Five hundred* also marks *those who offer up the blood as restitution for the sin of the people during the last age*. The five hundred female donkeys belonging to Job at the end perhaps point to a third group that does the same at the end of the age. Being female denotes a position of not having attained maturity to serve efficiently in the capacity of leadership. The donkey is an animal in Scripture that has not yet been brought to a point of complete service. Donkeys are stubborn, obstinate, or stiff-necked, and not very strong. The female donkey here probably constitutes a cross type for those herds that Jacob bought after he had paid for "The Two," Leah and Rachael. These herds, being a type for the nations at the end of the age are purchased when there is very little time left to gain maturity. This occurs about half way through Daniel's seventieth week. Therefore, there is little time for growth or consecration for this last and third group (consequently the term female donkeys).

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After our Lord confronts Job and he repents and prays for the three that misuse him and demean God, he is given double back of everything except his children. The number of children remains the same.

JOB 42:12 Now the Lord blessed the latter days of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.

JOB 42:13 He also had seven sons and three daughters.

Doubling the numbers changes the meanings significantly. *Fourteen thousand* sheep points to the *total completion of payment for the entire bride* as paid by our Lord on the cross. *Six thousand* camels denotes *our Lord's desire to pay for the iniquity of the nations whom he would call to salvation during the time of the end*. It is his desire to use the increasing iniquity and the pain it brings to compel those He chooses to turn and repent! The one thousand yoke of oxen actually contains *two thousand* oxen yoked together. I believe this is symbolic of *our Lord's desire to implement grace and mercy* through His Two for the greater bride. Finally the one thousand donkeys represents our Lord's will to save a third major group of people through grace alone during the time of the very end.

Now remember that in all of those numbers, the numbers concerning Job's sons and daughters remain the same. The total number of children he has is ten just as at the beginning of this very old book of the Bible. It is my interpretation that *ten* in Scripture means that *no matter what I would do, his sovereign will would take precedence and he would get done what he so desires in spite of my will and my choices*. This is so at the beginning and it is still important to understand it will be so at the end. This doesn't infringe on your freedom of choice at all! Job in receiving his sons and daughters back again translates as: not one of our Lord's chosen children are lost during the tribulation week.

## The Holy Anointing Oil

The anointing oil of the Old Testament and the numbers associated with it point to so much of what is necessary to be a priest of The Most High. No mention of this oil can be found in the New Testament. With the modern day church, the "anointing oil" is spiritual in context. Call it the anointing of the Holy Spirit, if you will. I have to go back to the Scriptures EPH 4:11-12 *"and He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ."*

I believe the above Scriptures and others point to the fact that our Lord gives a calling, or an ordination, that is predetermined for some, if not all, of His children. The purpose of leadership is to help every believer find their ministry and promote their growth and maturity in it. Now not all who are pastors, or any of the others mentioned in the above Scripture that operate today, are called to be so by our Lord! But those who are called can certainly be discerned to be so by their fruit (Mt 7:16). It is much like the scent of the Old Testament anointing oil. Instead of the literal application by man of a bittersweet-scented oil, the Holy Spirit develops within an individual a spiritual scent that can be discerned as an outward expression of the fruit of the Spirit and other qualities that point to the particular call.

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Later on, in the study of The Two, we look at the recipe of the holy anointing oil symbolically and show that which should be evident in today's true leadership. It will certainly be evident in "The Two."

The recipe of the scented anointing oil is given to Moses as well as the directions for its use. This perfume is only to be used in anointing the priesthood, Aaron and his sons, and specified objects in the Tabernacle (Ex 30:26-28). It is only for anointing the priesthood for the specified purpose of ministering to the Lord (EX 30:30.) It is not to be used by just anyone (EX 30:32-33)!

It is commanded by the Lord to use the anointing oil on the priests **after consecration** so that (EX 30:30) "*they may minister to Me as priests.*" Today a true priest, or under-shepherd ordained of God, must undergo a fairly long and intense period of cleansing and humiliation before the anointing of a strong leadership is imparted by the Holy Spirit. An individual called to a ministry of this magnitude must, during the process of consecration, have the self-will destroyed thereby rendering him resistant to pride and usable by the Lord.

### *Numbers Relevant to the Anointing Oil*

*Five hundred* in Scripture is associated with *consecration to minister* to the Lord and is found in Ex 30:20-30 in association with a sweet smelling anointing oil. After washing, the priests would be anointed with this oil. The Holy Spirit today through time, after washing us with the Word and through circumstances, brings out of us a sweet smelling aroma of righteousness given to us by our Lord. It is for our Lord that we might come close to Him. Others within the body of Christ also can notice it, and it is an encouragement for them to continue with our Lord. Those people who have this "odor," or anointing, become role models and servants to the greater body.

A review of the numbers *two* and *five* and associated multiples might bring things into focus (see Table 6).

Table 6. Meanings of 5 and 2

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|  |  |
|--|--|
| <u>2 - two</u><br>Grace given to cleanse or cover sin  | <u>5 - five</u><br>Uncleanness or sin  |
| <u>20 – twenty</u><br>Intercessory work, standing in the gap.<br>To plead for mercy and grace.<br>(Incense)                  | <u>50 – fifty</u><br>To make (offer) restitution for redemption.<br>Devoted to Him and His children. To<br>promote unity. To mark a servant-ruler. |
| <u>200 – Two hundred</u><br>Warrior Priests<br>To feed truth that protects.<br>To lead praise.<br>Those chosen to intercede. | <u>500 – Five hundred</u><br>Mature Priests<br>Those willing to sacrifice<br>their lives to cleanse the Lord's<br>children.                        |

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Looking at the progression in each number, you might consider that Jesus Christ demonstrates all of these qualities now and during His life on earth. He desires to have a bride, who is “bone of his bone,” who is spiritually like Him.

The sacrifice of His life for us results in His acceptance of the sin of the world making Himself accursed (unclean) for us. He is the spotless Lamb of God and He makes great intercession for us. He indeed displays traits of a warrior. As He teaches, He washes with the Word. (Is it so strange that all of these traits are to be found in The Two, those called to be the closest and most loyal to Him?)

Let us return to the anointing oil. *Two hundred fifty* does mark *those who would offer up incense and make restitution* like the Levites in Korah’s rebellion (Numbers 16:5-10). This group of Levites is filled with envy, desire the leadership, and rebel in order to obtain it for themselves. The addition of sweet smelling spices is indicative of incense (prayers) being offered up that would be an acceptable offering for mercy and forgiveness for those sinners who would do these wicked things. *Two hundred fifty* also marks *those of Solomon who were his leaders*. These leaders are redeemed from being envious and rebellious, but now are satisfied to be under the authority of Solomon (Christ). Initially they offer up unauthorized fire as with Korah and his followers. After being cleansed and matured by our Lord, they are now given authority to intercede. We see this with Job when our Lord authorized Job to pray on behalf of the three who persecute him during his terrible time of affliction.

From the New Testament we find confirmation that without the Lord’s work through us we are unable, in our own abilities, to enter into this ministry. Intercession is the work of God through men. From these two Scriptures I believe our need to be reliant upon Him is quite clear: Heb. 4:15-16, “*Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need*” and in Heb. 7:25, “*Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.*”

A look at the recipe for this oil reveals the full meaning of what our Lord does for The Two that they might truly act in His behalf to tend His garden. Remember, if you are not to be a part of The Two, there is no way to earn your way toward this position. The Lord must call, consecrate, and anoint with His oil, the anointing of the Holy Spirit, in order for any of us to function in Him.

EX 30:23 "Also take for yourself quality spices-five hundred shekels of liquid myrrh, half as much sweet-smelling cinnamon (two hundred and fifty shekels), two hundred and fifty shekels of sweet-smelling cane,

EX 30:24 "five hundred shekels of cassia, according to the shekel of the sanctuary, and a hin of olive oil.

Five hundred shekels of liquid *myrrh* symbolizes not only the *death of our Christ that covers our sin but perhaps also the destruction of that within us (consecration) that is selfish*, that is our very self, a spirit that tends toward darkness that might render those called to be part of The Two willing to surrender up their lives for others. *Myrrh* is associated with *bitterness and death*. It is brought by the wise men (Math 2:11) as one of the gifts they present to Jesus. In many places in Scripture it is associated with the Lord. Part of the cost of having this fragrant anointing oil (His Holy Spirit) is the death of our

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Lord. The Two who receive a great anointing also pay a high cost, as did Christ. These put away, or become alienated from, many earthly desires and are interested only in doing their Lord's will, which gives them much joy. Myrrh is used for embalming and marks *those with the imputed willingness to sacrifice themselves for the gospel of the Kingdom of God*. This then is the connection between five hundred and this resinous spice. As opposed to the bitter cloying scent of Myrrh, the spice Cassia (Calamus) contributes a sweet scent to this perfume. In the Psalms mention is made of a type for Christ as being anointed to a greater extent with this "oil of gladness".

PS 45:7 You love righteousness and hate wickedness; Therefore God, Your God, has **anointed You with the oil of gladness more** than Your companions.

PS 45:8 All Your garments are scented with myrrh and aloes and cassia, Out of the ivory palaces, by which they have made You glad.

*Ivory* denotes *something derived from death* and all of us, who are a part of the bride, are purchased by Christ's death on the cross. We are to make Him glad, though we are purchased in pain and bitterness. That scent of His, to us who once were dead but now live, is very sweet indeed. *Five hundred*, a number associated with the *priesthood (leadership) and those willing to suffer that others be made clean*, is also associated with *Cassia*.

*Five hundred*, in Scripture, is found frequently associated with *the area where the priesthood served* (Ezekiel 45:2) surrounding the temple area where offerings are made. It also occasionally is used to mark *the age of maturity when one raised children*. Is not a priest somewhat like a father? Fathers quite often in the rearing of children pay for their children's mistakes in many ways as they grow. It does seem to refer to the handling of debt in a proper way, probably by giving grace by substitutionary offerings or by themselves taking on the debt. Perhaps all of this adds up to an individual of proper spiritual maturity that is enabled to handle the uncleanness of others in such a way as to keep the holy and common apart. The temple in Ezekiel sits on the land having a size of five hundred cubits by five hundred cubits and is surrounded by an open area of fifty cubits. This temple could well be said to be based on those who would offer themselves willingly to be a sacrificial offering like their high priest and King Jesus Christ. Remember that Christ is not only the High Priest who makes the offering for us but He is also the offering on the altar!

There is an interesting statement during Ezekiel's expose of Satan and his work in Ezekiel 27:2-19. Note just these two Scriptures.

Ezekiel 27:13 "Javan, Tubal, and Meshech were your traders. They bartered human lives and vessels of bronze for your merchandise.

Ezekiel 27:19 "Dan and Javan paid for your wares, traversing back and forth. Wrought iron, cassia, and cane were among your merchandise.

Tyre and its king are types for the body of Satan and Satan himself. Ezekiel is giving a full account of the house of Satan and its leader. In this particular statement we see the tribe of Dan and the Gentile nation of Javan involved in payment for Satan's wares, which are very costly. The

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tribe of Dan is often in Scripture associated with the serpent. In the book of Revelation the tribe of Dan is not found attaining the 12 000 sealed onto the Lord. In the Scripture below we see that human lives and vessels of bronze (judgment) are the price. Satan likes those who are spiritually dead because then they belong to him and not to our Lord. The “traversing back and forth” sounds much like Satan’s response to the Lord’s question of where have you been from the book of Job. The answer Satan gave the Lord was “*From going to and fro on the earth, and from walking back and forth on it.*” (Job 1:1) The interpretation of this merchandise that Satan sells could go like this: *iron* would be *justice* for your sin (that is, death), and *cassia* equals *death of self* so that the Lord’s Holy Spirit might give us the sweet odor of imparting life to others.

The spice *frankincense* is not mentioned in being a part of the anointing oil but the symbolic meaning of the oil (that of *an anointing by the Holy Spirit for service in prayer*) allows a priest then to offer up the substance *frankincense (intercessory prayer)* in the fire as an offering. Its type is that of divine (Mal 1:11) prayers, or Holy Spirit initiated groanings, from a believer for another person (Psalms 141:2, Luke 1:10, Rev 5:8, 8:3).

In the recipe for the anointing oil, there are two spices mentioned that have amounts of two hundred and fifty. *Two hundred fifty* seems to denote *those leaders who are anointed to serve in the capacity of intercession for mercy that others might receive the salvation Christ paid for.* As pointed out previously, the content of those prayers would be the type symbolized by frankincense in that the prayers would be by and through the Holy Spirit.

There are other places in Scripture where these spices are mentioned. Occasionally they are connected to an unclean individual masquerading as someone who is clean and attractive.

PR 7:17 I have perfumed my bed with myrrh, aloes, and cinnamon.

In Proverbs we see a harlot attempting to lure, or deceive, a man into her bed for the purpose of “becoming one with her.” Among all of the other things, she speaks of perfuming her bed with myrrh, aloes, and cinnamon. In Ps 45:8 we see a type for Jesus associated with many of the same objects. This is meant to be attractive, and believers should have a bed like this, but it must be reserved only for our true husband, our Lord! Physical adultery against our spouse is one very serious offense, but spiritual adultery against our Lord is quite another. False apostles, prophets, and pastors use this technique to lure in gullible believers to support their ministries of death and destruction. The true mature Christian “gives birth to” saints who are growing and healthy in their faith. Works born out of faith and love, fostered and nurtured by our Lord’s leaders, are a mark that our bed truly is perfumed with myrrh. The above harlot is a deceiver though she vainly attempts to use plagiarized spices to lure her victims. Many “Christian” cults today do the very same thing “in the name of Jesus” but only to enslave those who listen for the purpose of furthering the cults’ interests.

In Revelation 18:10-21 (cinnamon) is mentioned in regard to Babylon the Great, which is a type for the world system headed by Satan. This entity could also go by the now universally recognized, though not understood, number 666. Many of the items mentioned can refer to religious types. Few understand, or want to comprehend, that through the refining fire of our

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enemy (666 in 1 Kings 10:14) our Lord can and does bring forth in each of us things that are righteous and pleasing in His sight (the Gold of Ophir, or perfect righteousness).

Below is introduced a time when all that is evil is placed in one cage for the purpose of burning. It is a cross type for the tares being bundled for the great fire at the end of this age (Mt 13:30).

RE 18:2 And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a **prison** for every foul spirit, and a **cage** for every unclean and hated bird!

As we look below at all of the things that are associated with this corporate body of Satan, we should take notice of her great self-deception. This self-deception is spread to the world in its view of riches.

RE 18:12 "merchandise of gold and silver, precious stones and pearls, fine linen and purple, silk and scarlet, every kind of citron wood, every kind of object of ivory, every kind of object of most precious wood, bronze, iron, and marble;

RE 18:13 and cinnamon and incense, fragrant oil and frankincense, wine and oil, fine flour and wheat, cattle and sheep, horses and chariots, and bodies and souls of men."

In all of the Scriptures referring in this area to the harlot, we see things listed that should be only associated with Christ and His bride. This individual is an imposter and pretends to be "one with our Lord" for a long time. A portion of Israel and much of the present day church belongs to this harlot. Now, please understand, all of Israel is not Israel. There is a remnant for which our Father makes provision, and she is in the last days lifted up as mighty and shown much love by our Lord. However, there is another Israel that every time she gets into trouble, she turns to her "lovers" instead of to her Lord. Call her the Israel of apostasy, or as I believe, call her "the whore of the great Babylon." This is a difficult teaching: this "Israel" sits on seven mountains throughout this age and she will sit on an eighth in the near future.

Mountains are symbolic of foreign cultures having religions that compete with the mountain of our Lord. As an example, Israel is taken over by Rome (the sixth mountain) and is utterly compromised by Rome and all that Rome stands for. Rome with its Caesar becomes the God of Israel. Israel uses the Roman court system and the power of Rome to kill Jesus. Naturally after this is accomplished and Jesus ascends, Israel (the whore) is punished by Rome. Although Israel compromises with seven nations, each one in turn turns on her and devastates her. The first six mountains, or *hills (religious states)*, with which she compromises herself, are Egypt, Assyria, Media-Persia, Greece, and Rome. The eighth beast system, sent to test or separate apostate Israel from spiritual Israel, is a combination of Islam and some portions of the Old Roman Empire (Da 2:33). This beast system is primarily comprised of Arab states, allied in a loose coalition numbering ten (Rev 12:3). Israel the harlot compromises with Germany (the third Reich) as the seventh mountain and receives a very horrific punishment during the holocaust. The eighth deceptive spiritual

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mountain lies ahead and, according to Scripture, the apostate “Israel” again chooses the antichrist and receives the ultimate and final punishment for her iniquity of bedding the enemy.

### The Anointing of the Shulamite

Nowhere in the Scriptures can the transfer of the best qualities of a husband to his bride be more evident than in the biblical book, Song of Songs. Much symbolism, along with biblical numerics, point to Solomon as a type for the risen Christ reigning in glory during the millennial kingdom and working to prepare His bride during the tribulation week. The Shulamite’s story is primarily about the church of the tribulation period that includes The Two, or, for the most part, her taking on the very aspects of Christ that she so admires. Accompanying the development of His attributes in her is a powerful anointing. It is this anointing (the fall rains of this age) that, I believe, The Two and others receive in order to prepare God’s people for the spring rains (which complete the double portion) of the age to come. The work of The Two is completed during the first half of the tribulation week.

The first mention in the book of Song of Solomon of Christ the High Priest’s fragrance must include all that is introduced previously in this chapter in reference to the anointing oil. This fragrance is connected with healing and results in a grateful love engendered in those who are restored.

Song of Songs 1:3 Because of the **fragrance** of your good ointments, **your name is ointment poured forth**; therefore the virgins love you.

At first, while still a new believer, the Shulamite keeps her Lord’s scent very close to her. This may be because He gives His life for her to live. Night is a time of testing and trials, and during that time she keeps His sacrifice uppermost in her mind while she grows to be like him (assuming His scent). This “night” also can be viewed as the entire tribulation week. The positioning of this bundle of myrrh between her breasts is exactly what we would expect of the positioning of The Two with respect to Christ.

Song of Songs 1:13 A **bundle of myrrh is my beloved to me**, which lies **all night** between my breasts.

This next verse points to Solomon, a type for the High Priest Christ. It marks the ability to offer up ordained prayers from a consecrated position.

Song of Songs 3:6 Who is this coming out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the merchant's fragrant powders?

As the faith of the Shulamite matures, instead of shunning the high places where her spouse (Christ) initially asks her to go with Him, the Shulamite now chooses the high places (places of testing and trials) to gather the fragrance of myrrh and frankincense. Her increasing faith in her

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lover and what He can do for and through her compels her to risk self-sacrifice. The section below, which states *until the day breaks*, refers to the end of the tribulation period and the beginning of the millennial period (the day breaking or the morning).

Song of Songs 4:6 Until the **day breaks** and the shadows flee away, I will go my way to the mountain of myrrh and to the hill of frankincense.

Finally her Lord comes to inspect the Shulamite's garden to see if it is ready for others, or to put it another way, to see if she is ready to minister in His name. Actually it is His garden that He develops within her.

Song of Songs 4:13 Your plants are an orchard of pomegranates with pleasant fruits, fragrant henna with spikenard,

Song of Songs 4:14 Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices

Above our Lord describes the Shulamite as having a great deal to offer and just a little bit later approvingly tells the friends (other Christians) to drink deep of what she has to offer (S.O.S. 5:1). Before His approval she is a "spring shut up," or a "garden enclosed," not as yet being ready for the works He foreordains for her (S.O.S. 4:12).

The Shulamite is consecrated and now she is to be given the Holy Spirit in abundance (fall rains) for the purpose of ministry. Are you, my friend, ever in a hurry to minister? Are you rebuffed and eventually rebuked after each attempt? Later, after maturity is reached, do you look back on your earlier attempts with chagrin knowing you really weren't ready? Please don't feel alone; every Christian must undergo a time of preparation before our Lord sees fit to unseal the well of living water that He places within a believer. There is a season and a place for each of us to be poured out. The Two start their brief (about three years), but wonderfully awesome, ministry shortly after the first seal is broken by Christ in Revelation. It ends just half way through the tribulation week in the middle of the fourth year.

The scent of maturity is so appealing in those people whom our Lord chooses to lead His flock. Here are a couple of Scriptures that describe what this group of tribulation leaders looks like to others in the body of Christ.

Song of Songs 6:9 My dove, my perfect one, is the only one, the only one of her mother, the favorite of the one who bore her. The daughters saw her and called her blessed, the queens and the concubines, and they praised her.

Song of Songs 6:10 Who is she who looks forth as the morning, fair as the moon, clear as the sun, awesome as an army with banners? The Shulamite

The Shulamite is as awesome as an army with banners. What better way to describe this important portion of God's ordained leadership of His church! Below, due to her great spiritual

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beauty, the friends (other young Christians) desire to gaze on her. I am graced in my lifetime to personally know several great saints of our Lord's making. I could sit in their presence and just listen to them as the spiritual beauty, which our Lord places within, pours out as a great blessing. Talk about the balm of Gilead or the flowing waters of life! No wonder Mary preferred to sit at the feet of Jesus just to be close to Him!

S.O.S 6:13 Return, return, O Shulamite; Return, return, that we may look upon you! The Shulamite  
What would you see in the Shulamite-As it were, **the dance of the two camps?**

In the above Scripture we have the key given as to the identity of the Shulamite. The Lord responds to the friends' (other Christians) request to gaze on her beauty with a question. The question relates their desire to see her as being reflected in the dance of Mahanaim. This is a spiritual victory dance, but it is never celebrated without first enduring great pain, suffering, and sorrow. Have you ever been where Paul was when he said *"what I want to do I can't do and what I don't want to do I do, oh what a wretched man am I"* (NIV Rom 7:18-19)? At this time he is at Mahanaim looking in the mirror at his own overpowering sinfulness negating what he feels the Lord desires him to do. He sees a dichotomy within himself that imputes humility and a great dependency on his Lord leading, in the end, to victory. Once past this struggle, a greater ordination to serve is given. (In chapter fourteen we will review some of these same attributes and look very deeply at others of the Shulamite that point to her as being the church (possibly the gentile portion) of the tribulation containing, for a while, The Two before they are martyred.)

One of the two primary purposes of this struggle (spiritual anointing), particularly for The Two, is to enable them to approach the throne for the purpose of offering up intercessory prayers for others. The anointing with fragrant oil, used originally to anoint the High Priest Aaron and his two sons, is later used in the form of the Holy Spirit to anoint The Two. When entering the Holy of Holies, the High priest would sprinkle blood and offer up the incense by burning it on the altar. The Two likewise pray for mercy through the use of the blood of Christ and "stand in the gap" pleading for redemption for others with prayers. The Two are consecrated by the Holy Spirit to perform this function for those who are to become or have become our Lord's children.

### The Identity and Purpose of the Zadok

Within the Scriptures at the end of Ezekiel is a type for the end days' leadership (The Two) that stands with the risen Christ (Solomon) during the next millennium (Ezekiel 44:15-16,23,24,29). One of the reasons I believe the temple described near the end of Ezekiel is the corporate church and that the priestly leadership is The Two is a comment made in Ezekiel 43:7: "And He said to me, "Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell **in the midst of the children of Israel forever. No more shall the house of Israel defile My holy name**, they nor their kings, by their harlotry or with the carcasses of their kings on their high places."

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Take notice of the boldface portion above. The Lord enters the “temple,” which I recognize as a living temple due to a significant amount of symbolism used. What is described in the above Scripture has not yet happened. The Lord is to dwell in the midst of Israel (the corporate church) forever. In this particular allusion to Israel our Lord is speaking of the completed *ecclesia* that includes the remnant of Israel. He also states in that same sentence that the house of Israel will never again defile His holy name. This defiling is still going on and Israel continues to do so until after the tribulation week is finished.

To familiarize you with this priesthood in Ezekiel, a look at a few early types is beneficial. King David has trouble with many of his sons and within a couple of the stories are hidden truths that give us “eyes to see.” One of those stories shows work being done with a priest called Zadok whose name later comes to personify those “*who faithfully carried out the duties of my sanctuary when the Israelites went astray from me...*” (Ezekiel 44:15). At the end of this age comes the time of Israel’s greatest apostasy and the greatest deliverance of the remnant of Israel, each being two completely separate groups of Jews. One group experiences great wrath and the other receives a most wonderful blessing.

During Absalom’s attempt to take the kingdom from his father, King David (a type for the bloody Christ who died for our sins) is forced to go to a place called Mahanaim. This is a place where sin and its effects on other lives is observed, owned, and repented of by the believer. Christ owns our sin as He hangs on the cross. It is possible that Absalom and those who support him, as a type, represents the high priest and the Sanhedrin of that day that has Christ crucified. (Considering that, we also must remember that each us helps to drive the nails into His wrists and feet.) After being at Mahanaim, King David returns to his kingship. This could be a type for the triumphant Christ who returns to talk to His disciples before He is taken up into the clouds. Then again he might be viewed as the victorious Christ returning as King of Kings at the end of the age. The Two serve directly under Christ. If King David is the correct type above, then there should be someone serving directly under him in a spiritual capacity that would be a type for The Two. We do find that there are two priests who serve under him. One is Zadok (*righteous*)<sup>18</sup> who, no matter what happens, remains staunchly loyal to King David. The other priest is Abiathar.

Types for the purpose of The Two are shown in 2 Sam 8:15-18. In these Scriptures Zadok is loyal, trustworthy, and uncompromising. Because of his integrity, character, and unswerving loyalty, King David keeps him close. Our Lord makes Zadok, a corporate type for The Two, members of His inner circle of confidantes and keeps them very close to Himself. The Zadok is an excellent cross type for The Two, who are the Lord’s best friends, those who are the favorite portion of His bride. The apostle John, whom the Lord loves, is an excellent example of those whom the Lord chooses to be close to Him. John displays an incredible tenacity for remaining loyal to Christ even in times when Christ is in deep travail and remaining close to Him is dangerous.

When King David (Christ) goes to Mahanaim (*the cross*), Zadok the priest accompanies him with the Ark of the Covenant and the Levites. Have you ever attempted to be a paraklete and walk beside someone who commits a seriously hated crime? Few are able to do so because those who stand afar off and do not associate with the hated individual regard you, the paraklete, as also being dirty by association. Jesus is condemned for His choice to be in close proximity with the sinners of

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His day.

Now then let's take a close look at the priest Zadok and his relationship with King David. In the next verse, as King David is being driven from Jerusalem toward Mahanaim, the two priests Zadok and Abiathar are willing to follow him. Below, we also see King David sending both priests back to the city as trusted spies that he could rely on.

2SA 15:24 There was Zadok also, and all the Levites with him, bearing the ark of the covenant of God. And they set down the ark of God, and Abiathar went up until all the people had finished crossing over from the city.

2SA 15:27 The king also said to Zadok the priest, "Are you not a seer? Return to the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan the son of Abiathar.

Being a seer is another gift that is held by The Two in that they are granted visions from our Lord. Although there are two priests, each having one son, under David, Scripture reveals that later on Zadok becomes pre-eminent. These two priests who flank David are excellent cross types for The Two at the beginning of this age. The early apostles, whom Christ washes and consecrates, are parts of the Zadok ministry along with The Two at the end of the age.

2SA 15:35 "And do you not have Zadok and Abiathar the priests with you there? Therefore it will be that whatever you hear from the king's house, you shall tell to Zadok and Abiathar the priests.

2SA 15:36 "Indeed they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; and by them you shall send me everything you hear."

King David is counting on the loyalty of these two and their sons to keep him informed. The younger men act as messengers between the two priests and David. They act, as an intercessor would, to inform their king as to what is going on. Below, even knowledge of the advice that is given Absalom is made known to King David through these two priests and their sons. The cross type, at the end of this age, is that of Christ in heaven opening seals while His Two (end days apostles) battle the antichrist and intercede for those our Lord calls.

2SA 17:15 Then Hushai said to Zadok and Abiathar the priests, "Thus and so Ahithophel advised Absalom and the elders of Israel, and thus and so I have advised.

Notice below that King David speaks through his two priests! These two act as messengers from King David to the people. This is representative of the office of the prophet. The Two provide much the same service at the end of this age. It starts at the beginning of this age with the original apostles. It is very much like The Two to represent David (Christ) in His absence. This picture above is the cross type for The Two during the first half of the tribulation week because The Two minister to the people and finally are called to face the antichrist. Below, we see King David preparing to be brought back to his people. This is an excellent type for Christ preparing in much the same way to come back at His Second Advent to His true house, the church. It is interesting

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that the elders of Israel, like much of the church leadership in the time just before Christ returns, seem to be unaware of His imminent return.

2SA 19:11 So King David sent to Zadok and Abiathar the priests, saying, "Speak to the elders of Judah, saying, 'Why are you the last to bring the king back to his house, since the words of all Israel have come to the king, to his very house?'"

Later on, when King David is old and near the end of his life, another of his sons rises up against him, Adonijah, who wants the kingship. We have here another excellent type, much of which is meant to represent a cross type for the time at the very end of this age. As the previous Scriptures from Samuel allude primarily to a type for Christ's payment for our sins, this type points to the transfer of the church (Abishag the Shunammite, or Shulamite, the church of the tribulation week) from the crucified Christ (David) to the risen and reigning Christ (Solomon). Adonijah, in these Scriptures, personifies a very strong type for the antichrist indwelt by Satan (see chapter 14).

Notice below that Zadok, not Abiathar, is considered loyal to David. Abiathar goes over to Adonijah (type for antichrist) (1 Ki 1:7-8). This event breaks the type for these two as Abiathar who has once been loyal to David (Christ) now sides with the enemy. Much of the leadership of the church at the end of this age (tares) turn against Christ, as they are actually false interlopers of the enemy who rise up to take the reins of the church for themselves and their god (Satan). For example, in the summer of 2006 a new female bishop is elected to a "Christian" denomination. Her first statements include a welcome for homosexuals and lesbians to come and be married under her authority within churches under her. I submit to you that only the leadership of the enemy could sanction this act of extreme compromise (tolerance of sin) of our Lord's will. It is an excellent example of the extreme tolerance, or teachings of the Nicolaitans or Balaam (Rev 2:14-15), spoken of by Christ to several of the churches at the beginning of the book of Revelation. Below, we see a new alliance that is a cross type for what occurs at the end of this age, symbolically speaking.

1KI 1:8 But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David were not with Adonijah.

While Nathan the prophet is speaking to King David regarding Adonijah's attempt at taking the kingdom by force, he also mentions others who are not invited. The enemy king (antichrist) would not want any of those, with qualities inherent in these men, near him.

1KI 1:26 "But he has not invited me your servant-nor Zadok the priest, nor Benaiah the son of Jehoiada, nor your servant Solomon."

Solomon is the cross type for the new reigning Christ who appears at the beginning of the next age. He also is not welcome to the enemy king.

1KI 1:32 And King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah the

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son of Jehoiada." So they came before the king.

Above, King David calls his loyal followers to him who also eventually make up the major support group for his young son, Solomon. King David commands that Solomon be made King over Israel. This transfer of power, which occurs in the distant past between King David and his son, is a type for what occurs at the end of this age. King David, as a type for Christ who died on the cross for us thereby purchasing all of the materials (people) to build the living temple, transfers his power to Solomon, or the risen Christ, reigning with power and exerting justice during the next age. Those who are loyal to him at the end of this age during the time of great testing are placed in positions of authority during the next age to rule and reign with Him. The time of this transition, or the transfer of the tribulation church to her true Groom, takes place during the tribulation week.

1KI 1:39 Then Zadok the priest took a horn of oil from the tabernacle and anointed Solomon. And they blew the horn, and all the people said, "Long live King Solomon!"

Above, Zadok, or as I would call him The Two, points to and gives the true king recognition in front of the whole world though, as we know from the book of Revelation, it costs them their lives (Rev 11:7). Below, please note that the king puts Zadok the priest in the place of Abiathar. This is the position of the high priest but we must remember that King David is a priest king and Zadok serves under him. Under Solomon (the Second Advent of Christ), the Zadok rules and reigns as The Two during the next age. The Two serve their Lord for a short while (about three years) to bring in the millennial age where they serve Him for a thousand years.

1KI 2:35 The king put Benaiah the son of Jehoiada in his place over the army, and the king put Zadok the priest in the place of Abiathar.

In the book of Ezekiel there is a portion that is related to what is thought to be the millennial period. Scripture delineates a type, which reveals the ruling hierarchy that exists at that time.

NIV Ezek. 44:15 priests who are Levites and descendents of Zadok who faithfully carried out the duties of my sanctuary when the Israelites went astray from me, **are to come near to minister before me: they are to stand before me to offer sacrifices...**

The descendents of Zadok are ordained to stand before our Lord due to their faithfulness in carrying out their duties in the face of adversity! Now, in the Scripture below there is a profound statement that our Lord makes. It is exclusive, and it is His will that they, the Zadok priesthood, be the only ones to come near to minister before the Lord. They, the Zadok, are shown (in later chapters of this book) to be the two seraphim found with the Lord in the Holy of Holies! No, my dear reader, they are not just two individual men but are two corporate groups of leaders chosen and made ready for such a time as the tribulation period and for the millennial age beyond.

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NIV Ezek. 44:16 **They alone are to enter my sanctuary; they alone are to come near my table to minister before me and perform my service.**

In a previous verse, below, the Levites who are not loyal to him are given an admonishment. They are not allowed to come near Him as priests or to go into the Most Holy Place.

Ezekiel 44:13 "And they shall not come near Me to minister to Me as priest, nor come near any of My holy things, nor into the Most Holy Place; but they shall bear their shame and their abominations which they have committed.

There are many examples of locations around and in the temple that only the priesthood are allowed to use (Ezekiel 41:6-7, 42:1-14). They are marked in Scripture with the numbers *three, thirty, fifty*, and *one hundred* (see appendix). Only the rooms in the following Scriptures are discussed since the name of the Zadok priesthood is connected with them.

Two rooms, one at the south gate and one at the north gate, are reserved for the priests of the Zadok. There is a room on the south side facing north. Those priests who reside in the chamber facing south have charge of the temple. These priests minister the Word to the people.

It is from the northerly direction that judgment seems to come and it is in this direction toward which the future Zadok ministers for the purpose of obtaining mercy for the people. The typology of the ministry of these two groups of the Zadok symbolically is very similar to a response given by Peter in the New Testament which points to the ministry of the Apostles; AC 6:4 *"but we will give ourselves **continually to prayer and to the ministry of the word.**"* The Two, being a cross type for the Zadok and the apostles, are expected to have identical ministries.

Ezekiel 40:45 Then he said to me, "This chamber which faces south is for the priests who have charge of the temple.

Ezekiel 40:46 "The chamber which faces north is for the priests who have charge of the altar; these are the sons of Zadok, from the sons of Levi, who come near the Lord to minister to Him."

Those who care for the altar are those who understand the difference between the profane and the Holy. It is these, the Zadok priesthood, or early and end days apostles, who have great concern for His Holiness and for the cleanness and righteousness of His people (His house). Below, we find that they are teachers of discernment of what is good and what is evil. When a dispute arises it is the Zadok that are expected to know our Lord's judgments. These warrior priests (apostles) act to instruct the people to be obedient in regards to all righteousness.

Ezekiel 44:23 "And they **shall teach** My people the difference between the holy and the unholy, and cause them to discern between the unclean and the clean.

Ezekiel 44:24 "In controversy **they shall stand as judges**, and judge it according to My judgments. They shall **keep My laws** and **My statutes** in all My appointed meetings, and **they shall hallow**

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### My Sabbaths.

The apostles of the Zadok have no inheritance in the land but possess the Lord as seen in the Scripture below. Can you fathom what this means? How does one possess God? We know what it means to possess a husband or a wife. Most understand the intimacy between them that gives joy and contentment. This very personal relationship may be a picture, in part, of what it means to possess (be one with) the Lord of all creation.

Ezekiel 44:28 "It shall be, in regard to their inheritance, that **I am their inheritance**. You shall give them **no possession in Israel**, for I am their possession.

Ezekiel 48:10 "To these-to the priests-**the holy district shall belong**: on the north twenty-five thousand cubits in length, on the west ten thousand in width, on the east ten thousand in width, and on the south twenty-five thousand in length. **The sanctuary of the Lord shall be in the center**.

Please note that these individuals surround and protect their Lord. The two great Seraphim (cherubim), or call them the 24 who rule and reign with their Lord during the millennium kingdom (see chapter 13), have the same function. The Two act much like a wife in that they are constantly interceding for grace and mercy to be given. When an Egyptian Pharaoh is shown sitting on his throne does he not have a wife sitting beside him? Though his word is law, I am sure his wife has a gentling effect on him much as The Two are called to be. The Zadok has the most intimate association with Christ (as does a much loved wife) and the Shulamite (see chapter 14), who contains a portion of the Zadok, is revealed as a type for a portion of the Lord's bride called to be very close to Him. The bride, or body of Christ, particularly the neck closest to the head (The Two), always has as a prime objective the intercessory ministry for the rest of the body.

Ezekiel 48:11 "It shall be for the priests of the sons of Zadok, who are sanctified, who have kept My charge, who did not go astray when the children of Israel went astray, as the Levites went astray.  
Ezekiel 48:12 "And this district of land that is set apart shall be to them a thing most holy by the border of the Levites.

In the above two Scriptures our Lord again points out that these individuals are sanctified, keep His charge, and are not lead astray (deceived) when the other leaders are. I maintain that during the terrible time of testing in the hot refining fire of the tribulation week a great many present day leaders again compromise the Lord's position but those belonging to The Two (the Zadok) do not.

Another partial cross type for the Zadok is Job who endures and stands during the harsh testing of the tribulation week. The three friends, who confront Job and speak what is not true of the Lord, are the "Levites" (deceived church leadership) who go astray. Considering Ezekiel's symbolic portrait of the rewards given to the Lord's people, the district of land that those of the Zadok use belong to the Lord and is called most holy. It immediately surrounds the temple where

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the Lord's presence is to be. The words "to surround" are important in understanding the purpose of the Zadok. Let's pull up two Scriptures that should illuminate this matter.

The Scriptures below point to a female individual who surrounds a man. I would maintain that she is corporately the entire tripartite bride of Christ. The Zadok is the most important part of this female being who does "surround a man," the man being Christ. This is the new thing that our Lord has had in mind for so long, a partner who is bone of His bone and flesh of His flesh.

The Scripture below is addressed to apostate Israel during one of her periods of rebellion against her Lord. He states that she is unfaithful to Him and in the very next sentence describes what he will do in His time and for His purpose. The parallel type is that of a private walled pleasure garden with its owner walking within it (surrounded by it).

NIV Jer 31:22 How long will you wander, O unfaithful daughter? The LORD will create a new thing on earth-- **a woman will surround a man.**"

Below is a type using much the same language referring to a function of the Levites. These servants are to completely surround the king and be ferociously protective of Him (Jesus). They are never to leave his side. *That, my dear Christian, among other things, is what our Lord desires of His woman.*

2CH 23:7 "And the Levites shall **surround the king on all sides**, every man with his weapons in his hand; and **whoever comes into the house, let him be put to death**. You are to be with the king when he comes in and when he goes out."

To complete this study of the Zadok (*just, righteousness*), I would be remiss in not mentioning the priest, Melchizedek (*king of righteousness*), the king of Salem (*peace*).<sup>18</sup> Salem is none other than Jerusalem (*possession of peace*)<sup>18</sup> at that time. Most would think immediately of the city of Jerusalem in present day Israel, but I would gently like to direct your gaze to the end of Revelation at the true Jerusalem (Rev 21), that is said to be "*prepared as a bride beautifully dressed for her husband.*" This individual is none other than us! We are that city and He is at the very center when we are finally one with the Prince of Peace. Melchizedek, the high priest, is mentioned in the Bible in these locations, Genesis 18:14-20, Psalm 110:4, Hebrews 4:1-28, and I refer the reader to them. This King Melchizedek, who is king over all who are righteous and filled with His peace, is none other than Jesus Christ the husband of the bride who is made righteous. The Zadok, the inner core portion of the bride I call The Two, surround, protect, and enjoy the Lord for all eternity.

## Caleb Being One of the Two

Although Moses and Aaron are the prime actors, while leading the early Hebrews through the desert, it is when entering to take the land that Joshua and Caleb become prominent. Even then Joshua is by far the most instrumental leader during the majority of the time. Caleb is from the tribe of Judah and this particular tribe figures very prominently as a leadership tribe in doing what is right

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in Scripture. Judah figures very prominently at the end of the age in fighting the good fight before Jesus returns. The Lord requests Hoshea (*salvation*), or Joshua (*Jehovah the Savior*), to go to lead the people into the Promised Land (Jos 1:2). Joshua is a strong type for Jesus Christ. Even at the end of the book of Joshua, by dying at the age of one hundred ten, is his type revealed. That age indicates a man (Christ = 100) who loves us so much that he makes it possible to achieve what he so desires in us, and for us, in spite of our weaknesses (10).

I would ask you to consider that “coming out of Egypt” is a type for the salvation experience, your acceptance of Christ as Savior after your repentance. The time walking in the desert is a time of cleansing as well as a period when the old rebellious self is subdued. Being brought to the east side of the Jordan (Mahanaim) is being made ready to “take your land” (your spiritually ordained works, Eph. 2:10) in Christ. It is a superb type for where some of the church presently is although many don’t realize it. Being close to the tribulation week is being on the east side of the Jordan. The spiritual land we so desperately desire for two thousand years lies on the other side, but it must be fought for! The toughest battle that the last generation of Christians fights is within the tribulation week!

As a teaching lesson I would like to reiterate the above with slightly different words: when an individual is saved, he is taken out of Egypt but Egypt is not been taken out of him as yet. During the wandering in the wilderness our Lord, through testing and trials, removes Egypt from us and instills in us Himself and His Word. Crossing the Jordan to take the land is akin to being anointed by His Holy Spirit for warfare or serious ministry (in this case, the fall rains). It is possible that the taking of the land is a type for the end of this age when all is accomplished and restored. The time period, that occurs at the very end of this age, is where The Two, functioning in perfect unity with each other and the Spirit, become of the utmost importance. So with that in mind, let’s turn to these Two who are in agreement about taking the land, that is, achieving their spiritual inheritance within the Kingdom of the Lord. Just as Joshua represents Christ and Caleb represents one of The Two, Caleb’s “land” is completely surrounded by Judah showing that his work is within the Messianic Jewish portion of the bride (see below)!

Before we begin, I would also like to remind you that two and one-half tribes take (are given) their land on the east bank. Joshua reminds those who are given their land, "Remember the word which Moses the servant of the Lord commanded you, saying, "The Lord your God is giving you **rest** and is giving you this land" (JOS 1:13). At the end of the same chapter in verse 14 Joshua commands these who are "**at rest**;" *"But you shall pass before your brethren armed, all your mighty men of valor, and help them, until the Lord has given your brethren **rest**, as He gave you, and they also have taken possession of the land which the Lord your God is giving them. Then you shall return to the land of your possession and enjoy it, which Moses the Lord's servant gave you on this side of the Jordan toward the sunrise."*

The above command by Joshua applies to The Two at the end of this age. Yes, there are two and one half tribes however, but we must remember that the tribes of Manasseh and Ephraim are given a double portion of the land as they receive the promise that Joseph would be given a double portion. Also consider that when Jacob (Christ crucified) pays for his two, Leah and Rachael, he completes his work by also working for the herds. Call these the two and one half, if you will. Before the church is called to enter the tribulation week to “take the land,” The Two are

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already fashioned by the Lord's hand into the finest spiritual warriors. Part of their ministry is to help the rest of the corporate church take their "land" in Christ. This "land," that we are to inherit in Christ, actually is our spiritual gifting in Christ to serve His interests and to complete our joy as we truly enter His rest.

We are introduced to Joshua and Caleb when the twelve spies are sent in to look over the land that is promised to the people of Israel. The Lord commands twelve leaders to be sent, one from each tribe of Israel. *Twelve* denotes *that or those who will contribute to the maturity and completeness of the bride of Christ*. Upon their return from spying out the land, Caleb, from the tribe of Judah, stands up and in no uncertain terms supports the taking of the land. He is very positive about it. Immediately after his statement, the other ten men give negative reports feeling that they cannot go and take the land because those already in the land are too strong.

NU 13:30 Then Caleb quieted the people before Moses, and said, "Let us go up at once and take possession, for we are well able to overcome it."

The negative report of the ten starts a rebellion of the people against Moses and Aaron. Below Joshua and Caleb, as a sign of deep grief, tear their clothes when the people begin to rebel.

NU 14:6 But Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes;

In Nu 14:7-9, both Joshua and Caleb attempt to convince the people that the land is very good and that the Lord enables them to take it. They also warn the people not to rebel. This is of no avail. Because of the people's rebellion, the Lord allows no one over the age of 20 years to go into the land except Joshua and Caleb. In the verse below, the Lord makes a fascinating statement. Caleb has a different spirit in him that allows him to be positive and to follow the Lord fully.

NU 14:24 "But My servant Caleb, because **he has a different spirit in him** and has followed Me fully, I will bring into the land where he went, and his descendants shall inherit it.

It is quite possible that this different Spirit is the Holy Spirit. This same Spirit fully indwells The Two in the end days and that makes all the difference.

NU 14:30 'Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in.

Later when the Lord tells Moses that he is to die soon, Moses prays for a man to come as a shepherd for the people to take his place. The Lord chooses Joshua, from the tribe of Ephraim (Ephraim being a type for one of The Two), and makes the statement that he is a man in who is the Spirit. This can only be a type for Jesus, the Son of God, ready to lead his people into battle.

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NU 27:17 "who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the Lord may not be like sheep which have no shepherd.

NU 27:18 And the Lord said to Moses: "Take Joshua the son of Nun with you, a man in **whom is the Spirit**, and lay your hand on him."

Below we see that Caleb, though by now being far older than any of the other leaders, still remains the leader of his tribe. He is promised the land on which he walks during the initial spying out of the land.

NU 34:19 "These are the names of the men: from the tribe of Judah, Caleb the son of Jephunneh;  
DE 1:36 'except Caleb the son of Jephunneh; he shall see it, and to him and his children I am giving the land on which he walked, because he wholly followed the Lord.'

Caleb, before he is allowed to take his land, makes a few statements regarding his period of waiting. This should be encouraging to those in older age.

JOS 14:10 "And now, behold, the Lord has kept me alive, as He said, these forty-five years, ever since the Lord spoke this word to Moses while Israel wandered in the wilderness; and now, here I am this day, **eighty-five** years old.

The number *eighty-five* is significant in that it takes that which Christ does on the cross (80 equates to the *acceptance of what Christ does on the cross leading to redemption or accepting Him as Savior*) and applies (covering) it to the number *five (uncleanness)*. This most certainly gives us victory over the enemy, who condemns and accuses, as it frees our conscience and allows time for the washing by the Word. Caleb comes forth and reminds Joshua of the promise of Moses. Could Caleb be the Hebrew portion of The Two at the end of this age that goes to war against the antichrist and then receives "the land," or rest, that Israel has so desperately desired for so long?

There is another possibility, and this might be more likely. After being reminded, Joshua gives Caleb the land he asks for since it has already been conquered in an earlier battle (Joshua 10:36,37; 12:10; 14:13, 15:13). Caleb takes his land, a city called Hebron, in the center of the land given to the tribe of Judah. After driving out three formidable adversaries, he settles in it. After Joshua gives the land to Caleb, at his request, there is a Scripture that states: "Then the land had **rest** from war" (Josh. 14:14). Caleb is given his land, before the allotment process for the seven remaining tribes begins, because the tribe of Judah already is firmly entrenched in their land, as is the house of Joseph (Ephraim and Manasseh). Caleb may actually, but not likely, be a type for the Jews of the tribe of Judah at the very end of the tribulation period where they are surrounded by the army of the beast. They are the last of the Jews to recognize to whom they truly belong. The approaching Jesus and the church save them just in the nick of time when they are losing to the enemy's army. Another thing to consider: the original promise given to Caleb regarding his land preceded any promise for any of the individual tribes. He receives it just before "the land has rest from war." It just might be that this is the remnant of the tribe of Judah who is promised salvation

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through the blood of Christ in the last days.

### Esther Being One of The Two

The following section cannot be fully explained in this chapter because you, the reader, have not been exposed to the events of the tribulation week as portrayed in later chapters. Nevertheless since Esther and Mordecai represent two of the finest types of The Two, hidden for so long in *Esther*, an obscure book of the Bible, it would be more illuminating if you were to reread this study after you cover the chapters that deal with the seals of the tribulation week.

The story of Esther opens with a rebellious woman, Queen Vashti, showing disrespect to her husband King Ahasuerus (Xerxes) by disobeying his request to appear before others to display her beauty. Types in these verses are fairly simple in that Ahasuerus is a type for our Lord; Queen Vashti is a type for old Israel who so often disobeyed him, and Esther is a type for the Messianic Gentile leadership of the church of this age. She represents a portion of The Two. Let's look at some of the support for these types.

The major theme in this story is obedience versus disobedience, not only of the female but also of the male. With respect to our Lord, we are all viewed as female and are expected to be obedient to Him. Queen Vashti (unregenerate disobedient Israel) is never again allowed into the presence of the king (Lord), and her position as wife of King Ahasuerus is to be given to another. The Israel of the last age never again has the position of a noble consort to the King of Kings. Yes, there is a remnant that is called, but that remnant joins the existing church as a part of the new bride. Esther though is a strong cross type for the absolute top leadership of the Gentile church portion. She is probably composed primarily of Gentile believers. To become the loyal, respectful, and obedient replacement for the rebellious Queen Vashti, Esther has to go through a period of treatments before she goes into the king. It is this time of preparation that The Two undergo just before the tribulation week occurs – possibly the seven years preceding the tribulation week.

Below in Es 2:9 we see that Esther pleases Hegai (a type for the Holy Spirit), who is the caretaker of the king's harem. Do you notice below that besides her beauty preparations and her allowance she receives seven choice maidservants? *Seven* stands for *the time of the end when full payment is complete*. It marks the tribulation week.

ES 2:9 Now the young woman **pleased him**, and **she obtained his favor**; so he readily gave **beauty preparations to her**, besides her allowance. Then **seven choice maidservants** were provided for her from the king's palace, and he moved her and her maidservants to the best place in the house of the women.

When our Lord chooses those who become the ones who flank Him and are close to Him, He turns them over to the Holy Spirit (Hegai the eunuch would be the type for this action) and begins to prepare them for the transformation. This individual (Esther) is groomed for a ministry that is expressed only at the very end of the age. Her ministry is in connection with the purchase of

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the last great group of souls who are called to be a part of the Kingdom of God. It lasts just a little over three years. The seven (completion) maidservants are those who are leaders under her authority to help her complete her mission.

Esther is also given, as an area to live in, the “best place in the house of the women.” (Es 2:9) What this represents is difficult to say, however, she becomes an instrument used as a great savior of the Lord’s people, the Jews and those of the nations our Lord calls. Therefore she must live under conditions that foster an attitude of *agape* love, that she might be willing to sacrifice herself for others. Although this location is called the *best place*, in my opinion, it could be viewed by a believer, who is part of this process, as a terrible place of testing, confining, and loss. A cross type might be the “seven fat years” spoken of at the end of Joseph’s period of service. These “rich” years represent the time of testing and breaking of those called to eventually receive a very special portion of His Spirit. From this special, or rich place, is produced the qualities in this “woman” that our Lord prizes. Another very definite cross type for Esther is the best portion of the corporate bride being the Shulamite (see chapter 14).

At this point Esther remains a hidden work of her Lord. Her Jewish lineage is hidden from all except Mordecai, her older cousin. Throughout the process of her preparation he keeps a very close watch over her.

Below, we have a description of the beautification procedures for her preparation for the king. From the perspective we are viewing her, our Lord would be most interested in the inner spiritual beauty being developed, traits that He wants of Himself perfected in her. We see this process all through the book of Song of Songs as it works its wonders in the transformation of the Shulamite from a new wide-eyed Christian believer to the most mature self-sacrificing leader the church will ever know.

ES 2:12 Each young woman's turn came to go in to King Ahasuerus (lion-king, Xerxes)<sup>18</sup> after she had completed **twelve months'** preparation, according to the regulations for the women, for thus were the days of their preparation apportioned: **six** months with oil of myrrh, and **six** months with perfumes and preparations for beautifying women.

The number *twelve* (both sixes) associated with her time of preparation denotes *she will be a portion of the bride of Christ made righteous*. As we look at anointing oil in this situation, we see Esther is required to have six months of anointing with oil of myrrh. *Six* of course denotes *the number of man and the iniquity we all have inherent within us*. Six also points to one’s iniquity being revealed to the believer as being reflected in a mirror. To see our own iniquity is a great gift! Before our Lord gives his Holy Spirit for service, there must be a time of cleansing, or the removal of much of that iniquity. This does not mean that the young believer does not have the Spirit from salvation onwards in his life!

*Myrrh* quite often signifies *the death of the self-will in a believer that makes them more available to perform the will of their Lord*. Another six months of anointing with perfumes and other things that make women beautiful and attractive are given to Esther. One fragrance, of which we know, that makes our Lord attentive, is that of a prayer of intercession (frankincense) and mercy for others who

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belong to Him. Because of the two sixes in symbolism in Esther 2:12 that add up to twelve, the actual purpose of the work on Esther is to create a self-sacrificing individual willing to intercede and even perhaps die for the welfare of others. These traits that mark our Lord and His apostles are also fully developed within The Two by the end of their service.

When Esther goes into the king, she takes with her only what Hegai suggests (ES 2:15). This, I believe, shows a remarkable ability to submit to the will of the Holy Spirit. She goes into the king during the seventh year. Another seven combined with one already given adds up to a total of *fourteen*. This number denotes *the completion of payment for both portions of the bride of Christ*. This places the time of the above type to be somewhere at the beginning of the tribulation week when the ministry of the two witnesses begins. The ministry of at least one of The Two from the book of Revelation is a perfect cross type with Esther's life and purpose after the King approves her.

Hamon, of course, is a type for the end day's antichrist of the tribulation week who is given power to rule and reign during the time of the end as a refining and testing agent for the bride. He is a deceiver and also a consuming fire that destroys those not of our Lord. Below, we see him being promoted to this position of authority to rule for a short time as that of a type for the antichrist.

ES 3:1 After these things King Ahasuerus promoted Haman (magnificent),<sup>18</sup> the son of Hammedatha the Agagite, and advanced him and **set his seat above all the princes** who were with him.

ES 3:2 And all the king's servants who were within the king's gate bowed and paid homage to Haman, for so the king had commanded concerning him. **But Mordecai would not bow or pay homage.**

Mordecai, who is a type for the leadership (probably the Hebrew portion of The Two) of the remnant, or Messianic Jew, knows who Haman (antichrist, or Satan incarnate) really is and refuses to bow down to him. In ES 3:10 we are shown the king giving his signet ring to Haman, who is the enemy of the Jews, to do as he wishes with the Jewish people.

I believe this correlates well with our Lord allowing Satan to sift Job (Israel). After the first testing of Job, the second time of severe testing is a strong type for the Time of Jacob's Trouble, or the Great Tribulation, that immediately precedes our Lord's sealing of his saints and then the rapture at the seventh trumpet.

In ES 4:3 we are shown that the Jews spend much of their time fasting and weeping and wearing sackcloth and ashes after hearing of the edict that mandates their destruction. What a type this is for Job sitting in the ash pile, during his terrible second testing! When Mordecai hears of this edict he puts on sackcloth and ashes and goes about wailing and weeping. What follows is most interesting in that Esther has to communicate with Mordecai through an intermediary because Mordecai refuses to take off his sackcloth. She is in the King's temple and Mordecai is in the street. This is also the case with The Two and the end days' church. Unless The Two risk all they have, those beneath them will be lost. What follows is the perfect type for The Two, or perhaps one of The Two during the time of the great tribulation.

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Esther sends the message below back to Mordecai indicating that it is risky for her to enter into the king's presence to ask for the life of her people. With the actual Two, they are martyred for their witnessing and intercession after the middle of the tribulation week. However, we know that they are enabled to come back to life again at the very end of the age after three days (years) just as did Christ. The death of a saint, when given in service to our King, results in ruling and reigning with Him forever. Not a bad trade off for the faithful.

ES 4:11 "All the king's servants and the people of the king's provinces know that any man or woman who goes into the inner court to the king, who has not been called, he has but one law: put all to death, except the one to whom the king holds out the golden scepter, that he may live. Yet I myself have not been called to go in to the king these thirty days."

Above, Esther explains that in order for her to make intercession for the Jews she must risk death by entering the presence of her king without permission. A month passes since the king calls her to approach him. Thirty in scripture marks the cost of redemption. Mordecai responds with these words that point again toward the purpose of The Two, having to be sacrificed for a great deliverance for her people. You might respond here that Esther is a Jew and couldn't represent the Gentile portion of the bride, and I would agree she is portrayed as such. However, during our present age the entire true Christian church is the new Israel. We are the true Jews who have circumcised hearts.

ES 4:13 And Mordecai told them to answer Esther: "Do not think in your heart that you will escape in the king's palace any more than all the other Jews.

ES 4:14 For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. **Yet who knows whether you have come to the kingdom for such a time as this?**"

The purpose of The Two, being a part of the kingdom of God, is exactly for the purpose of cleansing the church for the spring rains of the next age, saving the remnant of Israel marked for salvation, and saving many of the peoples of the nations. Esther expresses her decision to go into the king, after much fasting and prayer, uninvited to intercede for her people and risk death (ES 4:16). She goes in and is welcomed by the king. She requests that the king and Haman join her at a banquet of wine that she provides. After the king asks what her request is she again invites Haman and the king to a second banquet of wine at which time she says she will make her request. It is interesting that she does not ask at the first banquet.

What the delay does is to accomplish two things. It allows Haman to build the fifty cubit high gallows that is meant to kill Mordecai, and it gives a chance for King Ahasuerus (Christ) to honor Mordecai (a portion of The Two taken from the Jews) with the very one that wants to kill him (antichrist). As our Father glorifies Himself in the death of Jesus by which He saved all of us, He also glorifies Himself in the work and death of those who comprise The Two during the first three and one half years of the tribulation period.

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It is at the second banquet of wine that Esther makes her intercession for her people and at the same time condemns Haman for his plan to eradicate the Jewish people. The two banquets that Esther serves are called banquets of wine. *Wine* in Scripture represents *moves of the Holy Spirit that bring joy to God's people* in that it provides the power to bring salvation to new peoples. There are two great moves of the Holy Spirit during the tribulation week that bring to salvation those chosen by the Father. One occurs late in year two and early in year three and another much larger event occurs at the midpoint of the tribulation week or at the middle of year four, 3.5 years into the seven years (see chapters on the seals).

Between these two events the antichrist is preparing to destroy those of the church. Call the destructive plans of the beast a cross type for the fifty-cubit gallows that Haman builds to destroy Mordecai. *Fifty* in Scripture marks *those given authority by rulers to destroy that which is evil or pay a price to redeem that which is evil* depending on the will of our Lord. Haman (Satan), as the perverted law, is preparing to destroy the Messianic Jews as well as the entire end-day church.

Below is the event that Esther asks for. All three are together at the second "banquet of wine." This is a type of what precipitates Satan losing his place in heaven and results in him eventually being thrown down.

ES 7:1 So the king and Haman went to dine with Queen Esther.

ES 7:2 And on the second day, **at the banquet of wine**, the king again said to Esther, "What is your petition, Queen Esther? It shall be granted you. And what is your request, up to half the kingdom? It shall be done!"

ES 7:3 Then Queen Esther answered and said, "If I have found favor in your sight, O king, and if it pleases the king, **let my life be given me at my petition, and my people at my request.**

ES 7:4 "For we have been sold, my people and I, to be destroyed, to be killed, and to be annihilated. Had we been sold as male and female slaves, I would have held my tongue, **although the enemy could never compensate for the king's loss.**"

In the last line in the Scriptures above, do you notice that Esther finishes with a point, which shows her great understanding of the value that the king (type for Jesus) assigns to her people, the true corporate church? In the Scriptures below is where she identifies the enemy as Haman, who, I believe, represents a strong type for Satan in the form of the antichrist. The timing of this expose might be at the exact middle of the tribulation week, at the time when all peoples of the nations called by the Father are given salvation. A second possibility would be when the prayers of the saints ascend to the throne in heaven just before the seventh year and our Lord sends fire to the earth (Rev 8:3-5) to be expressed as the Kings wrath against anti-Christ or a combination of these.

ES 7:6 And Esther said, "The **adversary and enemy** is this wicked Haman!" So Haman was terrified before the king and queen.

ES 7:7 Then the **king arose in his wrath from the banquet of wine and went into the palace garden**; but Haman stood before Queen Esther, pleading for his life, for he saw that evil was determined against him by the king.

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The king going into the palace garden for a while represents the great tribulation portion of the tribulation week. It starts in the middle of the week and ends approximately between the end of year six and the third trumpet of year seven. (See chapters covering the seals.)

ES 7:8 When the king returned from the palace garden to the place of the banquet of wine, Haman had **fallen across the couch where Esther was**. Then the king said, **"Will he also assault the queen while I am in the house?"** As the word left the king's mouth, they covered Haman's face.

The King's statement above "Will he also assault the queen while I am in the house?" seems to be a close parallel to The Two giving their lives in Revelation while filled with His Spirit during the middle of the fourth year. The Two are martyred while our Lord is in them, His house or temple. This infuriates a husband to have his wife molested particularly when he is "in the house." It is taken as a personal assault, which spiritually speaking is exactly what it is, because our enemy hates the King as much if not more than the bride.

Our Lord is very protective of those who are His, and many Scriptures point to the fact that Satan has everything he plans turned back on him and on the army he gathers. They self-destruct similar to what happens to Haman and his family on the gallows he himself builds. (For a more complete view of how the timeline of the tribulation week agrees with the events surrounding Esther and Mordecai, see chapters on the seals.)

## The Two Witnesses

The two witnesses of Revelation represent the perfection of The Two that are in full agreement at the end of this age. This is demonstrated by their willingness to fulfill the purpose the Lord gives them in spite of the cost (Rev 11:7). A brief look at these individuals follows in this chapter, but a full study of them is given later in chapters 11 and 15, because these two witnesses do represent the "Royal Chariot" about which this book is written.

### Elijah and His Ministry as a Type for the Two Witnesses

Probably the most perfect type for The Two other than the two witnesses of Revelation, in character and in purpose, is the old prophet Elijah. He represents the Holy Spirit, within The Two, who directs all their actions. His activities mirror and almost perfectly parallel in cross types those of The Two as shown during much of Elijah's ministry. (Those relevant areas of his ministry that give clues to the ministry of The Two are thoroughly presented in chapters concerning the seals.) Combining many of the things Moses does with what Elijah does gives an even more accurate picture of the balance of ministry given to The Two at the end of this age. Each of The Two is indwelt with aspects of Moses (the Law that reveals sin) and Elijah (the Grace that leads to

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repentance).

The greatest ministry of The Two begins primarily at the beginning of the tribulation week when Elijah confronts Ahab (antichrist) and tells him that it will not rain until he, Elijah (The Two), says it will (1 Kings 17:1). Elijah is obedient to the Lord's voice to deliver the ultimatum, God's ultimatum, to Ahab (antichrist, Satan). There is a direct cross type here to Moses delivering an ultimatum to Pharaoh, a type for Satan that would hold the Lord's people in bondage.<sup>10</sup>

The lack of rain could lead to an actual famine that might be global in extent during the tribulation week but a Scripture in Amos, I believe, shows a more important loss for people at the time of the end. Strangely enough, in those Scriptures we see that this coming famine, that even now seems to be starting, is not a famine of bread.

AM 8:11 "Behold, the days are coming," says the Lord God, "That I will send a famine on the land, **Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.**

AM 8:12 They shall wander from sea to sea, And from north to east; They shall run to and fro, **seeking the word of the Lord, but shall not find it.**"

There is evidence from Scripture that Elijah (a type for the Holy Spirit who directs The Two) goes into hiding (1 KI 17:3- 1 KI 17:5), for possibly as long as a year, at the beginning of the tribulation week, but is fed knowledge that prepares him (them) for a great ministry. If he represents, or is a type for the one who directs the activities of the two portions of believers (The Two) during that time, they would be hidden from the public eye. By sequestering (hiding) them who are able to dispense His truth would allow apostasy and iniquity to grow strong.

A partial list below (see Table 8) illustrates the traits that indwell The Two. All the positive spiritual traits seen in the original apostles are found in The Two at the end of this age. Actually, The Two are the apostles of the end of the age, or better yet, those introducing and preparing the bride for the beginning of the next age, which our Lord calls a "new earth."

### Gifts Given to the End Days Apostles

The apostles at the end of this age have certain abilities and characteristics. These attributes are gifts given by the Holy Spirit during the fall rains.

Table 7. Giftedness of the End Days' Apostles

| Warrior-Priests                |                                 |
|--------------------------------|---------------------------------|
| Reveals God                    | Confronts the enemy             |
| Warns and confronts sin        | Prophecy                        |
| Intercedes                     | Promotes restoration            |
| Teaches                        | Counsels                        |
| Admonishes – exposes deception | Calls to repentance             |
| Walks before the Lord          | Authority to rout the enemy     |
| Obeys the Lord explicitly      | Is willing to lay down own life |
|                                | Expedites consecration          |

## The Two Witnesses: The Royal Chariot

Add any positive traits that the original apostles had, or that Christ displayed, to the above list and you have what our Lord develops within The Two. They can only have the above because they are prepared to have a significant anointing of the Holy Spirit. The Lord's fruit is very abundant in these individuals. Remember "to whom much is given, from him much will be required" (LU 12:48). As our Lord chooses the weak things, or peculiar people, of this world to carry out his mandates, as evidenced by the original apostles, so He does the same at the end of the age. Do not look for many of these people to have worldly degrees and credentials as long as your arm. Many are so peculiar that even many Christians do not accept them or their ministries. They are not accepted until the Lord demonstrates His presence in them by doing great signs and wonders to counter those of the enemy and by their willingness to lay down their lives in keeping with the Fruit of the Spirit.

In the next chapter are various types of The Two that our Lord uses throughout the ages. As you read about them you may be able to see the developmental process that our Lord is using. This is a process that all heaven and creation desire to look into. Its purpose is not just for those of us who belong to the bride, but it is also a powerful object lesson for all those in heaven displaying our Lord's absolute sovereignty and patience. These object lessons down through the millennia, which are on display for all who are given eyes to see and ears to hear truth, do very much endear the Lord to all who love Him.

Chapter 9

*Types for The Two*

Limitations Of The Evil One

Since our Lord is Lord of all, regenerate and unregenerate, He works His sovereign desires through all peoples from the most heinous to those whom He brings to a high level of maturity as a reflection of Himself. The heresy of some Far Eastern religions that lend equal credence to good and evil, like Ying and Yang, mislead many people. True, the one who deceives is evil and powerful, but our Lord holds him on a very short leash when it comes to His children. For instance, when Peter is told by Jesus that Satan has asked to sift him as wheat in Luke 22:31, we have to remember, consider, and ponder, the word *asked*. Satan's position of *requesting* is also noted with Job. Satan negotiates with our Lord for the chance to test Job twice and he is given permission each time within limits set by our Lord.

In at least two examples (Luke 22:31 and Jonah's situation), Scripture shows us that Satan is used by our Lord to refine and test the people who belong to Him, resulting in good for them. Remember the Scripture in Romans 8:28? It points to this wonderful promise, "*And we know that all things work together for good to those who love God, to those who are called according to His purpose.*" With both Peter and Job the difficult times of testing that reveal their weaknesses results eventually in a blessing for each and for those around them. This type of interpretation puts our Lord as the ultimate sovereign power, not our sin, not Satan, and certainly not ourselves as so many Christian denominations now teach.

An understanding of God's sovereignty and the security we have when placed into the hands of Christ should lead to a greater faith and ability to "enter His rest." For more on the sovereignty of God see Arthur Pink's book, *The Sovereignty of God* and Loraine Boettner's book, *The Reformed Doctrine of Predestination*.<sup>30, 33</sup> This understanding is particularly important for those whom our Lord places in positions of leadership. If a leader does not understand this key doctrine, the sheep may be put at risk. The faith of the sheep can never become strong because they lack trust that their Lord's ability is sufficient to get them through their lives and into eternity. They instead focus on their own weaknesses and the strengths of those who oppose them and walk away in resignation or despair. The Two, however, have a deep faith in their Lord's sovereign abilities and spread that very positive truth.

When the Lord desires to discipline, so as to improve one of his children, it is unwise for anyone to step in at an inappropriate time before the work of the Lord's refiner (Satan) is finished. Though much of the work of The Two is intercession for mercy leading to grace, there is an equal intercession for purity and cleansing (holiness). The Two must have a working knowledge of our Lord's techniques of developing maturity within His people. They have to understand the connection of that purpose with the work of the evil one. Not only this, but often they are asked to

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walk in the refining fire, that the evil one is allowed to produce, to surround and engulf those people being cleansed. This “walking with” is seen in the narrative of the fiery furnace as the fourth one (Christ) walks with Meshach, Shadrach, and Abed-Nego. (Dan 3:25).

That fiery furnace is a strong type for the tribulation week fire orchestrated by our Lord through the use of the evil one for the purpose of refining the saints and for bundling the tares for destruction. If you would study those Scriptures, consider that the evil king’s (Nebuchadnezzar) servants, who place the three into the furnace, are killed. That same type is followed at the end of the age. Those who place the tripartite Bride of Christ in that furnace of affliction to be refined are themselves eventually destroyed. These are the tares that are bundled for the fire. The refining fire is imperative because it serves a valuable purpose in the maturation of the bride, but woe to those who are a part of it!

There are different sets of two in Scripture. We find two who are diametrically opposed to each other like Satan and Jesus. There are two who are in total agreement (the Father and the Son) and two who initially seem to be in agreement but over time increasingly distance themselves from each other (David and Saul). As end times approaches, another set of two, The Two, emerges.

What are shown as we continue are two corporate individuals who, even though being quite different at first, through the Lord’s sovereignty, work toward a common goal in Christ. That goal is the application of Law and Grace to all those whom our Lord selects to enter his kingdom. Eventually, Scripture reveals that our Lord takes these two diametrically opposed concepts and eventually combines them into two beings that look and act alike. This book is primarily about “The Two” who flank our Lord Christ in Scripture at the end of this age. There are other larger groups of the church that are comprised of two portions that belong to Him, but they are not as close to Him in position or in character. In addition to types of The Two already discussed, we look at some more types and attempt to discern the difference between those who are The Two and those other larger two portions that surround The Two and their Lord. We even look at a few types of the two that belong to and flank the evil one.

### Two Cows With A Cart

In a previous chapter we have already looked at the two cows that are yoked to pull the cart containing the five golden tumors and five golden rats. In that Scripture the two are side by side with the hitch of the cart probably between them. This type and positioning is an important duplication throughout Scripture. The hitch (yoke) that connects the two cows to each other as well as to the cart is a type for Jesus Christ. The Two are always flanking Christ, one on each side.

### A Lady With a Request For Her Two Sons

Jesus, in MT 20:21-24, responds to a lady who makes a request for her two sons. She asks for them to have highly elevated positions in His kingdom that they might sit on his right and on his

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left:

MT 20:22 But Jesus answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" They said to Him, "We are able."

MT 20:23 So He said to them, "You will indeed drink My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand and on My left is not Mine to give, **but it is for those for whom it is prepared by My Father**

There are some important insights to understand in these verses. First, Jesus points out that to achieve these high positions of intimacy, importance, and power with Christ people must first be able to drink the cup of Christ. That cup is one of death and suffering so that others might live; also they must be baptized with the same baptism. The baptism that is conferred upon Christ is one of great power but more importantly it requires a greater testing or refining as well as sacrifice during service. This is no problem for our Lord as He is sinless. For us the testing reveals our weaknesses and we must repent in order to be cleansed. Indeed the eleven chosen to serve, plus Paul and others, are baptized for a great work. They all suffer greatly and endure incredible refining in the fire. Because it is at the beginning of this age (Pentecost) when the spring rains fall (anointing of the Holy Spirit), so it is at the end of this age when the fall rains are given. The refining fire is much hotter, let us say seven times hotter (Da 3:19). At the end of the last sentence in the Scriptures above mention is made that those positions are for those for whom it is prepared. To have these positions prepared is to have the individual spirit and soul of each believer changed by travail to the point where that individual becomes very much like Christ. This enables the individual to drink the cup of Christ.

Many of the types shown below give insight into the preparation, purpose, and identity of The Two. A later chapter covers a deeper explanation of some of these types.

### The Altar With Two Curtains And Supports

Looking into the Old Testament, we find in Exodus 27:1-8 a description of the altar that is marked with bronze and the number five, both when used together imply judgment (bronze) and payment (propitiation made on the altar) for sin (five). Our Lord pays the price the Law demands by hanging on the cross, a type for the brazen altar (the law). The altar is made of wood from the acacia tree (a type for the Hebrew people who choose the law over Christ). The Levites also carry the altar with two poles made of acacia wood. Note that these poles are covered with bronze as well. The Hebrew nation indeed becomes a type for the Law, albeit perverted by Satan, and Satan applies the Law with a vengeance during the last age. Mercy and compassion are not inculcated into this corporate being. Actually by the end of the last age almost the entire leadership that serves in the temple has Satan as their spiritual head; from this observation you can conclude that the serpent is in control of the law. Does this remind you a bit of Adam and Eve and the tree of the knowledge

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of good and evil?

Now then, if you look at the curtains on the north and on the south sides of the altar we have another type for two. It is very well disguised but the numbers and metals tell the story. Exodus 27:9-18 contains this early type for the two. Both of these curtains described are identical. Let's look at one.

EX 27:9 "You shall also make the court of the tabernacle. For the south side there shall be hangings for the court made of fine woven linen, **one hundred cubits long** for one side.

EX 27:10 And its **twenty** pillars and their twenty sockets shall be **bronze**. The hooks of the pillars and their bands shall be **silver**."

These two curtains are found on the north and south sides of the altar and with the front and back curtain enclosing the altar. The hangings are of fine woven linen. This is the same material that in the book of Revelation is given as a wedding gown for the bride, without spot and wrinkle. All of the priests that minister before the Lord also have to wear white linen. It is a mark of extreme cleanness or sanctification. The *one hundred cubits length* may mean men appointed by God to express His love through the propitiation made for sin, in this age it is symbolic of Christ's sacrifice on the cross. Twenty pillars stands for the total intercessory work that our Lord accomplishes through his leadership (200) to redeem all portions of His bride, Hebrew, Gentile, and those of the nations at the end of this age. (More on this when time lines are discussed.) The bronze metal making up the sockets symbolize that judgment must be rendered upon all sin. Our sin is judged and the law satisfied by our Savior's crucifixion. The fire of the altar, through a process of refining, cleanses God's people, but those people not belonging to our Lord are reduced to ashes by it. Silver is synonymous with redemption. So two things work to our good, as we walk our Christian walk, little by little; sin is pointed out to us by the Word and then after repentance and prayer we are washed by grace. Note that both sidewalls are identical, each contains elements of the law as well as grace. This could give us a problem as we might expect one to be law and the other grace but let's stop a moment and take a look at the end of Song of Songs. Here we see what is spoken for a young immature woman who has not been spoken for marriage as yet.

## Two Sisters: A Door With A Wall

As a review, remember that the original guardian cherub (Lucifer) has two who flank him, those each subservient to the law. A transition occurs where one side remains law and the other side becomes grace at the beginning of this age. At the end of this age the new Two are each filled with law and grace and are in complete unity. The type below is one containing The Two we find at the end of this age that usher in the next age to rule and reign with Christ.

Song of Songs 8:8 We have a little sister, and she has no breasts. What shall we do for our sister in the day when she is spoken for?

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Song of Songs 8:9 If she is a wall, we will build upon her a battlement of silver, and if she is a door, we will enclose her with boards of cedar.

The above Scriptures are important in that they describe a conforming of each of The Two to the image of Christ with respect to a perfect balance of law and grace. There are apparently two directions in which this young lady could grow. One is toward being a wall and the other is toward becoming a door. A wall in Scripture is something that keeps the profane from the Holy. For instance, the encampment of the old Hebrews around the Ark of the Covenant might be an example of a living wall. Having the twelve tribes in a large square around the Levites allows for a double wall of protection. The Levites encamp around the tent of the meeting. The tent of the meeting, symbolic of the priesthood, surrounds the Ark of the Covenant. Our Ark is Christ.

Each of these three “walls” is to keep the common (unclean) from the Holy. A person who is a “pure wall” would behave like a legalist and would follow the letter of the law to perfection displaying no compassion whatsoever. Paul’s behavior, before conversion, represents an excellent type for a wall. The Scriptures above state that if she is a wall then battlements of silver are built upon her. Towers might be a better translation for our purpose here. A tower allows you to see much farther and gives you a greater height from which to discern the enemy, in this case one approaching that is unclean. Silver in Scripture always denotes redemption. So then the translation becomes that within this legalistic individual is placed a strong desire to save others.

The second portion of this Scripture concerns the maiden becoming a door. If that is the case, then an encasement of cedar is provided around her. Doors allow access in and out. A pure door (Christian) might be compared to those today who give far too much grace. For example, a man who is committing adultery against his wife is allowed to remain in the congregation when all are aware of this great sin. Without restraint a door allows the unclean near the holy and a compromise of this magnitude is not acceptable to our Holy God. To give this “door” a balanced ministry, cedar is placed around it. Cedar in ancient times is cut up and used to perfume the bath water of the priests. A priest, when consecrated for service, goes about having the scent of cedar surrounding him and it indicates purification (Lev 14:4,6,49-52). A “door” with a cedar encasement represents a believer who, though loving and accepting, makes sure a person is sanctified to an acceptable level before letting him in. In the modern church, those who make sure that people taking communion have accepted Christ as Savior before taking the elements would be good types of this. The end result of all of this is that no matter what this young lady grows up to be she is conformed enough to the opposite side so as to give her a proper balance. At maturity she is able to utilize both law and grace, as did Christ, in a balanced manner.

In the beginning there is the tree of the knowledge of good and evil (the law) utilized by the serpent and there is the tree of life (grace), or Jesus the One with a perfect balance of each. He, at least during this age, is primarily a granter of grace giving time for a believer to change. At the end of this age, when He comes again, He comes as a wrathful judge as far as the unregenerate world is concerned. He exhibits at that time a facet of his perfect character few understand or discuss today. He also judges the works of His saints for the purpose of rewarding them.

## The Two Associated With Twenty And Fifteen

Another possible picture of The Two is pointed out below and there is a strong association with the numbers *twenty* and *fifteen*. There are two very important men who have an interest in King David's welfare as he leaves his kingship and makes a trip to Mahanaim. The two Scriptures below introduce you to Ziba, a previous servant of Saul (Saul being a type for Satan):

2SA 9:10 "You therefore, and your sons and your servants, shall work the land for him, and you shall bring in the harvest, that your master's son may have food to eat. But Mephibosheth your master's son shall eat bread at my table always." **Now Ziba had fifteen sons and twenty servants.**

2SA 19:17 There were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over the Jordan before the king.

David is returning from Mahanaim, where he is forced to recognize what his own sin with Bathsheba does to his family and to the nation he is serving. He is essentially covered with sin. Few people understand the typology of this situation. The people accompanying David are those who would not abandon him even in this predicament. Our Lord desires and honors loyalty. David at Mahanaim reflects Christ on the cross who with this sacrifice takes a "woman" away from the law. Of course, this "woman," or the present-day Bathsheba (bride of Christ), is taken from the old Guardian Cherub. Those people, who do not abandon Jesus while he is looking His worst, while carrying our sin and yet is carrying out the will of the Father, are blessed indeed. Those who are loyal to David during this terrible time receive their rewards. To go before the king crossing the Jordan is a great honor. There are two corporate groups here that essentially lead the king back to his rightful kingdom --- an excellent type for the Second Advent of Christ. A group of the men of Benjamin as well as those belonging to Ziba quite probably represent The Two at the end of this age or at least a part of them.

Benjamin, from a study of Joseph in Genesis, represents the Gentile portion of the Church. There are only one thousand with Benjamin. From this number, these 1000 represent a select portion appointed by the Father for the purpose of symbolically promoting what Christ does on the cross for sinners. These men of Benjamin then raise up Christ and what He did for the world. This is not attractive unless those of the world really know what sin is. That is the job of Ziba and his men. Ziba and his men represent a portion of the redeemed Hebrew part of the bride. Saul is thought to be a type for Satan, and his followers under his authority represent his actions manifested. Those belonging to the enemy are utilized to create situations (15) that put extreme pressure on those called by our Lord to recognize their sin for the purpose of repenting of it.

To cross the Jordan from east to west is recognized as empowerment toward victory after facing and recognizing your sin followed by grave repentance. Before Christ comes back from the direction of the east as King of Kings and Lord of Lords, two corporate individuals precede Him. The Spirit of Jesus in-dwells them in a mighty way. (An in-depth study of the two witnesses from

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Revelation who do this will be presented in chapter 13.) King David returning to his rightful position as King over Israel is a strong type for the return of our Lord Jesus at the end of this age.

*Fifteen* means refining circumstances that convince sinners that their rebellion is a horrendous act worthy of repentance (see appendix). The number is in the same sentence associated with *twenty*, a number, which marks *intercession for forgiveness or the asking of mercy*. The intercession lifts or transfers the punishment that the law demands as long as blood is shed. One of these, the number 15, is directly in the hands of one individual, Ziba. The other (20 means *servants who intercede*), though connected with him, is not of his lineage. Considerable power is given to this individual. Consider that this individual once served the enemy of David. Like Ziba most of the Hebrew portion of the bride are still serving the twisted law (Satan) but a time is coming when a great many (the remnant) is given grace to recognize their true husband. This portion of the bride of Christ is given a balance between law and grace, which is signified by the appearance of 15 and 20 together.

## Two Cherubim With the Old and New Edens

The two cherubim in the Garden of Eden and the two cherubim in the new garden are excellent types. The cherubim in the old garden represent the two under Satan enforcing the law. The Two in the new garden at the end of our age guard the Lord of Grace but have a balance of both law and grace.

### *Two Flanking Cherubim and the Tree Of the knowledge of Good And Evil*

In GE 3:24 we get our first look at the original flanking cherubs that prevent access to the tree of life. Remember Adam and Eve at first are given the right to eat of the tree of life but they choose the tree of the knowledge of good and evil in rebellion to God. These two cherubim have to be a type for the priests that use the sword of the law, that is, Satan and those who belong to him. They have control of the temple of the Lord during the last age but in this age our Lord pays for our right to enter the temple through the ripped curtain (his body broken for us) by his blood.

The entrance to the temple is always facing the east, the direction of the rising sun. It is also the direction from which our Lord Jesus approaches, as the Judge, to enter His body at the end of this age. I am speaking of the living temple of Christ. Even though that temple is bought and paid for, there is still a struggle to retake the temple as well as the city that surrounds it (we, the entire Bride of Christ, I believe to be that temple and the city that surrounds it). Satan, the original guardian cherub, no longer has any right to hold onto it, but even the battle that this old guardian cherub causes during the tribulation week is used to purify the bride and bundle the tares. Notice below that although Adam and Eve choose to eat of the tree of the knowledge of good and evil (the law), and although it reveals their uncleanness (nakedness), they are unable to comprehend what to do about it. This same thing happens to the Jews during their time of struggling with the law. Until the Holy Spirit is used at the beginning of this age to actually teach about the effects of sin could

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anyone understand how hideous sin is and repent of it. (Naturally, anyone chosen by the Father grabs for what Christ does for him on the cross and hides behind the blood of Christ.) Adam and Eve are clothed with skins of animals, coverings made through shed blood. The Jews also have animals slain as propitiation to cover their uncleanness.

GE 3:24 So He drove out the man; and He placed **cherubim at the east of the Garden of Eden**, and **a flaming sword** which turned every way, **to guard** the way to the tree of life.

Access to the Tree of Life (Christ and those people who are His) and the living water it gives is only through the cross of Christ. Christ's blood allows us entrance past these flanking cherubs (original servants of the law) and the flaming sword (Satan) and enables us to drink the water of life (truth) as provided by our Lord, the head of the tree of life. Many do not understand that the original tree of the knowledge of good and evil is more than just one individual. This tree (the law) grows as it finds men and women willing to attempt to live by it. Obviously all who do attempt to live by it are enslaved and die in their sins. The Jews have been, for a long time, resident within this tree of the knowledge of good and evil.

Knowledge of this tree is one thing, a deep understanding of it is quite another. The two cherubim guarding the way to the tree of life, which produces the river of life (truth that sets free), can very well be represented by the top priesthood of the Jews at the end of the last age, most of the Pharisees and Sadducees. When Jesus arrives do they not do everything in their power to prevent people from accepting his teachings and love? Unfortunately their motives for doing so are utterly self-oriented. After he dies on the cross and his disciples are working to spread the gospel of grace and of the kingdom do they not again attempt to prevent the people from drinking from the tree of life leading to eternal redemption? Consider this, a repentant heart and the blood of Christ permits access past that swinging flaming sword of the law wielded by the two original flanking cherubs of the old guardian cherub Satan (perverted law or fallen Lucifer).

### *The Two Finished Cherubim and Christ in the New Garden*

Looking at the Most Holy Place in 2CH 3:10 and 1 KI 6:27 we find two giant cherubim, or winged serpents (dragons if you will accept it) one on each side of the mercy seat, or the Lord Jesus' presence. These cherubim are exceedingly different from the two described in Genesis and are important (see chapter 15) because they are very definitely a type for The Two in their completed form. Below we see more types that illustrate The Two.

### **Two Wives With Jacob**

Remember that Jacob (a type for Christ) worked for twenty years to pay for both of his brides and for the flocks and herds (those people called to salvation from the nations at the end of this age during the tribulation week). The nations are a sort of a wedding gift for His bride. So it

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seems that occasionally (rarely) *twenty* refers to a period of time that it takes to redeem all (a tripartite bride or body given grace) who are His. Most of the time this number means intercessory prayer authorized by the Father to accomplish the grace that makes possible restoration of the three portions of His body.

GE 31:41 "Thus I have been in your house **twenty years**; I served you **fourteen years for your two daughters, and six years for your flock**, and you have changed my wages ten times.

A total of *twenty* represents the great *intercession for mercy leading toward redemption* during the entire process above. Jacob's mention of his wages being changed ten times probably refers to the meaning of the number *ten*: *no matter what the enemy or any of us does, nothing can thwart the Lord's will*. He accomplishes what He so desires for each of us regardless of the conditions around Him. This assurance of His sovereignty in our lives, if you can accept it, should comfort and bring peace to your soul.

*Fourteen* stands for a period of time to complete the two greatest servant portions of His bride, *The Two*. Leah and Rachael are strong types of *The Two*. *Six*, the number symbolizing *iniquity revealed*, represents the time at the end of the age when those people of the nations, chosen by the Father, are brought in through the blood of Christ. They are brought in, not for the development of great gifts, but to be saved like sticks of wood from a fire (Jude 23). As the bride serves her husband so then do those from the nations serve the bride and the King.

Leah represents the saved Gentile portion of *The Two* and Rachael, the Hebrew portion of *The Two*. Rachael dies early, like Israel, but there is a remnant of Israel that replaces her as the other full portion of *The Two* at the end of this age. The two camps (families of the two women) refer to the two full corporate portions of the almost completed bride that is comprised of the remnant of the Messianic Jews and all of the Messianic Gentiles. It is interesting to note that even today we find very little interaction between the Messianic synagogues and the Christian churches. These two groups of Christians rarely interact although they have so much in common. At the time of the end they stand together. I believe you may find that the importance of the law is more prominent in most of the Messianic Jewish group and the importance of grace is more prevalent in many of the Messianic Gentile churches.

### Zerubbabel With Jeshua (the Two Leaders)

In the book of Ezra, two very important leaders rebuild the walls and the temple. Zerubbabel may represent a type for Christ over *The Two* and within *The Two*. Occasionally *The Two* are so closely associated with their leader that it is difficult to discern the difference between them. Because there is reference to priests, these probably act as *The Two*. But looking at Zerubbabel is like seeing *The Two* working at the end of the age. The goals are the same. The primary function of *The Two* at the end of the age is to remove the Lord's people from captivity and wash them so that they might be constructed into the completed living temple of God. Another

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goal of Christ within The Two is the confronting of the sin within the unregenerate world that expedites the process of bundling the tares for the great fire.

EZR 3:8 Now in the second month of the second year of their coming to the house of God at Jerusalem, **Zerubbabel** the son of Shealtiel, **Jeshua** the son of Jozadak, and the rest of their brethren the priests and the Levites, and all those who had come out of the captivity to Jerusalem, began work and appointed the Levites from twenty years old and above to oversee the work of the house of the Lord.

Here we have two individuals who seem to be in charge of priests and Levites as well as others. Twenty again appears to be an age of accountability or an age where one might be trusted to perform a work that leads to restoration of those previously lost. The primary meaning of this number is that of intercessory work. In this case (Ezra 3) they are directed perhaps by Jeshua through Zerubbabel to oversee the work in restoring the house of God. Analyzing the names of these two men and their fathers presents an interesting set of types. Consider these insights: Jeshua means *savior* and Jozadak, his father, means *Jehovah has made just or righteous*. Put these together and perhaps we get *our savior whom Jehovah has made able to justify*. This certainly sounds like Christ. The other individual, Zerubbabel, has a name that means *nail as in the fingernail that covers the tip of your finger and so lets the color shine through*.<sup>22</sup> His father's name, Shealtiel, is translated *asked of God*. So then perhaps we could translate it something like this: one who is asked of God and is appointed to cover and protect. Just possibly there is an implication of letting a pink color through, the blood of Christ? Strangely enough, that is the job of The Two: to cover our sins with intercession and to ask for God's mercy through His blood as a protection until, in the fullness of time, complete redemption occurs. I am afraid this type is stretched a bit much; still they have to do with restoring what was once lost and that is part of the appointed labor of The Two at the end of this age. Quite often the Hebrew word that refers to The Two is in the singular, pointing to a corporate being. All of this adds up to a cross type for building God's true house, the New Jerusalem or His Bride.

### *Fifty With Its Meaning*

Also associated with The Two is the number *fifty* and it seems to play a very important part in explaining another purpose of The Two. It is a multiple of five and since *five* denotes *sin*, then it is feasible that *fifty* is associated with *the redemptive price paid for sin*. As a case in point, King David pays fifty shekels of silver for the sacrificial altar, which later becomes the site of the temple (2 Sam 24:24). From the study of *fifty* throughout Scripture, we can surmise that this number is continually associated with leadership or those who are given authority by a king. The ones being given authority are often associated (share in) with the price, or payment, for redemption after an individual is judged guilty. So then the numbers *twenty* and *fifty* often mark The Two. These two are prayer warriors (See appendix for number train 200 → 20) and are expected to join with Christ in suffering (paying the price with filling up on their part "which is lacking of the afflictions of Christ,")

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like Paul did. (See appendix for number train 500→50.) Paul said in COL 1:24 “Now I rejoice in my sufferings for your sake, and *fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body’s sake, which is the church.*” Both of these numbers reflect the agape love so often attributed to Christ for His sheep. The Two also fully portray the same qualities, as do the early apostles.

Few people like to hear that Paul’s trials and his suffering mark the ones who are very serious about Christ and those who belong to Him. Intercessional work, suffering, and trials mark The Two who serve just below Christ. They also are recognized by their willingness to promote payment or restitution for sin in the covering of five (sin or uncleanness). They (500) promote Christ’s act on the cross as the 50 that pays (covers) for 5. When they appear in this dying world at the end of this age, many of those who are called of God easily recognize their dedication. The dedication is so rare and extraordinary, being portrayed in a time of extreme selfishness and intense lawlessness (the first three and one half years of the tribulation week). Of course, those people who are not called have the opposite perception because they stand condemned by The Two and feel intense hatred for them. There also is a third group that do belong to the true church that are made up of “old wine skins” that do not understand what these peculiar individuals are doing and they, like Job’s three friends, actually accuse and condemn The Two to some extent.

Elihu, the counselor in the book of Job, makes mention of the trait of intercession in (NKJ) JOB 33:23-24, "If there is a messenger for him, a mediator, one among a thousand, to show man His uprightness, then He is gracious to him, and says, 'Deliver him from going down to the pit; I have found a ransom.'" The NIV translation, I believe, states it a bit better in NIV JOB 33:23-24, “Yet if there is an angel on his side as a mediator, **one out of a thousand**, to tell a man what is right for him, to be gracious to him and say, “**Spare him from going down to the pit: I have found a ransom for him.**” Do you not see just how important our Lord considers intercession and confrontation in love? Ordained prayers can act as a ransom for any of us but so few seem to have that gift. Do not let the term angel above distract you because any prayer warrior, who is gifted to be an intercessor, certainly can be called by the term angel, which actually means to be a messenger.

## Two Chiefs With Their Purpose

From the book of Ezra there is an incredible symbolic portrayal of The Two and their purpose as well as their technique given to them by our Lord. Remember, during this time, Israel is in exile because of their sin. They are living in Babylon under King Artaxerxes. They have in mind to return to Jerusalem and rebuild the temple and the city. Let’s look at some of these hidden truths with the keys of symbolism and allegory.

EZR 8:24 Then I set apart **twelve** of the chiefs of the priests, even Sherebiah (*flame of the Lord*), Hashabiah (*regarded by Jehovah*)<sup>18</sup> and ten of their brethren with them.

First, there are set apart twelve rulers of which two are named. *Twelve* designates them as *being given authority to work on the Bride of the Lord* to implement positive change. The two rulers who are

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named are thought to be in greater authority than the other ten. From their names it seems one may be associated with purification (fire) and the other with, perhaps, grace to discern (to be estimated, measured, or judged).

EZR 8:25 and weighed unto them the silver, and the gold, and the vessels, even the offering for the house of our God, which the king, and his counselors, and his princes, and all Israel there present, had offered:

Silver and gold stand for redemption and righteousness. The offerings for the house of our God are: when we confess our sins and when we intercede for the sins of others and promote the acceptance of what Christ did on the cross; that is a righteous offering!

EZR 8:26 I weighed into their hand **six hundred and fifty talents of silver**, and silver vessels a **hundred talents**; of gold a **hundred talents**;

EZR 8:27 and twenty bowls of gold, of a thousand darics; and two vessels of fine bright brass, precious as gold.

In the above two verses much is said in the language of biblical numerics. Six hundred (denoting *those holding others in captivity*) and fifty (designating *payment covering sin, satisfying the law's requirement*) talents of silver (*redemption leading to freedom*) equates to those who hold captive releasing their captives due to the payment. Regarding the hundred talents of silver and gold: the hundred is our Lord's act on the cross for the payment, which He and His Two (the brass vessels above designating the top leadership of the Bride of Christ) offer up, being given authority for two things. The two things, resulting from the payment made by Christ and The Two, are the fruit of repentance in others leading to redemption and imputed righteousness. One hundred is one of the primary numbers associated particularly with Christ and The Two in many Scriptures.

In Ezr 8:27 the twenty bowls of gold are translated as righteous intercession being poured out as authorized and granted by our Lord. The two vessels of fine bright brass, precious as gold...these are types for The Two! The number *two* implies *grace* and when grace is connected with brass (judgment) we can assume that a godly balance is struck between these two dissimilar attributes. These compassionate leaders are highly valued and appointed by our Lord. Each is filled with enough wisdom by the Holy Spirit to judge sin without accusing and condemning the believer. Yet for all of this, each corporate bowl of individuals is poured out and undergoes martyring. The original apostles are referred to as the "sheep marked for slaughter" (Ps 44:22, Zech 11:4), and The Two likewise are marked for the same purpose.

## Aaron With Hur Under Moses and Eleazar With Ithamar Under Aaron

The initial type for the two flanking the law is set at the beginning of the Aaronic priesthood during the last age. It fails because our Lord never empowers or consecrates that group with his Holy Spirit. It is important to understand the initial type as it gives significant insight into what is to

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come. When Aaron and Hur hold up or support Moses' arms (Ex. 17:12), the Israelite army prevails in war as long as his arms are up petitioning the Lord for the Israelites to win the battle. The two men are there to help Moses hold up his arms and it follows that they help the entire Hebrew nation win the battle. That is the same position and purpose that The Two who stand on each side of our Lord display during the first half of Daniel's seventieth week. That battle is also won!

Aaron has four sons (EX 6:23), two of which offer up "strange fire" and are subsequently killed by the Lord. After Aaron becomes high priest the two sons who survive take up roles that are similar to Aaron and Hur in the support of their father, Aaron, the high priest.

EX 7:1 So the Lord said to Moses: "See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet.

Note the type of command structure given in the previous Scripture. Moses is as God to Pharaoh yet he does not do the talking. Aaron plays the part of the prophet, who is a messenger of God. Aaron speaks what would be the very words of God and of course they have their desired effect. Moses hears from the Lord and he gives the directions to Aaron as from God. Is Moses acting here as high priest and Aaron as a corporate Two?

The above is similar to Jesus hearing the very words of the Father and then turning to those like John or Paul (an early portion of The Two) and having them speak to those of their day who belong to Satan. The High Priest acts as a messenger (angel of God) and The Two act to implement the command. Below, we see a demonstration of that line of command and what the expected fruit of it would be.

EX 7:2 "You shall speak all that I command you. And Aaron **your brother shall speak to Pharaoh** to send the children of Israel out of his land.

The hierarchical structure our Lord seems to prefer is shown below. Moses is "acting" like God. Aaron is the high priest and his two sons are types of the two flanking the law.

EX 24:1 Now He said to Moses, "Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar.

Above the number *seventy* is associated with the elders. It stands for those who are to help make reconciliation for iniquity much as the Levites help the priests later.

Below we see that originally all four of Aaron's sons are to minister to the Lord.

Four is a number marking those unregenerate peoples of the world.

EX 28:1 "Now take Aaron your brother, and his sons with him, from among the children of Israel, **that he may minister to Me** as priest, Aaron and Aaron's sons: Nadab, Abihu, Eleazar, and Ithamar.

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In the next Scripture we see the two oldest sons offering up profane and unauthorized fire. An offering to God must be clean and authorized. In LE 10:9 the Lord cautions the priesthood through Moses to not drink wine when ministering before him. From this it might be inferred that the two sons who die are intoxicated when they go in to offer up fire before the Lord. In doing this they show grave disrespect to a Holy God. The Two, however, are sanctified by our Lord prior to them being given authority to offer up those all-important prayers that He answers concerning His bride.

LE 10:1 Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the Lord, **which He had not commanded them.**

A little later the two remaining sons of Aaron get into trouble by not eating the sin offering that allows them to bear the guilt of the congregation thereby making atonement for them. This need to facilitate atonement through prayer is a prime trait of The Two except that The Two promote the blood of Christ as the atonement for all who are called to repentance.

LE 10:16 Then Moses made careful inquiry about the goat of the sin offering, and there it was --- burned up. And he was angry with Eleazar and Ithamar, the sons of Aaron who were left, saying,  
LE 10:17 “Why have you not eaten the sin offering in a holy place, since it is most holy, and God has given it to you **to bear the guilt of the congregation, to make atonement for them before the Lord?**”

The people called to the office of the priesthood of the Lord should take very seriously their charge to promote reconciliation with God. Jesus himself bears our guilt and He makes perfect atonement for all whom the Father calls. The Two follow in Christ's footsteps and promote the grace provided through the crucifixion of Christ though it costs them their lives during the tribulation week.

Below, we see the initial intended purpose that our Lord had for the high priest and his two assistant priests as well as those who serve immediately below them. They are a type for Christ our High Priest with His Two. The servants directly below The Two (end days' apostles) today are the prophets, evangelists, and pastor-teachers (Eph 4:11).

NU 18:1 Then the Lord said to Aaron: "You and your sons and your father's house with **you shall bear the iniquity** related to the sanctuary, and you and your sons with you shall bear the iniquity associated with your priesthood.

NU 18:2 Also bring with you your brethren of the **tribe of Levi**, the tribe of your father, that they may be joined with you and serve you while you and your sons are with you before the tabernacle of witness.”

Take note that the family beneath The Two and the high priest represented above is that of Levi. This family (an early type for what is to come) attempts without the Spirit to serve a holy God

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and fails. Their purpose, as given above, is to “bear iniquity,” or make propitiation for sin, thereby consecrating the people, enabling them to come close to their God. Aaron fails in his attempt where Christ (son of God) succeeds. Aaron’s two sons fail in their attempt to sanctify the people whereas The Two, filled with the Spirit of Christ, succeed by offering peace purchased through the blood of Christ to a dying world at the end of this age. The Levites fail as a family to uphold the commission given to them but the support family of leaders (the Zadok) who serve under, or as The Two, succeed in completing the Great Commission given in Mt 28:19.

This three-level hierarchy of leadership is noted throughout Scripture in types and shadows and literal interpretations. Below, the reason given for their appointment is quite direct and simple: *“that there may be no more wrath on the children of Israel.”*

NU 18:5 "And you shall attend to the duties of the sanctuary and the duties of the altar, **that there may be no more wrath on the children of Israel.**

NU 18:6 Behold, I Myself have taken your brethren the Levites from among the children of Israel; they are a gift to you, given by the Lord, to do the work of the tabernacle of meeting.”

The family of the Levites, appointed by God, fail in their attempt to offer up propitiation for the sins of the people. Our Lord then comes down and offers up Himself on the altar at Calvary. The Two, chosen by our Lord, offer up themselves at the end of this age on similar altars to complete the work of our High Priest. They, like the original two leaders who hold up the arms of Moses, follow suit and offer up anointed prayers, as did Christ. These Two are an acceptable offering as was their Commander and Friend.

## Ephraim and Manasseh With Two Horns

The events of Joseph’s life in Scripture mirror the life of Christ more closely than any other type in the Bible. Before the birth of Joseph, the narrative about Jacob and his two wives, Leah and Rachael, help to open a relevant portion of that type that applies to The Two. Rachael has only two children, the first being Joseph, and the second, Benjamin (Genesis 35:24). We know that while still fairly young his ten brothers, out of jealousy, sell him into slavery. Rachael is a strong type for Israel. At the end of the last age Christ is born out of Israel and ushers in the Age of Grace. It is not until after He leaves to be at the Father’s right hand that the church (Benjamin) is born during Pentecost at the arrival of the Holy Spirit. Rachael (Israel) dies during the delivery of Benjamin (a type for the church). Christ cursing the fig tree symbolizes Israel’s death that occurs in 70 AD after the delivery of the church. The scenario near the end of the story of Joseph, when the ten brothers come to Egypt for food, could portray what happens at the end of this age (Genesis 42:4-45:3). Christ removes the veil from the eyes of the remnant of Jews the Father calls. Benjamin (the church) has an important part to play in taking away that veil. First, Joseph (Christ) tells this brothers, who do not recognize him, that they are not to see him again unless Benjamin (the Messianic Gentile church) is with them (Genesis 43:5). Also, during a meal they all eat together,

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Joseph gives Benjamin five times more to eat than his brothers. *Five* in Scripture without two marks one as *unclean or one that is willing to pick up uncleanness for another*. Through this story we see Benjamin portrayed and set up to look as though he is a thief. The evidence of Joseph's silver cup is found in his sack of grain. It is this event that causes the ten brothers to look in the mirror at themselves and recognize what they previously did. This leads them to intercede for Benjamin and work toward a repentance of their own previous actions. Their love for their old father Jacob and what the loss of Benjamin would do to him motivates them to act in unselfish ways. Eventually all ten are allowed to recognize Joseph (Christ) and this is for their salvation. This is a type for the salvation that comes at the end of the age for the remnant of the Jews.

The Scripture (below) designates the tribe of Benjamin as one who would "shelter" the "beloved of the Lord". This beloved of the Lord is thought to be Jesus Christ. He is the head of the church and so His being placed up on the body and between shoulders fits the type very well. The shoulders may be The Two that flank our Lord. If we are at the end of the sixth day of creation at this time then the church has for the last 2000 years been sheltering and protecting our Lord, to one degree or another. The entire true Gentile portion of the church (Benjamin) is very protective of her husband and Lord.

NKJ DE 33:12 Of Benjamin he said: "The beloved of the Lord shall dwell in safety by Him, Who shelters him all the day long; And he shall dwell between His shoulders."

The two interpretations of the next Scripture offer the type for a firstborn bull as representing our Lord. The two horns however, in this case, probably represent The Two. The horns are designated as belonging to a wild ox. These horns are long and sharp. The two prophets (witnesses) in Revelation are used to point out the sins of the nations until they are killed, whose deaths seems to bring a tremendous temporary relief to the unregenerate people of the nations of the world. These two prophets, while still alive, point out sin and call down every type of plague they desire upon the unregenerate, much like Moses called down plagues on Pharaoh and the land of Egypt.

Consider that in the story of Joseph, his two sons are born of an Egyptian wife and are raised while in Egypt. Since Joseph is a strong type for Christ, his two sons born in Egypt certainly have the credentials for being a strong type for The Two. Joseph's being in Egypt is a type for the time Christ is rejected by Israel and goes to the Gentiles to spread His gospel of salvation. Out of the gentile church age come two major groups of Christian leaders who stand by their Lord until they are martyred. These two horns of a firstborn bull may represent a very special leadership of the end day's church that is corporately called The Two. Manasseh and Ephraim are the strong types for The Two who are raised up during the end of the church age for the purpose of pursuing those people called out of the nations for Christ. They demand an answer as to who is Lord. Could this be the preferred answer in the "valley of decision" spoken of on Joel 3:14? The ones who say Jesus Christ is Lord are brought into the Kingdom. Those who refuse to accept Him are bundled with the tares for burning. Again Ephraim, in my opinion, represents the Messianic Jewish portion of The Two and Manasseh symbolizes the Messianic Gentile portion.

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NKJ DE 33:17 His glory is like a firstborn bull, and **his horns like the horns of the wild ox**; together with them He shall push the peoples to the ends of the earth; They are the ten thousands of Ephraim, and they are the thousands of Manasseh."

NIV Deut. 33:17 in majesty he is like a first-born bull; his horns are the horns of a wild ox, **with them he will gore the nations**, even those at the ends of the earth. **Such are the ten thousands of Ephraim; such are the thousands of Manasseh.**

Later we see that the Messianic Jewish portion of The Two are selected to a greater degree for the purpose of exacting the Lord's vengeance at the end of the tribulation week on those who persecute the bride. Possibly that is why the Scripture above has a larger number associated with Ephraim.

## The Lady With Two Sons

Although this type is mentioned in a later chapter, it is partly mentioned here in order to join the other types and simply to present evidence that validates the hidden truths associated with The Two. Do you remember the destitute lady in Scripture who had two sons (2 Kings 4:1)? The prophet Elisha (a type for what the Holy Spirit does at the end of this age and in the next) tells the mother and her two sons (the church of this age and The Two) to get jars, lots of them, and seal themselves in. Sealing themselves in is very important in that it implies that their activities are hidden from view when this process occurs. They pour oil out of one jar and fill every container they have to the brim. When you read chapters 11 through 13 on typological time lines where the ministry of the Spirit of Elijah (the Holy Spirit working repentance leading to redemption) overlaps with that of the ministry of the Spirit of Elisha (the Holy Spirit working unity within the bride) during the tribulation week, you can hopefully see that this series of Scriptures below may well refer to a special infilling or anointing of the Holy Spirit. At the beginning of the tribulation period, the church is in full retreat before her ancient enemy who is now poised to create the hottest refining fire that tests and perfects her. This woman is a wife of a son of a prophet. Because he is not mentioned, it is possible he may already be martyred leaving her destitute as a widow. She mentions the possible enslavement of her two sons as being a very real possibility. The "creditor" may well be the world system that kills the father and is also after the sons to enslave them. The enslaving process at the end of this age comes through deception.

2KI 4:1 A certain woman of the wives of the sons of the prophets cried out to Elisha, saying, "Your servant my husband is dead, and you know that your servant feared the Lord. And the creditor is coming to take my two sons to be his slaves."

Elisha is a type for the Holy Spirit building, or putting together, as opposed to the Spirit of Elijah that represents the Holy Spirit interested in saving grace through the purchase of souls by our

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Lord's blood. Elisha asks the woman "What shall I do for you?" He follows that question with another, "What do you have in the house?" Please understand that the church in the end days, with the exception of the two witnesses and their helpers, looks weak and unclean as our Lord promotes his mysterious process of consecration leading to redemption for his bride. Perhaps this woman is a type for the end days' true church and her two sons are types of The Two who prophesy for three and one half years until they are killed. Whatever the case, the woman is shown as having very little left with which to survive, except a "jar of oil," much less pay a debt that she owes.

2KI 4:2 So Elisha said to her, "What shall I do for you? Tell me, what do you have in the house?" And she said, "Your maidservant has nothing in the house but a jar of oil."

The jar of oil can symbolize a deposit of the Holy Spirit. It is all the woman has left and quite probably, for many of us, it is really all that is important. The woman is shown to be a religious and possibly a spiritual individual. She expresses a very real concern for her sons. Consider they are younger than she and represent something new. Elisha gives her directions as the Lord gives him the answer to her request.

2KI 4:3 Then he said, "Go, borrow vessels from everywhere, from all your neighbors-empty vessels; do not gather just a few.

Could empty vessels represent people from the unregenerate nations of the world that God promises He will bring into the Kingdom in the end days? The salvation of the called ones is a large debt, but we know that the efficacy of our Lord's blood is sufficient for all who call on His name.

2KI 4:4 "And when you have come in, you shall shut the door behind you and your sons; then pour it into all those vessels, and set aside the full ones."

It is interesting to note that the woman is admonished to shut the door on the house as she and her two sons pour this "oil". She is pouring oil from the one vessel she has to start with. Is not the church today supposed to be filled with oil (the Holy Spirit)? And if we are poured out, do not others benefit? After this type for the last call of our Lord is finished (it occurs halfway through the tribulation week) there is no longer any more sowing or reaping. The redemptive process comes to an end.

2KI 4:5 So she went from him and shut the door behind her and her sons, who brought the vessels to her; and she poured it out.

As far as the people of the world are concerned, they are very unaware ordinarily of people who get saved. It is something that secular people are not interested in and cannot comprehend. Do you notice that it is the two sons who bring the vessels to be filled? The Two also in the end days bring many "empty" vessels (people) of the nations to our Lord for salvation. When this

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occurs our Lord gives his Spirit for the eventual purpose of a full pardon. These two sons are the ones anointed to serve the Lord of all the earth and they are the greatest evangelists in all of this age. Their acts bring many to Christ. The Two turn these new converts to the church (the woman) that nurtures and feeds them during the short time that remains of this age.

2KI 4:6 Now it came to pass, when the vessels were full, that she said to her son, "Bring me another vessel." And he said to her, "There is not another vessel." So the oil ceased.

When the last new convert comes into the kingdom, the Holy Spirit is given to him/her, then salvation stops. The door of salvation that has been open for over two thousand years finally shuts. Not one soul that the Father calls to salvation is left outside!

2KI 4:7 Then she came and told the man of God. And he said, "Go, sell the oil and pay your debt; and you and your sons live on the rest."

So it is with each of us who are transformed by our Lord's saving grace. We can never repay that debt. Only by our service, as given to our Lord, can we at all express our thanks to him. By loving our Lord's new children and watching over them, we show our love to the Lord. Our Lord tells us that the ones who are obedient to him actually show their love to Him (John 14:21-23). It is by giving up our lives that we actually gain life. The church and The Two rise up to meet their groom at the end of the age and "live on the rest" for all eternity.

## Two Doors With Olive Wood

In the Scriptures that follow, King Solomon is building the temple of the Lord. Some of the activities, in which King Solomon becomes involved, are excellent types for what our Lord does during the millennial reign after this age ends. Everything in this temple and immediately surrounding it is associated with Christ, The Two, and the support personnel who help them. This next type for The Two is a close cross type to the five loaves of bread and the two fish Jesus fed the five thousand but like many keys that unlock truth they are hidden in the Old Testament. There is another close cross type for The Two given earlier in this book when we looked at the two cows pulling the cart containing the five golden tumors and the five golden rats.

Read the following Scriptures before going on. As with all Scriptures taken out of context, have your Bible open to look over all Scriptures that precede and follow the ones brought up for analysis.

1 Kings 6: 31 - 33

31 For the entrance of the inner sanctuary he made doors of olive wood with five-sided jambs.

32 And on the two olive wood doors he carved cherubim, palm trees and open flowers, and overlaid the cherubim and palm trees with beaten gold.

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33 In the same way he made four-sided jambs of olive wood for the entrance to the main hall.

To get into the inner sanctuary, or the room of twentys (the Holy of Holies), you have to pass through 5 associated with 2. These numbers together, from the study in chapter five, are shown to signify grace being given to cover sin. Solomon builds this temple for the Lord, and from the measurements and all of the other symbols within Scripture that mark this structure, it might be concluded that it is a shadow representing the Lord's true temple, the corporate body of Christ, or the New Jerusalem. What allows one access to the Holy of Holies? Remember the curtain that is ripped from the top to the bottom so that you might enter and boldly talk directly to God (Mt 27:51)? Is it not the body of Christ that was broken for you? Then there is also the individual or individuals that are instrumental in praying for your salvation and others that give you the plan of salvation. (Ah yes, the ministry of The Two, sort of like the cows again from the chapter on the study of five and two.) Suffice it to say that these two doors set into a five-sided jamb are felt to be a strong part of the ministry of the two great cherubim (The Two) inside that flank our Lord. Gold covering the doors is righteousness imputed to those who dispense the grace of our Lord. The doors to the main hall are of normal shape. In second Chronicles 3:14 mention is made of a tri-colored veil but whether it is outside the door or inside the door is not mentioned in that portion of Scripture. The three colors are believed to indicate the tripartite character of the Godhead. Cherubim are woven into the veil and they are carved into the doors along with palm trees. Ordinarily there are two cherubim flanking a palm tree. The date palm is a type for Christ and the two cherubs flanking the date palm are types of The Two. They are important in helping those who are called by the Father to get through the doors and veil.

### Two Caves With One Hundred Prophets

Many Scriptures that address this period in the life of Elijah, the prophet, are thought to address a strong type for the activity of the Holy Spirit during Daniel's seventieth week (see 1 Ki chapters 12, 13, and 14). Shortly after Elijah is released from his hiding place on the bank of the river Cherith and from the house of the widow of Zarahath, he is told to go and present himself to Ahab (1 Ki 18:1). What must be understood of this type is the correlation of it with the time line of the tribulation week. Part of the first year of the tribulation week is the type being expressed as Elijah hides by the river Cherith, representing a time when The Two are finishing intense lessons regarding the effects of sin. This type is taken from the symbolic meaning of Elijah's eating meat brought by carrion crows (ravens). This action by Elijah represents wisdom derived from unclean situations. It is used to develop humility and a strong resolve in The Two to fight evil and release captives from it.

Below, the Scripture states that in the third year Elijah is commanded by the Lord to approach Ahab. Ahab is an excellent cross type for the antichrist who is active during the tribulation week. The Holy Spirit is a type for Elijah that utilizes The Two to confront the antichrist for the purpose of freeing all those at the end of the age whom our Lord calls to repentance. The

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eventual giving of rain (double portion rains of His Spirit for service in the next age) is connected with a great sacrifice that occurs when Elijah confronts the prophets of Baal associated with Ahab. This rain (see chapter 16) is the spring rain associated with the double portion that is bought with the deaths of The Two. As Christ buys the spring rains that become evident at Pentecost in the lives of the believers, so The Two help to purchase the spring rains for the next age just after the mid point of the tribulation week. This anointing carries the bride through the millennium period.

1KI 18:1 And it came to pass after many days that the word of the Lord came to Elijah, in the third year, saying, "Go, present yourself to Ahab, and **I will send rain** on the earth."

Obadiah's response to Elijah upon meeting him perhaps is supposed to mollify the prophet. Obadiah (headship of the Christian religious system during the tribulation week) is subjugated by Ahab (antichrist) and though under his domination still is able to hide from Jezebel two groups of fifty prophets. This is thought to occur at the beginning of the first half of the seven-year tribulation period. Perhaps though they are "hidden" it does not mean they cannot still minister. *Fifty* as a number marks the *promotion of substitutionary atonement for sin*. These two groups work frantically to promote Christ even though they are in "hiding," due to Jezebel imposing strong penalties. Jezebel is felt to represent part of the end days' secular church that serves Ahab (antichrist). The secular "Christian" church quite possibly is the strongest persecutor of our Lord's true bride in the end days. It is quite possible that the two witnesses who promote repentance and plagues during the first three and one half days of the seven-day week of tribulation are the two groups of fifty hidden in caves. For three and one half days no one is able to touch the two witnesses, as fire from their mouths destroys anyone who thwarts their purpose of witnessing for God. Rather a peculiar cave, to be sure, but they apparently have a refuge of safety within the "Word." We see a similar situation when the prophet Jeremiah is speaking for the Lord in the following Scripture: JER 5:14 Therefore *thus says the Lord God of hosts: "Because you speak this word, behold, I will make **My words in your mouth fire**, and this people wood, and it shall devour them.* The Word of God is sharper than a two-edged sword (Heb. 4:12) and, when the time comes, The Two know how to use it through the power of the Spirit.

NIV 1 Ki 18:4 While Jezebel was killing off the Lord's prophets, Obadiah had taken a hundred prophets and hidden them in two caves, **fifty in each**, and had supplied them with food and water.

NKJ 1KI 18:4 (For so it was, while Jezebel massacred the prophets of the Lord, that Obadiah had taken one hundred prophets and hidden them, **fifty to a cave**, and had fed them with bread and water.)

If the type is correct, that the two groups of fifty prophets hidden in two caves represents The Two, then these events represent a time during the first half of the tribulation week. Consider what happens to a world addicted to rebellion to the Word (apostasy) if those having the most truth are sequestered away for a time. Would there be any restraint? I maintain, that with no consequences, rampant rebellion occurs.

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For the Lord to remove his leadership: teachers, prophets, and evangelists, that give His counsel from a nation, a denomination, or even a church is to exact the most extreme turning away of His face (Pink, 1997)<sup>10</sup> It is quite indicative of His judgment. This occurs when a people have so turned away from Him that he allows them to go their own way.

### The Two Halves of the Orchard By The River of Life

These “two orchards” (Eze 47:7-47:12), or groups of trees, refer to the greater bride. The similarities with “The Two” are so great that it is necessary to open the Scriptures concerning them to put things in perspective. From Ezekiel 34 until the end of that book, symbols and types of the end of this age allow us to have insight. When taken with the rest of the Word on this subject, we can see much more clearly our Lord’s intent and purpose for Daniel’s seventieth week.

Before we look at the Scripture associated with the river of life that flows from our Lord, let us first consider the river mentioned in Genesis. In countries like Israel, eastern New Zealand, and certain other arid areas of the world, a river running through a dry area provides water or gives life to the surrounding regions, as rain is virtually absent during the summer months. Taken from a literal interpretation, in most areas of the world the aquifer provides the water for the river, but in Israel the river provides water for the aquifer. Water means life in a dry area. The river shown in Genesis and in Ezekiel, however, is a spiritual river of life that only our Lord can provide. Although it doesn’t describe it as such in Genesis, I believe that in the beginning, that the river originally passes between the two primary trees at the center of the Garden of Eden, that is, between the tree of the knowledge of good and evil (Lucifer and the law) and the tree of life (Jesus Christ and his grace and truth).

Law and grace are diametrically opposed except in our Lord and God. Only in Him, and in those He selects, may they coexist and function. The river of life then can be thought to be the life-giving truths found in the Word as the Holy Spirit enables it to be understood and to be put into practice. That river of life no longer is available to the tree of good and evil, or to those people who reject Christ. It is available only to the ones who are given a repentant heart and who accept Christ as Savior. This river now flows from our God down throughout the “garden of Christianity” where all of His people (trees) live. The river provides water (truth) through the earth and therefore into the roots of His people. Do you remember when God spoke to Moses and asked him to take off his sandals as he was standing on Holy Ground (Ex 3:5)? Picture this: each Christian is a tree of our Lord’s garden. The life-giving truth is available from His Word. It is right under the “feet” roots of the tree. Unless you pick up the Bible or attend a fellowship of saints where this life-giving truth flows, the tree does not grow or flourish. Taking off your sandals (to expose your roots), or picking up the Bible and reading it, gives you what our Lord defines as “life.” He desires you to have it abundantly. Does it transform you? Our Lord states that it (the Word, His river of life) never goes forth void. (ISA 55:11 *“So shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.”*) I believe this truth, but do you? Many Christians today deem it unnecessary to spend much time in the Word of

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God. They really do not believe it is relevant for their lives today and, consequently, they remain spiritually stunted for life.

How many of you have snorkeled a spring-fed river in Florida? The river starts out usually with a headspring but as you drift along with the small river there are many other springs contributing to it. The springs increase its flow so that two or three miles downstream the river doubles or triples in size. With this now in your mind, let us look into our Lord's description of this river that is shown to exist at the very end of this age. Better yet, at the beginning of the next age it flows for a thousand years from the throne of Christ and through His Two for the purpose of completing His bride. It actually is available now to every believer, but those members of The Two drink deepest of it during the very end of this age. They then exhibit the greatest spiritual fruit. Below is a Scripture from Ezekiel that introduces us to this type.

Ezekiel 47:12 "Along the bank of the river, on this side and that, will grow all kinds of trees used for food; their leaves will not wither, and their fruit will not fail. **They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine.**" (The *covering of leaves* signifies the *blood of Christ*.)

This is not the only place in Scripture where there is a portrait of this river of life with The Two. In the book of Daniel we are shown another view/type for it with definite types of The Two on each side of it.

### The Two Men On Each Side Of The River

Near the end of the book of Daniel, immediately after Daniel is told to seal up the book until the time of the end, mention is made of two men. Sealing the book means that it is impossible to understand until the knowledge in it is necessary to the Lord's people. Today this book is no longer sealed to some and from this, as well as from many other Scriptures, it is believed we are at or very near the end of this age.

DA 12:4 "But you, Daniel, shut up the words, and **seal the book until the time of the end**; many shall run to and fro, and knowledge shall increase."

The two orchards that straddle the river of life beginning in Ezekiel 47:3 may be very much cross types of these two individuals on each side of the river that we see in DA 12:5. The positioning of these two on both sides of the one above the river (Christ) fits the type perfectly.

DA 12:5 Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank.

Another cross type is the picture of the two witnesses in Revelation, which many suppose to be Moses (law) and Elijah (grace). It is true that in the beginning in Genesis there are two trees in the garden that are diametrically opposed, the tree of the knowledge of good and evil (the law),

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which spiritually killed all who ate of it, and the tree of life (Grace) from which Adam and Eve chose not to eat. John 1:17 identifies the giver of each of these two “trees”, “*For the law was given through Moses, but grace and truth came through Jesus Christ.*” Regarding the law, some consideration should be given that it, the perfect law as given by God, is a realm of Lucifer and after his corruption he became Satan. Moses gives the law to the Israelites and they choose to eat of it and attempt to obey it. Of course, they utterly fail in the attempt. However, by the end of this age a balance is inculcated within each of these two great cherubim (the two witnesses) who belong to Christ so as to enable them to work in agreement. They, for all intents and purposes, become identical. Law becomes infiltrated with grace and grace becomes infiltrated with the law. Jesus, Himself, has a perfect balance of each and that is why below He is shown to be above the river. This is a good portrait of the proper positioning of the capstone. He, being the top of the Tree of Life, provides the river of life as it comes from His very mouth. (I suppose an argument could ensue here, as water doesn’t proceed downward in a tree. So for the sake of those who like a debate, let us call Christ the “root and stump of Jesse” and we must recognize we are all grafted into that olive wood stump (Isa 11:1) receiving the life-giving nourishment from it.)

DA 12:6 And one said to the man clothed in linen, who was above the waters of the river, "How long shall the fulfillment of these wonders be?"

Above, one of the men on the bank of the river (one of The Two) asks a question of the Man clothed in linen, which I believe to be a type for Christ. He is many times in Scripture shown to be over the waters (the one in control of the same). *Waters* in Scripture stand for *truth* (living water), *deception* (bitter water), and even *punishment* (waves of the great sea) depending on the scriptural context. Our Lord is the Lord of all. Being above or standing on water is to be not only in a position of absolute authority but to be at peace no matter what the situation. One of The Two asks how long it will be before these prophecies are completed. Even now I believe those of the actual Two are probably searching for the answer to that question. “How long, Sovereign Lord?” I believe the Lord gives them all the wisdom they need to function during the tribulation week.

DA 12:7 Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a **time, times, and half a time**; and when the power of the holy people has been completely shattered, all these things shall be finished.

The response that Jesus gives is surprising and is an answer few Christians want to hear because most choose to believe in the easy way out for the church. Time, times, and a half a time is seen over and over in the Book of Revelation. It is a period of three and one half years (see the chapters on the types of time lines). During the second half of the tribulation week the light (truth) that the church emits for over two thousand years becomes dimmer and dimmer until, as far as the world is concerned, it goes absolutely out. This event happens a short time before the church, as well as “The Two” rise and meet Christ in the air. This rising in the air occurs just after the seventh

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trumpet is sounded at the very end of the tribulation week. The Two are privy to knowledge and wisdom first hand from the Lord's mouth. They disseminate it to those who need to know. Many attach themselves to the church, who are not Christians, in those days (DA 11:34), and even if they hear the truth, it is of no avail for them. Judas walks with Christ for three years hearing and seeing everything, but nevertheless he is not chosen for redemption and consequently is unable to appropriate the "truth that sets us free" for himself. In DA 12:10 it is stated: "*Many shall be purified, made white, and refined, but the wicked shall do wickedly; and **none of the wicked shall understand, but the wise shall understand.***" This is a difficult truth for many to accept. The ones who most require the knowledge of the truths relating to eschatology, or the times of the end, are listed in Ephesians 4:11, that is, apostles, prophets, evangelists, pastors and teachers. Their purpose is listed in EPH 4:12 "*for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.*" Many leaders today miss this point. The saints are to be equipped for the work of ministry! Many churches today do not in any way exhort or encourage the saints to do much more than attend luncheons and place their tithes, as under the law, into the plate.

Below, we endeavor to interpret the full vision the Lord gives to Ezekiel about the orchard that is found on two sides of a river.

Ezekiel 47:3 And when the man went out to the east with the line in his hand, he measured one thousand cubits, and he brought me through the waters; the water came up to my ankles.

This river flows to the east. That is the direction of our Lord's garden, those He wishes to redeem and restore. The water starts out shallow, as does the Word (called *milk*) for a new believer. Ezekiel is wading in the water with the man with the measuring line. The measurement of one thousand cubits denotes our Lord's provision and will for those He calls. The one selected to do the measuring (judging) is Jesus from Ezekiel 40:3 as He is the judge symbolized by bronze.

Ezekiel 47:4 Again he measured one thousand and brought me through the waters; the water came up to my knees. Again he measured one thousand and brought me through; the water came up to my waist.

Jesus brings Ezekiel through the waters or over them as the water becomes deeper and deeper. Our Lord does put us through times of refining (washing), but He walks with us all the way and occasionally He must carry us. After feeding on elementary truths of the Word, He expects us to begin to eat bread and eventually meat.

Ezekiel 47:5 Again he measured one thousand, and it was a river that I could not cross; for the water was too deep, water in which one must swim, a river that could not be crossed.

A total of four thousand cubits makes the river impossible to cross. It is probably a fairly fast running cataract and even if you were a good swimmer you probably could not safely cross it. This river is like the Word of God. The farther you go into it, the deeper it becomes. Now, no man

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is given all knowledge in the Word. It is very deep and certainly too complex to be fully understood by any one man. Each of us is given a bit to share and to work with as our Maker wills it. Those who serve Him in the sanctuary are given much more than a “worker in the field.”

The ordinal number *four* quite often refers to *those of the world who are held captive by the enemy*. The original river in Genesis splits from one river into four. These four rivers water all of Eden. The number, *one thousand*, being of the Lord and of His will for me, multiplied by four represents the truth He sends to all those the Father would call to make up His new Garden of Eden. This garden is for the purpose of setting the captives free, for their restoration, and for our Lord’s own pleasure. In the Scripture MT 15:38 “*Now those who ate were four thousand men, besides women and children*” shows a feeding of the “truth” by Christ to those needing to be set free at the end of this age. Where would I derive this? Look at this Scripture: MT 16:10 “*Nor the seven loaves of the four thousand and how many large baskets you took up?*” The feeding of the four thousand is associated with seven loaves, and the number *seven* marks a *time of completion*. Not only is seven mentioned but they also picked up seven baskets that were left over (Mt 15:36-37). Two sevens give us *fourteen* which is a *number that marks the time when the Lord’s house (living temple) is totally paid for*. We see much the same thing in 1 Ki 8:65 where we find Solomon dedicating the finished temple for fourteen days. The temple that Solomon builds is a very real type for the living temple that is completed at the end of the next millennium. Would you believe that His new garden is now taking shape all across this globe of ours? And you are one of his “trees of the field”. May you produce fruit abundantly for Him!

Ezekiel 47:6 He said to me, "Son of man, have you seen this?" Then he brought me and **returned me to the bank** of the river.

Ezekiel is apparently with this individual who does the measuring, possibly being able to float above the waters of this river. This is not uncommon in Scripture, but those who can “walk on water” must always do so with faith in Christ.

Ezekiel 47:7 when I returned, there, along the bank of the river, were very **many trees on one side and the other**.

Now these two groups of trees can represent people, possibly leaders, of our Lord’s garden. They may be “The Two” about which this book is written or a larger two of the greater body of Christ. They do display characteristics of mature Christians.

Ezekiel 47:8 Then he said to me: "This water flows toward the eastern region, goes down into the valley, and enters the sea. **When it reaches the sea, its waters are healed.**"

The Dead Sea is a desolate waste with no life in it. It is much like the vast numbers of unregenerate people today in the world among whom we Christians move. We are to take the truth of the gospel to them and give them healing and true life in Christ. This should be in the heart of every Christian from the youngest to the most mature.

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Ezekiel 47:9 "And it shall be that every living thing that moves, wherever the rivers go, will live. There will be a very great multitude of fish, because these waters go there; for they will be healed, and **everything will live wherever the river goes.**"

Remember when our Lord told Peter He would make the apostles fishers of men? (Mt 4:19; Mr 1:17). The gospel of Christ is our net and we are to catch these fish and with our Lord's help transform them into lambs for the kingdom. Taking the gospel of the Kingdom out into the world does bring life to those whom the Father calls.

Ezekiel 47:10 "It shall be that fishermen will stand by it from **En Gedi to En Eglaim**; they will be places for spreading their nets. Their fish will be of the same kinds as the fish of the Great Sea, exceedingly many.

*En Gedi, fountain of the kid*,<sup>18</sup> is a spring found about half way down the western side of the Dead Sea. David flees to this area for fear of Saul. (It is probably stretching it, but Jesus comes as a scapegoat that has all of our sins laid on Him and He opens the fountain of salvation for all of us.) This river of life extends to En Eglaim meaning *a fountain of two calves*. Two calves may refer to The Two at the end of the age that in effect complete the ministry, that Christ started, of providing living water. So then Christ in His church fishes for the souls of men for over two thousand years, technically, from En Gedi, the fountain of the kid to En Eglaim where The Two give all they have to complete the work of salvation of this age. The fishermen, who stand between these two sites, are individuals of the church, for the duration of this age, who catch souls with the gospel (net) of Christ.

Ezekiel 47:11 "But its swamps and marshes will not be healed; they will be given over to salt.

These are the ones NOT called by the Father. Even though they may inadvertently "drink" of the above river, it does not lend any positive life-giving qualities to their lives. The Holy Spirit does not quicken the Word into action to accomplish what it does in a true believer. No healing will occur, and the excess of salt that inhibits the flourishing of life is ever present in their lives. This next Scripture is quite important in regards to this discussion. Let us look at both the NKJ and NIV translations.

NKJ Ezekiel 47:12 "Along the bank of the river, on this side and that, will grow all kinds of trees used for food; their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine."

NIV Eze 47:12 "Fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. Every month they will bear, because the water from the sanctuary flows to them. Their fruit will serve for food and their leaves for healing."

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The truth hidden in the above Scriptures for so long is simple yet profound. There are two groups of trees here. They are viewed as one orchard at the end of the age, each portion containing a balance of law and grace. In the beginning there is a tree of the law (the Hebrew) on one side and a tree of grace and truth (Christ and His church) on the other, each having enmity toward the other. Yet both law and grace coexist perfectly in our Lord. In the end there are two portions of our Lord's bride with the law having grace added to it and grace having the law added to it. Both portions are identical, being called one, having knowledge of grace and law. There is no longer enmity between the two and Christ is the Lord of each.

Below is a transliteration using the language of symbolism to open these Scriptures. Those Christians who drink of the water (Word-truth) of life produce the nine-fold fruit of the Spirit. Recognizing this fruit in their lives, others become hungry to have the same. Those who eat the Word of life do not grow weary or fall. Instead, they, in spite of adverse situations, still persist in producing the fruit of the Spirit. They produce fruit for twelve months out of each year because they read and believe that the Word of their Lord is truth. The difference between their lives and those of the world make many want to eat the same food (Mal. 3:18). Since the covering of these people (leaves) is the blood of Christ, this same blood (a covering that hides sin as healing occurs) heals all those who are called to receive it and never fails.

To put the above in another form, a symbol-by-symbol interpretation is appropriate here. To again examine the Scripture above we see that there are many kinds of "trees" on each side of the river. These trees produce fruit that can be used for food. Note that they bear fruit every month! The reason given for this is that the river flows from the sanctuary of God. Lastly, not only do they provide food, they also have leaves that can be used for healing. Leaves in Scripture often are a type for a covering that conceals, like a poultice. I would submit to you that these "trees" are actually Christians having the Word in them, which can be given to others for spiritual food for building up, strengthening, and saving. These Christians have access to a technique in providing a covering, the blood of Christ. The blood certainly heals and provides time for complete healing. Twelve months of the year indicates, with the number *twelve*, that this food and medicine is for the restoration and perfection of our Lord's body or the bride. (Has there as of yet been enough of a change in your life for others to recognize and desire the same? If not, drink deeply of the Lord's river of life and become enabled by the Holy Spirit to truly produce fruit for the Kingdom of God.

The tree of life is not just Christ but it includes his bride as well. Whether it includes all Christians, I do not know. There is evidence that points to The Two as being the primary source of Christ's transmission of truth and grace at the beginning and end of this age. These Scriptures from the book of Revelation point to the same two as those found in Ezekiel, but the choice of words is a little different. Nevertheless, it adds more details to the picture of the truth at which we are presently looking.

From the Scriptures, below this pure water that comes from the throne is the truth of God with no speck of untruth in it. This river washes and gives life to those our Lord chooses to drink of it. (For those teachers who handle the Word and are conduits of the Word, a deep and abiding respect and concern should be in all of them. They must attempt to keep the Word pure and not

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add anything of themselves to it. This is impossible for any man because no man is given the entire truth, so please give grace and gentle correction to those who attempt this impossible feat.) The river runs down the street of the city. Take another look at this street in RE 21:21: *“The twelve gates were twelve pearls: each individual gate was of one pearl. And the street of the city was pure gold, like transparent glass.”* You might note that it is of pure gold. *Gold* denotes *righteousness*. It being pure gold means it is perfect, without any impurities (dross). *Transparent* also points to *purity*; there is no hint of uncleanness in it. The unadulterated Word of God should be completely trusted. Is this not faith?

NKJ RE 22:1 And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.

NIV RE 22:1 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb **down the middle of the great street of the city.**

In the Scripture below a description is given that agrees with those above. There is a tree of life that is both above the river (middle of the street) and on each side of it. Christ and The Two can be regarded as one corporate being. As shone before, The Two flank Christ. Most of the time they are shown standing on the banks of the river. These two are thought to be a portion of the “two camps” spoken of by Jacob when he says, “I have become two camps” (Genesis 32:7). These two camps probably represent the entire church, that is, the Messianic Jews and the Messianic Gentiles. I believe the entire city is the total bride, the New Jerusalem prepared for her Groom. She comes down, at the end of the book of Revelation, being perfected by the work done during the millennial age.

RE 22:2 In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.

Again we see the use of the number *twelve* meaning *the authority to mold or form those who are called to belong to our Lord*. Fruit refers to fruit of the Holy Spirit described in Scriptures Mt 3:8, 7:20, 13:23, Lu 8:15, Joh 15:2, 15,4. This tree of life bears twelve fruits. As we bear fruit and do the works set out for us, that shape others for Christ, we do work out our own salvation. The covering, leaves of this corporate tree, must be the blood of Christ as there is no other thing that gives life and heals so completely. That ancient fig tree (Israel) bears no fruit and is cursed by Christ (Mt 21:19). Adam and Eve cover their nakedness with fig leaves (works) they sew together. Like the Jews of the Old Testament, using works in attempting to placate the law, just is not found to be acceptable by our Lord. This corporate tree of life offers the gift of eternal life to all who accept what Christ did on the cross on their behalf. His blood (covering) is sufficient to cover their nakedness (uncleanness). With it all inhabitants of the city below can refute every taunt the enemy can muster against them. Consequently, the curse, which is empowered by the law, is rendered impotent. We may proceed to serve our Lord in peace (Eph 6:16, Mt 26:28, Heb 13:20-21).

Another Scripture that addresses the living waters of the river of life is found in ZEC 14:8.

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It adds to the overall picture of the dissemination of our Lord's truth through grace. It describes the river as splitting into two portions. One portion waters the area to the west and finally flows into the western sea, the Mediterranean Sea. The second portion (already analyzed earlier) flows east into the Dead Sea. The two directions point us to our Lord providing the water for the Gentile nations and to the remnant of the Jews.

The next part is hard to understand or accept, so read it simply for interest. If the Lord stands in Jerusalem looking south, those recipients of the western flow of this clear water (truth) are then on his right. Benjamin quite often is thought to symbolically represent the Gentile portion of the church and we know from Scripture that many of them are described as being "left handed men" (JUD 3:15 and 20:16). They stand on the right side of Christ and hold onto him with their left hands. These men are givers of grace. Those Jews of the tribe of Judah (later to become Messianic) stand on the left side of our Lord and hold onto him with their right hands. These people are givers of the law. Remember that in the days described at the time of the end, each of The Two are practically identical in their agreement in the implementation of grace and judgment. Both Scriptures below point to the millennial age in which our Lord finishes the work that He began so long ago --- a work to make for Himself a corporate being that is very much like Him. She completes Him as the new guardian cherub, or tree of life.

ZEC 14:8 And in that day it shall be that living waters shall flow from Jerusalem, half of them toward the eastern sea and half of them toward the western sea; in both summer and winter it shall occur.

RE 22:3 And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.

## The Two Woman With Wings Like A Stork

The setting of this prophecy must be understood in order to comprehend what is being portrayed. Israel, at the time the scroll is delivered, is in exile in Babylonia. She, corporate Israel, assimilates much of the Babylonian ways that the Lord does not tolerate in his people. Iniquity infiltrates the "Lord's people" to such a significant extent that it must be judged and dealt with.<sup>21</sup> I believe this story is a type for what occurs to the modern day Christian church at the end of this age. The church today is so infiltrated with the world that the Lord must shake all iniquity out of her. That is part of the purpose of the tribulation week. Also, there are two perceptions of Israel. One Israel is the remnant chosen for redemption. The other Israel is filled with apostasy having turned her back on our Lord seven times in history during times of great trouble. It is the apostate Israel during the tribulation week that compromises with the Islamic nations (eighth hill, or mountain). Our Lord judges this coalition at the end of this age during the time of tribulation. She, I believe, is the whore of Babylon that sits on seven hills. The hills represent the seven difficult times she turns her back on the Lord and compromises by standing with the enemy. As a review, Greece, Rome, and the third Reich of Germany (through financial gains in armament manufacturing) are the last three "mountains" with which Israel compromises. This portion of Israel is placed in the container

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described below for judgment at the end of this age. (The other one, the remnant of Israel that is marked for redemption, receives an awesome infilling!) Perhaps this double-sided scroll, described below, is a portion of the scroll in Revelation that states the reasons for Israel (the whore of Babylon) being judged.

ZEC 5:2 And he said to me, "What do you see?" So I answered, "I see a flying scroll. Its length is twenty cubits and its width ten cubits."

During our Christian walk is our sin not judged and washed away by the Holy Spirit? Are we not washed by the Word and occasionally chastised so as to leave our sin and conform to the image of Christ? Both law and grace must be in the life of a believer for redemption to occur. In the case of the contents of this scroll there is only judgment that leads to destruction. The law can only curse so where would grace be in this scroll if it were there to be found at all? Strangely enough, the dimensions of it do point to our Lord's response to intercession and His sovereignty over the situation! *Twenty* is associated with *intercession for mercy*; in this case it may point to the prayers of the saints who are in deep trouble asking for mercy when they see their weakness. The number *ten* points to *those whom the Lord commands to be released from being held captive*. In this case, it is an answer that removes the tremendous pressure exerted by the enemy against the church after repentance for the chaff is made during the tribulation week.

At the end of this age a portion of Israel allies herself with the antichrist. She stands with him until he turns on her. This happens to Israel seven previous times. Like a depraved person she cannot learn to be righteous or loyal. At a time in the not too distant future the curse in this scroll is activated against apostate Israel, the secularized Christian church, and the unregenerate nations. Grace is given to the remnant of Israel. This is the purpose of the tribulation week: to separate the wheat from the chaff. All of the chaff ends up in this container covered with lead in order to be thrown away. All of the wheat, those who belong to our Lord, is taken up with Him. During the millennial age the wheat is built into a magnificent temple that houses our Lord.

ZEC 5:3 Then he said to me, "This is the curse that goes out over the face of the whole earth: 'Every thief shall be expelled,' according to this side of the scroll; and, 'Every perjurer shall be expelled,' according to that side of it."

ZEC 5:4 "I will send out the curse," says the Lord of hosts; "It shall enter the house of the thief and the house of the one who swears falsely by My name. It shall remain in the midst of his house and consume it, with its timber and stones."

Above, we are shown that the edict sent forth by our Lord is, like a fire, utterly consuming that which is displeasing to Him. During the time of the tribulation there is a great fire, and it consumes all those not belonging to our Lord. That same fire, unexpectedly for some, refines those who do belong to Him. In the middle of ZEC 5:4, specific mention is made of the curse finding the "*one who swears falsely by My name*." These are the people who believe they are within the camp of God but do not belong to it. Call them *tars*. At the end of this age, our Lord separates them from

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the true wheat (Math 13:30 and 41). Perhaps the above phrase also points to those spoken of in Daniel 11:34 that join the Christian camp yet are not “sincere.” Below, we are given a description of what is to be done with all of those prepared for the wrath of our Lord.

ZEC 5:6 So I asked, "What is it?" And he said, "It is a basket that is going forth." He also said, "This is their resemblance throughout the earth:

ZEC 5:7 "Here is a lead disc lifted up, and this is a woman sitting inside the basket";

ZEC 5:8 then he said, "This is **Wickedness!**" And he thrust her down into the basket, and threw the lead cover over its mouth.

A container for the fullness of iniquity is provided. The cover that seals it is made of lead, which is dross (impurity, sin). This cover symbolizes the contents. It is a heavy cover that is difficult to remove if you are inside. The unregenerate people shoulder their own iniquity and rebellion. At the end of this age all of the tares are bundled, that is gathered together into one camp, or call it a basket, to be thrown out.

ZEC 5:9 Then I raised my eyes and looked, and there were **two women**, coming with the **wind in their wings**; for they had wings like the wings of a stork, and they lifted up the basket between earth and heaven.

*Wings* in Scripture symbolize that which protects, guards, or covers. The strength to do so comes from the Holy Spirit. These two women, I believe, represent “the counterfeit two” belonging to the enemy. These two corporate groups of the enemy are enforcers of the law. They, being female from a religious sense, would put them out of place as angels in our Lord’s camp.<sup>21</sup> They do have the “wind in their wings,” or, let us say, an approval from God, to perform this function. To place the fullness of iniquity in its place for judgment and destruction is quite a chore. The stork is considered “unclean” and is not eaten by the Hebrews of the last age. This gives us the view that these two women belong to the enemy. Finally, because the women are on each side of the container of iniquity, they are reminiscent of the number 666. Each flanking number, or bird woman in this case, works to carry out the mandate of the central commander who, in this case, is Satan. It is he and his two who are in charge of the incredible deception that takes place during the tribulation week. That deception actually builds a place (gathers those together) for the fullness of iniquity in those days. This is without a doubt the will of our Lord, so power is given to them for this purpose, hence the “wind in their wings.”

ZEC 5:10 So I said to the angel who talked with me, "Where are they carrying the basket?"

ZEC 5:11 And he said to me, "To **build a house for it in the land of Shinar**; when it is ready, the basket will be set there on its base."

A house is being built for those people who choose evil at about the same time as a house is

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being built out of those who belong to our Lord. We are the Lord's temple (house). Satan at the end of this age is allowed to grow very strong and attracts many to be part of "his house." Remember the tares are bundled at the end of the age (Satan's house). We are in the bundle of the living whereas they are in the bundle marked for death (burning). Shinar is the land of Babylonia of which the whore of Babylon (secular Israel, the apostate Christian church, and the nations not called by the Lord) is a part. Peculiar, is it not, that at the end a portion of Israel stands with the antichrist and another portion of Israel, the remnant, stands as a portion of the bride of Christ?

## The Two Cherubim With a Palm Tree

The palm tree is shown in Scripture to always be green no matter what the conditions might be. Our Lord Jesus may be regarded as a male date palm that is very tall and majestic. These trees are always grown near water for irrigation purposes. In a grove the male date palm is surrounded by hundreds of female trees that bare the fruit. The palm tree, in the Scripture below, is a type for Jesus Christ with cherubim on each side. In this portrayal of The Two we must take note that each has the same two faces. These cherubim are not to be confused with the four cherubim earlier described in Ezekiel (Eze 1:5- 6) or the four of Revelation (Rev 4:6).

At the beginning of this age, one (Israel) wears the face of the Law and the other (Messianic Gentiles) wears the face of Grace. Now each is identical as they contain the same balance seen in Christ. Jesus, as the Lion of the tribe of Judah and as the crucified suffering servant, is revealed in the faces of each cherub. One face of a cherub (that of the suffering servant) looks to the King for intercessory purposes related to grace. The face of the Lion on the other cherub looks to the King for directions to implement consecration. Then the two faces look outward toward the flock to implement change. This impossible duality of grace and law are very well developed within The Two.

Ezekiel 41:18 And it was made with cherubim and palm trees, a palm tree between cherub and cherub. Each cherub had **two faces**,

Ezekiel 41:19 so that the face of a man was toward a palm tree on one side, and the face of a young lion toward a palm tree on the other side; thus it was made throughout the temple all around.

Each cherub represents a group of leaders (warrior apostles) interceding for mercy and forgiveness, pleading the bloodshed by Christ as the suffering servant of the cross. The face of the lion represents those who promote the purity and holiness as requested by Christ in their prayers. The face of the lion is also the face of Jesus. It represents Jesus as King of Kings and Lord of Lords, the Judge who desires purity and an end to sin so His people might be set completely free. The two cherubim, by having the two very distinctive faces of Christ, take on the very character of their Lord and Savior. These two cherubim, I feel, are identical to the two witnesses of Revelation.

When our great High Priest intercedes for us during his prayer on the Mount of Olives, does He not include with other requests the following two things in his high priestly prayer? Jesus

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prayed in John 17:15, 17: “*Keep them through your name that they might be one as we are one,*” and also, “***Keep them from the evil one, sanctify them by your truth***”.

There are many parallels in this high priestly prayer with that of the prayer Jesus teaches His apostles to pray in MT 6:13, particularly in the following portion, “*And do not lead us into temptation, But deliver us from the evil one.*” Jesus uses the tempter only when we need to be taught a lesson to release us from our own stubborn sinfulness or at least to restrain our overwhelming pride.

So then, these two cherubim, each having a balance between the law and grace that Christ places within them, also intercede to gain sanctification and deliverance from the evil one for the greater body of Christ. However, when someone is deemed recalcitrant, then The Two turn that one over to the evil one to be taught a lesson for his own good (CO 5:5). My dear reader, how many times have you heard of or observed this being done in your church? It may be tough love, but it is love, and we are asked to do it from a position of love!

JOH 17:19 "And **for their sakes I sanctify Myself**, that they also may be sanctified by the truth. Finally if it follows that Christ, who is a pure blameless lamb of God, makes this above statement in his prayer to the Father, shouldn't we consider that the ones in high authority in the church, particularly The Two, should also do the same?

### Jonah With the Plant Destroyed by a Worm

With the type for Jonah thought to represent a type for The Two and Christ, we are introduced to an individual who is a bit recalcitrant in obeying the voice of the Lord to warn a Gentile nation of impending doom. He is commanded to go to the city of Nineveh to warn them of impending judgment. The type here is of the end of the age when Christ, through his Two, warns an apostate world of the approach of His divine wrath. That wrath falls at the end of the tribulation week. There is also a strong type here of the call of the Two causing them much consternation and at first they (Jonah) run from the call. During the process of running (for approximately seven years – the seven fat years of Genesis Gen 41:29) the Lord prepares His Two with a very thorough refining fire.

On board ship Jonah, during a terrible storm, goes below and falls fast asleep. Does this remind you of a time when Jesus does a similar thing while in the apostle's boat (Mt 8:24)? The ability of Jesus to be at peace (at rest) in any circumstance is incredible. You might question my statement in the previous paragraph that Jonah (Jesus) is a bit recalcitrant to obey. Do you remember the time on the Mount of Olives where Jesus prayed regarding his mission of the cross? He does ask that if it were possible that it might be taken from him.

Jesus' incident may be the parallel type for Jonah where the men of the ship throw him overboard. He sinks down to the bottom of the sea where he is swallowed by a great fish. Jonah's time in the fish reflects the time Jesus spent in the tomb before His resurrection (the sign of Jonah as seen in Luke 11:29). This is not due to Jesus' disobedience but to the sin (rebellion) placed upon Him that belonged to us. As far as the two witnesses are concerned these three days and nights are

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actually years immediately preceding the tribulation week. To be caught in the belly of a fish is to be in the hands of Satan being shown the mirror. This is the greatest refining process of our age. During this period the Two Witnesses would look terrible to the rest of the Church.

Remember, too, that the sea is a type for the domain of Satan and all those who belong to him. Notice the allusion to this in the next verse.

MT 12:40 "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

Jonah is a type for Christ as well as the two throughout the book of Jonah. His arrival in Nineveh represents the beginning of the tribulation period when the Lord (through His Two filled by the Holy Spirit) brings in a great harvest of people for salvation. After that, He pours out His wrath on the ones who are not sealed. Let us look at the last portion of the allegory of Jonah and see if The Two might be involved.

In JON 3:3, Jonah is sent to Nineveh to warn the people of impending destruction due to their sin. The two witnesses in the book of Revelation are sent for the same reason. It takes Jonah three days to deliver his message to the Ninevites. This three-day journey is interesting because it is close to the amount of time, according to Daniel's seventieth week, that the two witnesses preach to the world before they are killed (Rev. 11:2,3). From the beginning of the tribulation week until The Two are martyred three and one-half days (**years**) pass.

The ministry of the two witnesses parallels the cross type for Elijah. We know Elijah spends some time at the brook Cherith (1 Kings 17:3) before he is sent to the woman and her child. From this we might extrapolate that The Two do not immediately begin their ministry at the very beginning of the tribulation week. If The Two, which represent two very large corporate groups of end days' warrior apostles, preach the gospel of the kingdom of God to the whole world (Nineveh), then this event, which lasts three years, marks the completion of the call to salvation of this age. Notice below that the gospel is preached "as a witness" to all nations.

MT 24:14 "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

Now below we see the three-day (symbolically, three years) journey of Jonah. I believe the two witnesses undertake the same length of time in their journey as they witness to a dying world.

JON 3:3 So Jonah arose and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city, a **three-day** journey in extent.

The two witnesses do not immediately begin on day one but take some time before the Lord reveals his warning through them on the first day. In Revelation, consider that a day of the tribulation week does equal one year.

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JON 3:4 And Jonah began to enter the city on the first day's walk. Then he cried out and said, "Yet forty days, and Nineveh shall be overthrown!"

*Forty* refers to *an indefinite period of time* that the Lord uses to work out His plans. In this case it refers to the overthrow of the Eighth Beast Empire of the evil one as well as the establishment of His saint-filled Millennial Kingdom. This verse constitutes, essentially, the message that the two witnesses give the world during the beginning of Daniel's seventieth week. That message is the testimony of the Kingdom of God. A prime portion of their message includes pointing out the world's sin and a need for repentance. Finally they hold out **one last time** the grace offered through the blood of Christ. This is the last chance given at the end of this age of grace before the doors to salvation become permanently shut.

JON 3:5 So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them.

The people who hear the warning, and recognize it for what it is, repent and accept Christ as Lord. These could be the group from the parallel type on Mount Carmel. They exclaim, "Jehovah is God" when the Lord answers with fire an acceptance of the bull (the last offering of the two) that Elijah offers up (1 Kings 18:39). Yes, The Two are offered up just as Christ and His apostles are offered up at the beginning of this age. They may not hang on crosses but, like the original apostles, their lives are martyred.

JON 3:6 Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered himself with sackcloth and sat in ashes.

The above people are those whom the Lord calls to salvation about half way through the tribulation week (approximately three and one half years). In contrast to this Nineveh king, the "king of Nineveh" at the end of this age is Satan and he does not repent. Jesus is incarnate within His Two, of course, and leads His people to repentance.

The two witnesses wear sackcloth (Rev 11:3), which reveals that a portion of their purpose is intercession for mercy to promote repentance of sin. We must also consider that a type is not perfect. The city of the Ninevites is spared, making Jonah look like a lying prophet. However, at the end of this age during the tribulation week, many do not accept the gospel of the Kingdom. They will perish.

Near the end of this story, nevertheless, we see an allegory that may explain the time of the end. Jonah leaves the city and sits down on the east side of the city. This is a position of judgment. It belongs only to our returning Christ and those saints who are given authority to rule and reign with Him. At the beginning of this age Jesus comes offering grace and his Spirit still offers it today, but when He comes at the end of this age, He comes as the Judge. He enters from the east and distributes wrath and vengeance.

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JON 4:5 So Jonah went out of the city and **sat on the east side of the city**. There he made himself a shelter and sat under it in the shade, till he might see what would become of the city.

The sun in Israel on a hot day can be very uncomfortable so Jonah makes a shelter to protect himself from the full impact of the sun. The *sun* in Scripture symbolizes the *bringing to the surface within the heart of man recognition of his sin*. It is not comfortable when this occurs and most people do not want their sin shown to them.

Below, the Lord causes a plant (covering) to surround Jonah's head during this time of waiting. It is a protective covering and Jonah is grateful for it. During the first half of the tribulation period the two witnesses are safe. Nothing touches them as they carry out their God-ordained ministry of turning many people of the world away from sin to Christ's kingdom. At exactly the midpoint of that week a great event occurs, which brings a tremendous number of souls into the Kingdom of God. After this event the Lord reveals the antichrist and allows an unbridled persecution of the true church. The two witnesses are killed and the light (truth) of the gospel of the kingdom, given by the church, grows dimmer and dimmer until it goes out. This is when the "power of the Holy people" is finally broken as spoken by our Lord in the book of Daniel (Daniel 12:7). This midpoint period when the two witnesses are martyred is the cross type for the event when the Lord allows a worm to eat the head-covering plant in the book of Jonah.

JON 4:6 And the Lord God prepared a plant and made it come up over Jonah, that it might be **shade for his head** to deliver him from his misery. So Jonah was very grateful for the plant.

Just as an aside, I bring up another Scripture from the Psalms to partially support the view that this plant, which protects Jonah's head, symbolizes The Two that cover and protect. Previously I pointed out that Manasseh and Ephraim are strong types for The Two. Note below that Ephraim **also** is the helmet (that which protects) for Christ's head.

PS 60:7 Gilead in Mine, and Manasseh is mine; **Ephraim also is the helmet for My head**; Judah is My lawgiver.

Notice in this next Scripture that morning is dawning. Another day is beginning to open (the millennial day) and at this point the church is in deep trouble. The withering of the plant, or vine, that shades Jonah's (Christ) head represents the martyring of The Two and the Great Tribulation of our Lord's true church. The Two are always shown to be very protective of their head (Christ). The worm may represent all those of apostate Israel, the secularized apostate Christian church, and many of the world's people who belong to the antichrist. The time line involved is that of the second half of Daniel's seventieth week during a time called Jacob's Trouble, or the Great Tribulation. In Daniel 12:7 a statement is made that when the power of the holy people is shattered all the things that our Lord accomplishes in this age is complete. When the worm destroys the plant (the effectiveness of the church and/or His Two), this opens the door for the countdown to our Lord's arrival for the pouring out of His vengeance.

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JON 4:7 But as **morning dawned** the next day God prepared a worm, and it so damaged the plant that it withered.

Below, the arrival of the sun and the east wind signifies a time of great judgment upon an unrepentant world. Jonah desires to die. Jonah's head is a type for Christ directing through the Holy Spirit the entire corporate church (His body). Christ's anger can certainly be understood. His favorite most intimate portion of the bride (The Two) and many others are killed by the beast system during much of the latter half of the tribulation week. This does not make the Groom happy at all. The incredible "heat of the sun" shines full force on Him as he indwells what is left of His church. Many people in that day are angry about all the suffering and pain they have to endure. Much of it is for their own good because the great end days' fire is for the refining and perfecting of the saints. A confirming statement is given from DA 11:35 *"And some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time,"* makes clear the purpose of those days.

JON 4:8 And it happened, **when the sun arose**, that God prepared a vehement **east wind**; and the **sun beat on Jonah's head**, so that he grew faint. Then he wished death for himself, and said, "It is better for me to die than to live."

With the plan of salvation and the gospel of the kingdom being preached and the The Two (the plant) being dead, sacrificed for their Lord and the church, understandably Jonah (Jesus) is angry. The name Jonah means *a dove* and this meaning puts him typologically as Christ and his church. As the Bride of Christ goes through the fire of the end days and suffers like He suffered on the cross, can you imagine the Groom's anger at those who create the death and suffering of much of the bride? The anger of the Groom when He comes is that of unquenchable jealousy. If this type is accurate, I think Christ has every right to be angry even though it is what gives His bride her white spotless wedding gown. Remember the two witnesses, whom I believe to be the innermost circle of Christ's confidantes, are killed at the midpoint of the week or shortly thereafter. This indeed causes righteous indignation in our Lord and Savior.

JON 4:9 Then God said to Jonah, "Is it right for you to be **angry about the plant?**" And he said, "It is right for me to be angry, even to death!"

In 1 Kings 19:4 Elijah, not shown to be angry although he must have been frustrated, asks that the Lord take his life. (This type is thought to be at sometime late in the second half of Daniel's seventieth week and would represent an excellent cross type between Jonah and Elijah, just before the return of Christ.) He feels he is the only one left of all the Lord's prophets. The Lord brings up the word *pity* in the next two Scriptures. He holds it out to Jonah as an object lesson that it is good for him to learn.

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JON 4:10 But the Lord said, "You have had **pity on the plant** for which you have not labored, nor made it grow, which came up in a night and perished in a night.

Quite often it is difficult to know when a type ends and when the event changes its focus back to the actual time of the narrative. This Scripture may well shift back to Jonah's time. Nineveh is a type for the unregenerate world of men in which resides those whom the Lord calls to salvation to become his bride. These people, who are called to salvation through the righteousness imputed by Christ, are marked in the Scripture below by the number, *one hundred and twenty thousand* (120 000). If you can accept this, the number equals the *unregenerate Jews* whom our Lord calls to become part of the church. The livestock (those of the nations called to repentance) represents those Christ brings in at the end of the age out of the great fire. Perhaps as the church comes to belong to Christ, so then the nations come to belong to the church. In any case the livestock are a direct and perfect cross type for the livestock for which Jacob worked for six years (Genesis 31:41).

JON 4:11 "And should I not pity Nineveh, that great city, in which are more than **one hundred and twenty thousand persons** who cannot discern between their right hand and their left --- and much **livestock**?"

## The Two With the Lord Who Are Sent Down to Sodom

There may be another type for The Two hidden in Genesis. Some scholars feel that these three men listed below actually are a type for the trinity and perhaps they are. I am more inclined to believe the man who stops and talks with Abraham is the angel of Christ and the two men who are with him represent a type for The Two. Let's see if there is enough of a fit in what occurs in Scripture to warrant calling them The Two.

We at first find them standing under oak trees when Abraham recognizes them. *Oaks* in Scripture symbolize *selflessness* or *death*. *Three* in Scripture can denote *the trinity*, *the three portions of the leadership of the bride* or *the three greater portions of the bride*. It also designates *those who are pure*, or *those who are to be made pure*.

GE 18:2 So he lifted his eyes and looked, and behold, **three men** were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground.

In the Scripture below Abraham has Sarah take three measures of fine meal. Apparently there is one measure for each of the three.

GE 18:6 So Abraham hurried into the tent to Sarah and said, "Quickly, make ready **three** measures of fine meal; knead it and make cakes."

Finally after the meal, as the Lord is preparing to leave, Abraham is allowed to know that the

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Lord is preparing vengeance for the cities of Sodom and Gomorrah, found on the plain below them. Abraham's nephew, Lot, lives there. At the end of this age when iniquity is allowed to reach its zenith, the church of God will be found living among the wicked. Note below that Abraham seems to intercede for the people who might be righteous in those cities that the Lord plans to destroy. Also please recognize that Abraham calls this individual the "Judge of all the earth." Is not our Christ just that, and will He not come at the end of the age with His Two to confront and destroy the unrighteous?

GE 18:25 "Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the **Judge of all the earth** do right?"

Below The Two are called two angels. The word *angel* technically means *messenger*. The two witnesses of Revelation (The Two) most certainly are messengers of God! Christ completes forming them at the end of our age for the purpose of calling down destruction on people who are evil in response to an outcry, from the true church, regarding the iniquity. A second, and no doubt more important, purpose is to save anyone who might belong to the Lord. In this case there are only Lot and his two daughters that are saved.

GE 19:1 Now the **two angels** came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground.

Lot, who may be a type for the church or perhaps the Jewish remnant, offers the two angels protection for the night. The widow of Zarephath and her two sons may be cross types for Lot and his two daughters.

GE 19:2 And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way." And they said, "No, but we will spend the night in the open square."

After having them agree to spend the night under his roof, Lot prepares a meal for these two. The widow of Zarephath also provides Elijah with some bread.

GE 19:3 But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate.

Below we see that the men of the village desire to molest these two angels. Lot is willing to do everything in his power to prevent it. He even offers his two virgin daughters (types of the two portions of the greater church?) for their pleasure.

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GE 19:4 Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house.

GE 19:5 And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them carnally."

After determining just how far Lot goes in protecting the holiness of these two, he is pulled back into safety. This is part of the testing of the Great Tribulation. It shows the bride the iniquity of which she needs to repent.

GE 19:10 But the men reached out their hands and pulled Lot into the house with them, and shut the door.

Below, note that there is an outcry before the Lord regarding how great the iniquity of this place becomes. This is quite similar to the prayers of the saints in Revelation being offered up that prompts the Lord to judge those who do harm to his bride.

GE 19:13 "For we will destroy this place, because the outcry against them has grown great before the face of the Lord, and the Lord has sent us to destroy it."

The time for the destruction comes the next morning as the sun is coming up. This is the early morning of the millennial age after the blowing of the seventh trumpet. In the book of Revelation we know that the Lord expresses His wrath by the pouring out of the seven bowls of wrath on the world's unregenerate people. We do know that The Two are martyred near the middle of the tribulation week and are resurrected at the end of it. They rise with the church in what many people today call the rapture (for the purpose of the marriage of the Lamb). They return at the seventh bowl to wreak vengeance with their Lord and King. Removal of Lot and his two daughters could be a type for the rapture of the church because the church does not suffer the wrath of God. (See chapters on time lines for a more exact timetable). In any event, this type shows that the rapture occurs just before the rising of the sun, or at the dawn of the millennial kingdom. This is in agreement with the timing as shown by the book of Revelation.

GE 19:15 When **the morning dawned**, the angels urged Lot to hurry, saying, "Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city."

Often in types we see our Lord sending his punishment in the form, below, of fire and brimstone. Several places in the book of Revelation we see the same situation near the end of the tribulation week (Rev 21:8). This then is a type for what occurs on the "Lord's Day." It is a sign of God's coming wrath.

GE 19:24 Then the Lord rained brimstone and **fire** on Sodom and Gomorrah, from the Lord out of the heavens.

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Eventually the two save Lot and his two daughters. The cities of Sodom and Gomorrah are destroyed. This type ends at this point as Lot's literal life continues.

## The Two Pillars of Solomon's Temple

To begin this section it is beneficial to understand the allegory of the next Scripture. It is in the context of Solomon (Christ) building the Temple (His bride).

1KI 7:13 Now King Solomon sent and brought **Huram from Tyre**.

Our Lord Jesus Christ (King Solomon ruling and reigning during the next age) brings a man (Hurum) from Tyre. Hurum, or Hiram, is king over Tyre and represents a very strong type for Satan as king over the unregenerate peoples (the great sea). The Lord uses these individuals to build "His house," or church. In the next Scripture, 1KI 7:14, Hurum is shown to be a son of a widow from the tribe of Naphtali. Now the meaning of the stone given for this tribe on the breastplate of the high priest represents "workmanship."<sup>2</sup> The father of Hurum is a man of Tyre (City of Satan, or *the little rock*) and is trained to be a worker with metal, in particular bronze. *Bronze* stands for *judgment*. Scripture clearly shows that the enemy is good at accusing and condemning with the law. Quite possibly Hurum's father is the father of lies, Satan himself. Satan does engender progeny like himself, but he abandons all who help him conceive his kind. In any event the combination of these two concepts, the law and workmanship, gives us a portal through which to look. We may then better understand how our Lord uses circumstances, both good and bad, for our spiritual development. Though I have mentioned it before, let me repeat that when Jesus allows Satan to sift Peter, it turns out for Peter's good. Satan, with improper motives, can and does point out a person's sin very vividly in the mirror. Through this action by Satan, the Lord helps us see so we can repent of our weaknesses and be changed into His image. With this in mind, let's look at the symbology associated with the two pillars of Solomon's temple.

These two pillars are placed on the temple porch, one on each side of its entrance. They are identical in all respects except for their names. The pillars remind me, for many reasons, of the two cherubim in Genesis that guard the eastern entrance to the garden with a flashing sword (Genesis 3:24). From the two original cherubim (the old guardian cherub of the law) to the two witnesses in Revelation (those appointed to a balanced leadership utilizing law and grace), there is a gradual change from each supporting the harsh law toward the two supporting a balance of grace and law within each one. These two pillars, I believe, represent symbolically the completed product of the transition. All the numbers and other types associated with each one point to the function and the purpose of the two completed cherubs, that is, the top leadership of the new guardian cherub with Jesus at its head.

1KI 7:15 And he cast **two** pillars of **bronze**, each one **eighteen** cubits high, and a line of **twelve**

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cubits measured the circumference of each.

There being two pillars indicates that grace is given in spite of judgment being rendered. The number eighteen designates the intent of freeing a person from the bondage of sin, not with the death of the person but with the grace bought by Christ. Twelve symbolizes work utilized for conforming the Bride of Christ into His image. The Two, of which these pillars are a type, promote the Word to set the Lord's people free from bondage. Bronze denotes judgment and, in this case, these two look at and discern sin requiring repentance in order that the ones entering the house (bride) are not hurt and do not promote filth within. These guardians of the entrance utilize both grace and law to cleanse.

1KI 7:16 Then he made **two** capitals of cast **bronze**, to set on the tops of the pillars. The height of one capital was **five** cubits, and the height of the other capital was **five** cubits.

A capital of bronze is found at the top of each column. This capital may indicate the headship of Christ within The Two for the purpose of judging the sin of all whom the Father calls into the Kingdom. This judgment is not like that of the Law utilized by the Hebrews during the last age but is a loving judgment with spiritual restoration in mind. This judgment of sin linked with bronze pomegranates is indicative of the fruit produced through repentance. The capitals represent The Two with the columns perhaps representing the "Levites" or those who carry out the service as directed by those who rule. The height of the two capitals is five cubits. *Five* when connected with *two* denotes *grace being given to cover sin* just as Jesus fed the five thousand men in the wilderness with five loaves of bread and two fish. Five can also denote a willingness on the part of the participants to actually assume sin, as did Christ, that others might be freed of it. The overall height then of each pillar twenty-three cubits. This number seems to point to a leadership group, possibly from the Levites.

In JER 52:21 the walls of these pillars are described as being four fingers thick. Being four fingers thick may denote that these are to judge and cleanse those taken from the unregenerate world. *Four* also has the connotation that the two are originally taken *out of the world*.

1KI 7:17 He made a lattice network, with wreaths of chainwork, for the capitals which were on top of the pillars: **seven** chains for one capital and **seven** for the other capital.

*Seven* denotes *the price paid for each of the two portions of the bride by our Lord* to complete the work in each. *Fourteen* then points to *a completion of The Two*. The Two are willing to also pay a price, as does their Lord and Savior, so that the rest of the body of Christ can be brought in. Another way to explain the number *seven* is *time spent to pay for and perfect each of the two portions of the bride*. The cross type here is the time Jacob spends working for each of his two brides (seven years for each). *Fourteen* is *the culmination of work at the very end of this age* as designated by each having seven chains (in the above Scripture).

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1KI 7:18 So he made the pillars, and **two rows of pomegranates** above the network all around to cover the capitals that were on top; and thus he did for the other capital.

There is a double row (double anointing?) of fruit adorning these capitals. Membership in The Two may well necessitate a double portion of His Spirit, but to receive it they must undergo a double cleansing in the fire of affliction. Pomegranates are found in the hem of the high priest's robe. In Song of Solomon, the Shulamite offers to give her lover her love in the gardens where the vine and pomegranate are in bloom. These two pillars in Kings, that represent the two portions of our Lord's end day's balanced servant leaders, indeed give their love to their Lord while working in the garden (the church). They are, for the most part, martyred for their work at the beginning of the second half of Daniel's seventieth week. Before this happens their work produces much fruit for their Lord.

1KI 7:19 The capitals, which were on top of the pillars in the hall, were in the shape of **lilies, four cubits**.

The lily of the valley is associated with Christ and it also, through association, is seen within the ones who sit at his right and his left. *Four* designates *those who are taken from the world and conformed to the image of Christ*.

1KI 7:20 The capitals on the two pillars also had pomegranates above, by the convex surface which was next to the network; and there were **two hundred such pomegranates** in rows on each of the capitals all around.

Two hundred again marks The Two in that it is associated with those people called to offer significant intercessory prayer for mercy and forgiveness. Each pillar capital is adorned with two hundred pomegranates. The result of their authorized intercession (offering or oblation) is not only salvation for many people, but it would also be the fruit production in those under their care. Could we regard these as magnificent prayer shawls that the old Rabbis wear as they pour out their concerns for others to their Lord?

NKJ 1KI 7:21 Then he set up the pillars by the vestibule of the temple; he set up the pillar on the right and called its name **Jachin**, and he set up the pillar on the left and called its name **Boaz**.

NIV 2 CH 3:17 He erected the pillars in the front of the temple, one to the south and one to the north. The one to the south he named **Jakin** and the one to the north **Boaz**.

The names of the pillars may be significant in that they both represent aspects of Christ. Generally the right hand is that of grace and the left is the place where sin is judged and paid for by the blood. The pillar on the right (south) is named Jachin, meaning *firm*, or *he shall establish*. This is probably in reference to the certainty of our Lord's designs for each of his children. It is an expression of his immutable sovereignty. At this point, this pillar probably represents the warrior

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apostles of the Gentile portion of his bride, whereas Boaz (the Hebrew priesthood) is probably at his left side on the north. The pillar called Boaz, meaning *alacrity, in it is strength and fleetness*, may refer to the dependability of our Lord's timing when it comes to His perfect judgment. Nothing thwarts His timetable.

1KI 7:41 The two pillars, the two bowl-shaped capitals that were on top of the two pillars; the two networks covering the two bowl-shaped capitals, which were on top of the pillars;

1KI 7:42 Four hundred pomegranates for the two networks (**two rows of pomegranates for each network**, to cover the two bowl-shaped capitals that were on top of the pillars);

Whether these bowl-shaped capitals, lilies, are hollow, as are the pillars (Jer. 52:21), is unknown. It is probably unimportant but bowls can be filled. The Two are filled with the Holy Spirit, as no other group of people ever have been or will be in this age. *Four hundred* in Scripture often marks *those unregenerate sinners who through the process of redemption can produce the fruit of the Spirit*. The Two are in total agreement with that as a portion of their ministry!

Now let's examine a little surprise from 2 Chronicles. The description of the pillars is not as complete as that found in 1 Kings. There is a difference of which to take note.

2CH 3:15 Also he made in front of the temple two pillars thirty-five cubits high, and the capital that was on the top of each of them was five cubits.

The NIV translation states that the two pillars (together) equal 35 cubits. In 1 Kings 7:15, it is stated that each column is 18 cubits high. Twice eighteen is thirty-six. Is this measurement in Chronicles close enough for the acceptance of 35 to be valid? You be the judge.

In 2 Kings there is a description of these pillars given when the army of the King of Babylon is allowed to destroy the temple that Solomon built due to Israel's apostasy. The description of the columns is not as complete as that given in 1 Kings, but there is one item that is different, and that is the height of the capital. In 1 Kings it is given as five cubits. In 2 Kings 25:17 the height is given as three cubits. In Jeremiah 52:22, which describes the same invasion of Jerusalem, it is again given as five cubits.

It is difficult to accept that an error has been made in the Word of God! Naturally, if we could accept that then we could enlarge that acceptance to question other parts of it. There is one thing in 2 Kings that might answer this riddle.

2KI 25:17 The height of one pillar was eighteen cubits, and the capital on it was of bronze. The height of the capital was **three cubits**, and the network and pomegranates all around the capital were all of bronze. The second pillar was the same, with a network.

Considering Israel is going into captivity due to her sin, the time spent in captivity could be viewed as a time of purification. *Three* symbolizes *leadership* and *the ones who are brought to purity*. Could this shift from five to three indicate that the leadership now must undergo further sanctification, in

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this case, death? Since these are lilies, the measurement could have been taken from a cleft instead of from the top. We shall never really know why this discrepancy exists in Scripture. However, there is still more to understand that points directly to the finished Two in the following Scriptures.

JER 52:21 Now concerning the pillars: the height of one pillar was eighteen cubits, a measuring line of twelve cubits could measure its circumference, and its thickness was four fingers; it was hollow.

JER 52:22 A capital of bronze was on it; and the height of one capital was five cubits, with a network and pomegranates all around the capital, all of bronze. The second pillar, with pomegranates was the same.

JER 52:23 There were **ninety-six** pomegranates on the sides; all the pomegranates, all around on the network, were one hundred.

Ninety-six pomegranates are shown to be on the sides. There are four sides and if the pomegranates are symmetrically arranged there would be twenty-four on each side. *Twenty-four* symbolizes *those who would rule and reign with Christ*. In particular, the number designates The Two. The twenty-four elders described in Revelation is a perfect cross type for The Two and of these two pillars.

The two bronze capitals then are thought to represent The Two. Another thing worthy of mentioning is that there are four pomegranates at the corners of the capitals in each row. There being two rows we see a total of eight at the corners of each capital. Eight also marks each of The Two as it does Christ. Remember the number of the name of Christ is 888. The central eight is Christ and the two eights that flank it are The Two and their purpose. The columns on which they sit may well be the "Levites" (today the pastors, prophets, evangelists, etc.) that serve with them to wash and cleanse. Eight has great significance in that it is a number designating consecration by having sin revealed and then repenting of it. Each having eight then would total sixteen, pointing to the complete consecration of the leadership.

One last thought to consider; the houses of Moses and Aaron occupied these same positions in front of the tent of the meeting. Yes, on the east side and on each side of the entrance.

## The Two Sons With a Cover

In the passages below one son, out of three, is shown to gaze on his father's nakedness. This is a type for the one who dwells on sin, that is, the accuser of the saints (Satan). Not only does he tempt to get us to sin, but also when we do, he is a tattletale when he runs to the Father and tells on us. He accuses us and in the process mocks the Father with it. We now have a weapon that we can use as a shield of faith, that is, the blood that covers all sin. We must repent, of course. Noah later curses this son because of what the son does. Our Jesus accepts our sin and becomes a curse for us. The Two finish the work of this age in restoring the bride to righteousness.

GE 9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers

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outside.

The next Scripture shows the two brothers who carefully avert their faces so as not to see the nakedness. They cover their father's nakedness with a garment so that no one else can see. This is an act of grace and mercy. This is in essence a part of the nature and purpose of The Two.

GE 9:23 But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father's nakedness.

GE 9:25 Then he said: "Cursed be Canaan; a servant of servants he shall be to his brethren."

The curse involved all of Ham's descendents becoming servants of servants, or slaves, most likely. The reward for the two sons, who cover the nakedness (sin) and refuse to look and accuse, amounts to being served by Canaan.

GE 9:26 And he said: "Blessed be the Lord, the God of Shem, and may Canaan be his servant.

GE 9:27 May God enlarge Japheth, and may he dwell in the tents of Shem; and may Canaan be his servant."

By tradition it is thought that the Israelite peoples are descendents of Shem. Those descended from Japheth are thought to be the peoples of Eastern Europe and northern Asia. Would it be stretching things a bit far to suggest that Noah here is a Christ figure and that the two sons are types of the Hebrew and Gentile portions of the bride to come? In GE 9:27 does Noah not state "May God enlarge Japheth, and may he dwell in the tents of Shem"? The Gentile church certainly grows very large and now, at the end of the age, the Hebrew portion is being prepared to be brought in. We, as the Gentile church, do inhabit what used to be the tent of Shem. Our covering is Jehovah.

## Joseph's Two Sons From Egypt

Many biblical scholars understand that Joseph is the most perfect type for Christ in the entire Bible. A complete book could be written on all the facets of Joseph's life and how they parallel the events in the life of Christ. We do not have the time here to dwell on the different portions of his life but simply look at what I believe to be types for "The Two." When Joseph's brothers sell him into slavery, it is akin to the Hebrew priesthood having Christ crucified. Technically, after the Jews refuse him as Savior, their eyes become veiled "until the times of the Gentiles are fulfilled" (Rom 11:25). The time spent in Egypt (the world of the unregenerate Gentiles) is now being concluded. During the last two thousand years who can say how many Christians have been brought into the house of our Lord? But now, near the end of this age, two very powerful corporate individuals are developing to face the antichrist and bring in the next age. Types for The Two are identified in the Scripture below.

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GE 46:20 And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.

Asenath, meaning *gift of the sun god*, is a type for the Christian church given to Christ as a wife. Out of the church at the end of this age comes two corporate groups, call them Ephraim (*double fruitfulness*) and Manasseh (*God has made me forget*). They are referred to as male because they are leaders and warriors. Remember that when Jacob blesses the children he crosses his arms and blesses the younger over the older (Genesis 48:14). This goes against the tradition of Jewish primogeniture. Consider this, if Manasseh loses the blessing that is traditionally due the elder son, he would need a name like Manasseh, meaning *God has made me forget*. Manasseh (the Gentile portion of The Two) at the end of this age is the older of The Two. If Ephraim, meaning *double fruitfulness*, is truly the Messianic Hebrew portion of The Two, it is certainly a direct type for the double set of chains with pomegranates, which we analyzed earlier, on the capitals (1KI 7:42). Could this be why Paul referred to the Messianic Hebrews as being so very special when they come into their inheritance in their Lord (RO 11:12), “*Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!*”?

GE 46:27 And the sons of Joseph who were born to him in Egypt were **two persons**. All the persons of the house of Jacob who went to Egypt were **seventy**.

*Seventy* is associated with Israel’s salvation. The completion of that process for the remnant of Israel is an excellent type found in Genesis 42-45:3. The process occurs during the tribulation week. Joseph (Christ) reveals himself to those Hebrews called to salvation at the end of this age through Benjamin (the church). If you read those Scriptures you will understand that the Lord brings the Hebrews to repentance through what Benjamin is asked to experience.

GE 48:5 And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, are mine; as Reuben and Simeon, they shall be mine.

Jacob has twelve sons of his own. Ephraim and Manasseh make a total of fourteen. Compare this with the next type, and I believe you may see a very beautiful cross type emerging from the Word.

## Solomon’s Throne With Two Sets of Lions

Although the number twelve marks the Bride of Christ and also points to the ones who work on her to improve her, it does not signify completion. Seven does connote a finishing of payment for one half of the bride but fourteen is a number that points to a complete finishing of the two greatest portions of the bride of Christ. As pointed out beforehand, I am coming from the

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position that in many Scriptures, but not all, Solomon represents the risen Christ of the next age. The actions of Solomon, particularly in building, point to work on the bride during the end of this age as well as during the next age. The following Scriptures, opening with allegory, describe the two portions of those who are His bride.

1KI 10:18 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

His throne is made of ivory. Death is associated with this substance, the death of Christ. It is His act of self-sacrifice and dying on the cross that buys this throne and gives Him the right to sit upon it. Rev 5:6 speaks of the lamb that is slain standing in the midst of the throne.

1KI 10:19 The throne had six steps, and the top of the throne was round at the back; there were armrests on either side of the place of the seat, and two lions stood beside the armrests.

Six steps lead to the throne. Our Lord and Savior has the iniquity (six) of the world laid on him and he becomes cursed for our sake. Now as he ascends those steps he stands over the iniquity, having conquered it for us. There are two lions on each side of this throne, beside the armrests. These two flank Him and that position is what we are looking for as types for The Two.

1KI 10:20 Twelve lions stood there, one on each side of the six steps; nothing like this had been made for any other kingdom.

Twelve on the steps and two beside him equal fourteen. *Two sevens* mark *payment for the majority of the bride*. The last two that stand on each side of him do not make their public appearance until the beginning of Daniel's seventieth week. Much the same description of these lions is given in 2 Ch 9:17-19.

It might not be appropriate to bring this up at this point but as we are looking at the number fourteen and what it implies, there is a Scripture in Genesis that might lend some insight. In GE 7:2 there is mention of the number fourteen although it is hidden. *"You shall take with you seven each of every clean animal, a male and his female; two each of animals that are unclean, a male and his female. Seven males and seven females equal a total of fourteen, a number that again marks the total completeness and payment for the two primary portions of our Lord's bride.*

### Additional Short Glimpses

There are still other types for The Two that are examined in later chapters but in this chapter are just a few short glimpses into what could be early references to them. Note the positioning of the gold given to the prospective wife of Isaac.

GE 24:22 So it was, when the camels had finished drinking, that the man took a golden nose ring weighing half a shekel, and two bracelet's for her wrists weighing ten shekels of gold.

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The positioning is familiar, is it not? The nose ring could represent the righteous headship of Christ that is recognized by the two bracelets of gold (The Two). *Ten* represents that *in spite of our sin and our willfulness our Lord will bring to completion what He promises for each of us*. He does much of this through His Two, a very important part of His bride. Rebekah shows herself to be a very diligent worker, as later do The Two.

To make some sense of how many of the types and symbols (particularly those of The Two) from the Word affect our interpretation of the book of Revelation (Scripture interpreting Scripture), you are introduced in the next chapter to the tribulation week. In that chapter many metaphorical interpretations are overlaid with a literal interpretation of the timeline. From the evidence given in the next four chapters you, my reader, must decide if there is enough evidence for the truths that are derived about this all important “week of years,” which now draws so very close to the present-day church.

## Chapter 10

### *The Tribulation Week: Introduction*

#### Background Information

There is a plethora of information in written form today regarding Daniel's seventieth week. Reading all of it leads to incredible confusion, but there is one book that stands out in this sea of chaos. It is a book called *Pre-Wrath Rapture* by literalist Marvin Rosenthal. There are a few areas in his book that I might differ with him, and I am sure in a few years there are areas of this book that will demand change as our Lord gives more wisdom. The wisdom of the Word is not given in its entirety to any man. Those of you who read Rosenthal's book need to compare it to the time line of the tribulation week in this book to see areas where non-agreement exists. Few people today attempt to utilize biblical types to clarify why, when, and what our Lord does with His church during the tribulation week. Of course, the people who believe the pretribulation position actually do not need to read or understand any of the many Scriptures scattered throughout the Bible describing the happenings during that week. They assume that the church is gone. Most believers today neither study nor confirm in any way the pretribulation position but simply accept what their denominations tell them. Rather than muddy the waters of truth, I hope this chapter and the following three chapters help to build the reader's resolve and faith in our Lord's ability to complete His promises to the *ecclesia* He continues to form.

Without the seven-year tribulation period at the end of this age a great amount of work on and by the corporate church remains unfinished. Much of the Messianic Jewish portion of the church is left unfinished; the bride does not have her wedding gown made white without spot and wrinkle, and the works inspired by the Spirit through His people remain incomplete. The bride of Christ is in no way prepared for the millennial age that is to come. Naturally, it follows then that the rewards, reserved for those who serve the church so well during this tribulation period, are withheld. Another event that is left unfinished is that of The Two who are able to call in those from the nations to repentance or call down plagues on those who hold our Lord's people in bondage. The Two are actually, except for Christ, the greatest spiritual leaders of the church ever and are actually prepared to function before the tribulation week even begins. The tribulation week simply adds to the refinement process. There are also other things, you will notice, that remain undone if the church were called up before Daniel's seventieth week.

#### Provision for Error

I, myself, believed and taught the pretribulation position for some years before taking a close look at all the differing viewpoints regarding when the Lord takes His bride home. Belief systems

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are difficult to change and mine certainly was. Old wineskins can drink new wine. However, it takes time and patience for the teacher to gently rub a little olive oil into the skin to allow for a bit of expansion and to prevent ripping if a little new wine is to be poured in. If one major dismantling of a part of a belief system in a believer's spiritual life occurs, then it could mean that other spiritual belief systems might be at risk. Faith can be shaken if too many so-called pillars of truth are found to be weak at best or a total lie at worst.

Now HEB 4:12 states, "For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." Considering the truth in the previous Scripture and the faith that our Lord works through His Holy Spirit to **"guide you into all truth...and He will tell you things to come"** (JOH 16:13) deepens my faith. It makes me believe that though our work in discerning truth may be flawed, we can depend on Him to eventually reveal truth to those who require it. Those who most require truth are the true top leadership, through whom our Lord works, during the very end of this age. Those are The Two and others in the hierarchy directly below them. Due to various interpretations of Scripture, a significant majority of the present day church leadership is unable to understand or even desire to recognize The Two when they are finally revealed. Actually, I feel that The Two receive some of their greatest criticism from the true church's leadership who are well meaning but completely unprepared for what is about to happen at that time.

A concise encapsulated illustration of future events is found at the beginning of the book of Zechariah starting in Zec. 2:6. Jesus, through a messenger, is speaking to Israel. Israel is told to *"flee from the land of the north for he had scattered her to the four winds of heaven"* (Zec 2:6). In verse seven he entreats Zion, who is living within the Daughter of Babylon (the world system to the north of Israel) to escape out of her. This prophecy that the Lord gives to Zechariah represents the calling of the Jews out of the entire world back to the land of Israel, which occurs in 1948. In verses eight and nine I believe Jesus addresses the Jewish remnant (those marked for salvation) with these words: NIV Zech 2:8-9 *"After he has honored me and sent me against the nations that plundered you – for whoever touches you touches the apple of my eye – I will surely raise my hand against them so that their slaves will plunder them."* This one statement encompasses the activities of almost the entire tribulation week. In verse ten He sums up the final objective as he tells Zion that she should shout for joy as He is coming to live among them. This of course refers to His Second Coming.

## The Scroll and the Seven Seals

Before adding types to clarify specific events within the tribulation week, an understanding of the scroll that is sealed with seven seals must be understood (Rev 5:1). Some Bible scholars, Seiss (1957), Jenour (1852), and Showers (2001), identify this scroll, as being a covenant deed of purchase.<sup>14</sup> This is the deed of purchase that is lost to our enemy during The Fall. It contains mankind's inheritance to rule and reign over the earth under the sovereign authority of the Lord. This deed of purchase contains provisions for the eventual complete restoration of the relationship

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between our Lord and those who are His. An illustration of a type for a double sided scroll, or land deed, can be found in Jeremiah 32:7-44.

In the Scripture, Jeremiah, the prophet, is in prison for speaking the word of the Lord. The Lord prepares him to buy a piece of land even though Israel is to be sent into exile for her sin. Asking Jeremiah to purchase the land is symbolic of the Lord's restorative abilities that are to come later when He brings back His people Israel into their own native land. His uncle's son in JER 32:8 states: *'Please buy my field that is in Anathoth, which is in the country of Benjamin; for the right of inheritance is yours, and the redemption yours; buy it for yourself.'* He buys the land as directed by the Lord even though he might never return. He has the legal right to do so according to the law of the land as he is the kinsman redeemer. Jesus also meets the criteria because the right of inheritance is His and the redemption is His. He buys us for Himself and uses as the payment His very life! It is fascinating that this piece of land, which Jeremiah buys, is in the country of Benjamin. It is that tribe that symbolically marks much of the church of this age. (There are many references throughout this book to open and prove this portrayal of Benjamin.)

The seals, being *seven*, stand for *the completion of payment in full that is made on the cross by the shedding of His blood as our kinsman redeemer*. Christ buys back (redeemed) His bride and her right to rule in His name (Eph. 1:7; Peter 1:18-19; Rev 5:9). Breaking the seven seals and having the seven trumpets blown give us *two sevens* and that denotes *a wrap up or completion of all our Lord's plans for this age*. At the blowing of the seventh trumpet (the last trumpet) in the book of Revelation, two important statements are made. RE 10:7 states, *"But in the days of the sounding of the **seventh angel**, when he is about to sound, **the mystery of God would be finished**, as He declared to His servants the prophets"* and RE 11:15 says, *"Then the **seventh angel** sounded: And there were loud voices in heaven, saying, **"The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!"*** After the seventh trumpet, all hindrances to Him taking possession of all that is rightfully His are removed.

Remember that legally only a kinsman redeemer can break the seals of a land deed.<sup>14</sup> Jeremiah has two scrolls made, one is sealed and the other is not. He has witnesses present when he paid for the deed, signed it, and sealed it. He gives both scrolls to a man named Baruch in the presence of his uncle's son as well as others. He charges Baruch to place both in an earthen (clay) pot that they might last many days (Jer 32:14). Our Savior commits his deed of inheritance (the scroll with seven seals) to the Father, in the presence of many witnesses, as He hangs on the cross to pay for it (us). What safer place could you store something of this value than in the hands of the living God? It is from the right hand of the Father that the Lamb, slain to redeem us, receives the deed to break the seals. This act, which lasts seven years, removes in the process all claims that squatters might attempt to advance thereby freeing the bride completely. Scripture shows that our Lord begins to take ownership at the opening of the seventh seal that begins year seven of the tribulation period. Please note the transaction that Jeremiah makes in the Scriptures below.

JER 32:10 "And I signed the deed and sealed it, took witnesses, and weighed the money on the scales.

JER 32:11 "So I took the purchase deed, both that which was sealed according to the law and

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custom, and that which was open;

JER 32:12 "and I gave the purchase deed to Baruch the son of Neriah, son of Mahseiah, in the presence of Hanamel my uncle's son, and in the presence of the witnesses who signed the purchase deed, before all the Jews who sat in the court of the prison.

JER 32:13 "Then I charged Baruch before them, saying,

JER 32:14 "Thus says the Lord of hosts, the God of Israel: "Take these deeds, both this **purchase deed which is sealed** and this deed which is open, and put them in an earthen vessel, that they may last many days."

### A Promise for the Remnant of Israel

In Jer 32:38-44 the Lord makes a promise to restore the fortunes and his love to Israel. Some of His comments can only point to the day we are living in when He unveils their eyes to reveal Himself to the remnant thereby calling them into His Kingdom.

When Christ opens the seventh seal and a year later when the seventh trumpet sounds, the deed to the inheritance takes full effect and He takes His wife and His crown. It is at the last (the seventh) trumpet sounding that the meeting in the air of Christ and His church and of The Two occurs. The period of time between the breaking of the seventh seal and the blowing of the seventh (last) trumpet is a transition period that is filled with events signaling Christ taking possession of what He pays for on the cross (1Cor 15:52). It is also very shortly (thirty days) after the seventh trumpet is blown when the Lord's wrath or "the Day of the Lord" begins. To take His bride of choice home before Daniel's seventieth week (the tribulation week) begins, and before the seals are broken and the deed is read, renders His bride still subject to, in part, stains of the evil one. A legal battle before all creation must be played out to evict the squatters before He comes down and receives the bride who is made Holy and who is truly His.

The opening of the seals accomplishes several things. Satan and the world system challenge the One who breaks those seals, since He is gone for some time, just as Pharaoh challenges Moses before he lets the Hebrews leave Egypt. Our Lord ordains this struggle because it accomplishes two major goals. These goals closely resemble the two things Moses begins during the process of leading Israel out from under the domination of Pharaoh. Our Lord calls Satan and his demon forces, which function during the tribulation week, His own army (Joel 2:11, 2:25). With **them** He, in effect, cleanses and proves His bride. In the process, He hardens the heart of the enemy so that those who reject His provision of the cross receive our Lord's vengeance all the more greatly. This renders His loved ones released from bondage to be free of any remaining spiritual paradigms (shackles) of the apostate secular Christian church and world system.

A look at our Lord's response to Daniel in this next Scripture should also help your understanding of the direction in which we are moving. No, my dear Christian, it is not just written for the Jew of the past age.

DA 9:24 "Seventy weeks are determined for your people and for your holy city, To finish the

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transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.

Daniel is being told things concerning what is to occur primarily to the people of Israel but also, to some degree, the church. The seventieth week is the tribulation week. Note there are six things mentioned that must occur for the remnant of Israel. Though some occur during the entire sixty-nine weeks, all occur during the seventieth week.

Listing these six items chronologically we have:

1. To finish transgression

(This can mean to bring an end to rebellion by a chosen remnant of Israel against our Lord. It does include the entire church because during this age we are the true Jews that have been given circumcised hearts.)

2. To make an end of sins or to put an end to sin

(Actually one and two are very much the same.)

3. To make reconciliation for iniquity or atone for wickedness

(Christ made atonement on the cross for all. However, this act of grace is veiled to the Jew until the time of the end when the veil is taken away. The Jew is allowed to see and to accept this truth. This causes much consternation for the Jews whom God calls [Zech 12:10]).

4. To bring in everlasting righteousness

(The acceptance of Christ's grace is happening at a trickle for the Jews, but this increases to a flood during the second day (year) of the tribulation week. It is almost completed by the third day (Genesis 45:11, Hosea 6:2)

5. To seal up vision and prophecy

(Many today say that the gifts are only for the period when the original apostles walk the earth and they use the Scripture in 1 Co 13:10 to prove their point, albeit incorrectly. However, proper interpretation of that Scripture states that it ceases when "*that which is perfect has come.*" Some say *that which is perfect* is the Word of God. This is not what the Bible shows! That which is perfect is the Second Advent of the Son of God, or Christ. Prophecy, as well as all other gifts of the Spirit, ends when Christ returns.)

6. To anoint the most Holy... Or most Holy Place...Or most Holy One

(This could mean Christ but then His anointing is already in place. Perhaps it is the anointing of His bride, or living temple, where He is to reside at the time of the end. There are strong indications that the time of testing and trial during the tribulation week do just that. To be anointed with oil is indicative of the indwelling of the Holy Spirit. During the early part of the tribulation week The Two indeed have a great anointing to witness [having the fall rains of this age]. After The Two work

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with the bride and others purchased from the world, the spring rains of the next age are given. This anointing is a double portion of His Spirit! Once Christ returns, He reigns with The Two for the entire millennium time period. He is crowned Lord of Lords and King of Kings.)

### Four Major Divisions of the Tribulation Week

Broadly speaking there are four periods, or divisions, to the seals (days equal years) of the tribulation week. All of the six promises Christ makes to the remnant of the Jews above as well as to the whole church reach completion within the four periods. (I add details in chapter 13 regarding one additional division (event) that occurs after the tribulation week, that being the destruction of the abomination that causes desolation.)

#### **First period** - First half of the tribulation week.

During this three and one-half year period, the first half of the tribulation week, the bride receives her first major test and commission. A partial type for this is the first testing/judging of Job. God allows Satan to refine, test, and put the church through the fire to remove some spots and wrinkles (chaff) in her wedding gown. During this period the Two Witnesses glorify Christ by pointing to Him. They call many to believe in Him including the chosen Jewish remnant leadership and those of the nations. They also rebuke and chastise those of the world who oppose their message. This is the church's finest hour (but not every Christian is involved to minister) because the anointing by the Holy Spirit, in the form of the Spirit of Elijah (the fall rains), reaps a great harvest of souls for Christ. Some of the true church, for a time, actually oppose The Two. In Jesus' Olivet discourse this time period would correspond to the scriptures found in Mathew 24:11-14.

#### **Second period** – Time of Jacob's Trouble

This period is shortened for the sake of the elect (saints). This second firing, or the Great Tribulation, results from severe retribution by Satan due to the God-ordained actions of the church and the two witnesses during the first half of the tribulation week. Martyring occurs due to the great wrath of Satan that is exerted against those who believe in Christ. It is a time of the greatest martyring for those of the true church. This is called The Time of Jacob's Trouble because it also is a time of great destruction for the apostate country of Israel. During this time, the chosen Jewish remnant, which accepts Christ, has a baptism of fire unlike any other in history. A close parallel type for this time period is that of Job's second severe testing. To refer again to the Olivet discourse this time period would correspond to scriptures in Mathew 24:15-28.

#### **Third Period** – A Time of Brokenness and Repentance

At the opening of the sixth seal, day/year six of the tribulation week ushers in a time of introspection, which results in deep repentance by the broken and powerless church. The church at this time consists of both Christian Jews and Christian Gentiles. [As a cross type for this period of time read Elihu's counsel beginning in Job 32:2. The Spirit of Elijah (the Holy Spirit working

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repentance) speaks through Elihu to prepare the church to meet her maker!] This is the time of the cleansing of the temple, or living sanctuary, spoken of in Daniel 8:14. The cleansing occurs through acts of repentance within the corporate church. This period must precede the giving of the spring rains (double portion) that are necessary for the purpose of the next age. If at the end of the next period the spring rains are given (totaling a double portion for some), then this act of giving would begin the very early morning of the next age. One sentence in the Olivet discourse marks this time period, Mathew 24:29.

### **Fourth Period** – Preparation for The Day of the Lord

At the opening of the seventh seal, day/year seven begins. Our Lord reads the opened scroll covenant deed of ownership for the Kingdom and begins to take legal possession of what is His. He pronounces against the world kingdom of Babylon the seven trumpet judgments. In response to His edict, fire is kindled that begins to destroy the evil kingdom. This kingdom is in part a great demonic army released by Satan who is given the key to hell to torment those who do not have the seal of our Lord within their heads. The Lord decides in favor of His church and it is taken up to meet him in the air at the seventh trumpet (the last trumpet). This marks the end of the seven years of tribulation as well as two great woes that fall upon the unregenerate. Looking again at the Olivet discourse we find a parallel in scriptures Mathew 24:30-31.

### **Fifth Period** – Vengeance, Ruling, Reigning, and Judgment

The next first full day of the new millennium (Sabbath Jubilee Year) begins as the sun rises. This occurs after the seven days of the tribulation week. Six bowls of wrath are poured out in quick succession and, with the seventh bowl (the final portion of the third woe), our Lord and his Saints return to complete vengeance upon the beast and his army. After a cleanup period our Lord takes His authority to reign. He sits on the judgment throne to deliver rewards to those who are His and to place Satan and many of those who ally themselves to him into the lake of fire.

You might consider that during the opening of the first four seals (the first half of the tribulation week) The Two damage Satan and his false claims. This in itself helps to authenticate Christ as the rightful owner of the covenant deed to the church and to the earth.

## The Seven-Year Famine of the Word

Before looking at year one of the tribulation week, let's take a moment to look at a type that is thought to introduce this very week, or seven-year period of time, when there is a great famine. In Genesis 41:26-49 there is a story about Joseph (an excellent cross type for Christ), which revolves around seven very rich years of grain followed by seven very poor years **blighted by the east wind** Genesis 41:27. The *east wind* symbolizes a *time of justice and judgment by the Lord*. The second week in the story is described as a time of a terrible famine. I correlate that type, the seven years of famine, with the tribulation week that the church and this world face very soon in the future.

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The Word has never been so rich as it is today yet few Christians desire it because they are so busy with things of the world! Yes, much distraction and deception does abound, but for those who desire to eat of the Word today, it is very rich and strengthens them to stand and even walk in the fiery days that are ahead.

There is a great famine coming, and it may well be of food, but it definitely is a famine of the Word of God (AM 8:11). This famine of the Word is applied to those who are not of our Lord. Those He calls to be His own during that period pay quite a heavy price for the truth of the Word. Several Scriptures imply that the Word is available and beneficial for His people, but it is distributed at a great cost (PS 37:18-19). Many are persecuted and suffer deeply in their pursuit of the Word at that time. It is indeed a time of travail in getting spiritual food much like the difficulty that is seen in getting food in a time of physical famine.

### A Type for the Tribulation Week in Elijah's Life

Warnings are given to the people of God regarding the time of the end in types and symbols in many places in Scripture. The one type that gives the most concentrated information, which correlates very closely with the tribulation week, is found beginning in 1 Kings 17. This narrative shows the confrontation between Elijah, the prophet, and Ahab, the apostate King of Israel. It is an excellent type with few perceived imperfections. Elijah and his actions represent the work of the Holy Spirit during Daniel's seventieth week through His church and in particular The Two. Ahab, who in several Scriptures is stated as being the most foul and despicable King in all of Israel's long history, is a type for the antichrist (1 Kings 16:30 and 33) who is empowered to act during the tribulation week. Jezebel, the wife of Ahab, characterizes those of the world system who are closest to the antichrist. The world system includes the apostate secular Christian church, the apostate portion of the state of Israel, and the Islamic nations. All of them pose as the legitimate temple of God.

At the first meeting between Ahab and Elijah (1Kings 17:1) Elijah tells Ahab, "*As the Lord God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word.*" It is this statement that symbolizes the beginning of the tribulation week and the great famine. What also marks the beginning of that week is the signing of a peace covenant between the country of Israel and her enemies (Dan 9:27). The activities of Elijah, as superimposed upon the tribulation week, mirror typologically, much of what The Two achieve, a portion of their purpose for doing it, and the cost that is exacted from them.

### The Mantle of Elijah Transferred to Elisha

Another strong type, which applies to the tribulation week, is the exchange of the mantle of power (2 Kings 2:13) between Elijah and Elisha. We are living in an age of grace, the recipients of which are dependent upon repentance leading toward redemption and restoration. This age is

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drawing to its close. There is a passing of the mantle of power from the Spirit of Elijah to a new Spirit of Elisha that has a different purpose. For a while they (as types for the two different purposes of the Holy Spirit) walk together near the end of the tribulation week before passing the baton (mantle of power and authority) for use in the next age. Eventually as this age is drawing toward completion, the Holy Spirit, in the type for Elisha, dominates with power for the purpose of the construction of a living temple that is complete at the end of the millennial age. When the Lord breaks seal seven and completes all the work of the church age, the spirit of Elijah (Holy Spirit working redemption) shifts His attention toward taking all of the living stones bought by the blood of Christ. He does this for the purpose of constructing a living temple that gives rest to our Lord.

If the above hypothesis is true, then we would expect the Spirit of Elisha to be operating within the tribulation week. This work of “Elisha” takes place after a great event occurs during the middle of the week. That event seems to mark the beginning of the end of our Lord’s call for salvation that has been the primary purpose of this age. It seems, from Scripture, that during the second half of the tribulation week, while our Lord is preparing those who are His for the next age, this process requires work by both the Spirit of Elisha and the Spirit of Elijah. This work is necessary because much of the activity of the tribulation week centers on the redemption of the remnant of the Jews and a large group of Gentiles called from the nations. We need to take a moment to look at a type that concerns this remnant.

A distinction between those of old Israel (those who attempted to be obedient to the law) and the true church (those given grace to grow in obedience) can be very difficult to make at times. The true “Jew,” or completed “Israel,” only exists within the called-out church of this age.

### Four “Women” as Types for Clarifying the Tribulation Week

Below are metaphorical interpretations of four women from Scripture. Each fits a post-tribulation position for the church. A pre-tribulation position renders all four of these interpretations impossible. These interpretations are presented together before the analysis of the seven years of the tribulation so that they might act as a preview (template), for the reader to consider, of the arrangement of the tribulation week.

#### *The First Woman of the Tribulation Week*

This particular encounter occurs entirely within Daniel’s seventieth week: Elijah goes to the woman (church at the end of this age that is in dire straits) of Zarephath (the place of melting down). The Lord commands the church to provide for Him a body that He might work through. He (the Holy Spirit completing the work of this age) indwells and empowers the woman (the church) and Her son (The Two regarded as one). The Scripture opens in the first year of the tribulation week. Elijah states that there will be no rain (life giving truth) for those of the world.

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1KI 17:7 And it happened after a while that the brook dried up, because there **had been no rain in the land.**

1KI 17:8 Then the word of the Lord came to him, saying,

1KI 17:9 "Arise, go to Zarephath, which belongs to Sidon (*the fishery*), and dwell there. See, I have **commanded a widow there to provide for you.**"

This "widow" and her "son" come through an intense time of refining [the so called *fat years* spoken of in Genesis that precede the seven years of famine (Genesis 41:2)]. It is almost a misnomer that someone may consider *the fat years* a time of peace and plenty for the believer. The practical interpretation is that those seven years are a time of breaking and refining for all who **will** carry the anointing of the fall rains during the first three and one half years of the tribulation week. This is the place of Zarephath where a melting down for the purpose of refining (consecration) takes place. It is a very humbling time for those chosen by God that makes possible the carrying of His Spirit in fullness during the first half of the tribulation period.

1KI 17:10 So he arose and went to Zarephath. When he came to the **gate of the city**, indeed a widow was there gathering some sticks. And he called to her and said, "Please bring me a little water in a cup, that I may drink."

This destitute widow seems to have been excluded or abandoned. This may mean she, as a type, is out of the secular Christian church and due to the intense refining in the wilderness, she feels abandoned by her Lord. Gathering sticks are not actions called for by the Holy Spirit because the widow believes she is building a fire for her last meal. Her faith is gone. This represents a broken, humbled church bereft of power knowing that she is incapable of much of anything in her own power.

1KI 17:11 And as she was going to get it, he called to her and said, "Please bring me a morsel of bread in your hand."

When the Holy Spirit comes to empower the church, He finds her very impoverished, feeling that she is abandoned (widowed). Nevertheless He asks for a drink of water and a small piece of bread. She displays considerable obedience, possibly a sacrificial love, and complies with his request even though she really does not have enough to share. She gives out of a position of extreme need.

1KI 17:12 So she said, "As the Lord your God lives, I do not have bread, only a **handful of flour** in a bin, and a **little oil** in a jar; and see, I am gathering a couple of sticks that I may go in and prepare **it for myself and my son**, that we may eat it, and die."

The handful of flour and the small amount of oil she has represents the residual Word of God and the anointing of the Holy Spirit at this particular point in her (the church's) development.

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Her reference to her son in the singular is quite common as in reference to The Two. They are often referred to in Scripture in the singular as if they really are one corporate being.

1KI 17:13 And Elijah said to her, "**Do not fear**; go and do as you have said, but make me a small cake from it **first**, and bring it to me; and **afterward** make some for yourself and your son.

Elijah essentially asks her to put him first over her son and herself. This is quite a request. It apparently is this act, or sacrifice, that enables her to receive what he gives next. Consider again that this is early in the first year of the tribulation week.

1KI 17:14 "For thus says the Lord God of Israel: "The bin of flour shall not be used up, nor shall the jar of oil run dry, **until the day the Lord sends rain on the earth.**" "

After this request is made he pronounces a prophecy. This gives her faith to comply. The flour and oil are symbolic of the truth of God (bread) and His anointing (oil) given for service at the end of this age. This anointing is known as "the fall rains." Our Lord seems, throughout Scripture, to give to those who seem to be the least in order to confound the wisdom of man.

God does set a limit on how long this food and anointing lasts. Elijah prays for rain, typologically shortly after day (year) 3.5 of the tribulation week, and he sees the small cloud as big as a man's hand rise up a great distance on the horizon. This great rain, that stops Ahab (type for antichrist), arrives when Jesus descends in a cloud for His bride. He has already given the fall rains of our age to a portion of His church and He brings the spring rains of the Millennial age with Him. These two rains, the fall rains of our age and the spring rains of the next age represent the double portion promised the bride long ago.

This Scripture, below, partially shows our Christ approaching in the clouds to receive His bride at the last trumpet. He has her reward, the completion of the double portion, with Him.

RE 22:12 "And behold, I am coming quickly, **and My reward is with Me**, to give to everyone according to his work.

It is difficult to be technical about the duration of how long the strong anointing of the fall rains, given at the beginning of the tribulation week, lasts. During the first three and one half years this anointing seems to be at its maximum, then decreasing rapidly until the time at the beginning of the sixth seal when it seems to be almost used up but not quite. Between the dwindling of the fall rains of this age and the giving of the spring rains of the next age (double portion) seems to be a period of about two years, give or take a half year.

1KI 17:15 So she went away and did according to the word of Elijah; she and her household ate for many days.

1KI 17:16 The bin of flour was not used up, nor did the jar of oil run dry, according to the word of the Lord, which He spoke by Elijah.

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Remember that Elijah confronts Ahab with the news that it would not rain until he (Elijah) speaks it into existence.

1KI 17:17 Now it happened after these things that **the son of the woman who owned the house became sick**. And his sickness was so serious that **there was no breath left in him**.

This “son” of the woman (church) is a type for the two witnesses. As stated before: these are often referred to in the singular in many places of the Word. These two witnesses are actually one corporate individual, those of the apostolic warrior priesthood --- apostles at the end of this age. They are killed half way through the tribulation week beginning in the middle of year four. It may be that their martyring is progressive, as were the murders of the original apostles at the beginning of this age.

1KI 17:18 So she said to *Elijah*, "What have I to do with you, O man of God? Have you come to me to bring my sin to remembrance, and to kill my son?"

It is very nearly three and one half years into the tribulation week that Elijah sacrifices a great ox upon an altar (symbolic of what the two witnesses are called to do) that allows the people who are called to repentance to recognize who their God really is. Repentance always precedes an act of this kind.

Her son, a type for the two witnesses, is called to bring to remembrance the sin of the world allowing a great many to accept Christ as Savior. They also are responsible for cleansing the existing bride.

We must consider that at the end of the last age Christ is placed, as atonement for sin on an altar (the cross), to pay for the spring rains (Pentecost) of this age for His church. He carries the fall rains of that age (Spirit without limit) within Himself. These fall rains facilitate the cleansing of the disciples and others for the purpose of receiving the spring rains (given at Pentecost) of this age.

The “two witnesses” are also placed on an “altar” to purchase the spring rains (half of the double portion) of the millennial age that is to come. Grace is certainly not cheap! Now you might begin to understand why The Two rule and reign with Him.

1KI 17:19 And he said to her, "Give me your son." So **he took him out of her arms and carried him to the upper room** where he was staying, and laid him on his own bed.

Those who comprise the two witnesses are martyred. The Spirit of Elijah takes them to heaven (the upper room) for a period of 1260 days, or 3.5 years.

1KI 17:20 Then he **cried out to the Lord** and said, "O Lord my God, have You also **brought tragedy** on the widow **with whom I lodge**, by killing her son?"

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Note the tremendous ability to intercede! To understand the necessity of some of the actions of our Lord should it not mollify a deep ache of the heart when it happens? His ways certainly are not our ways. We must trust that the way He chooses is the very best way whether we like it or not.

It is indeed a tragedy when the enemy takes the complete headship of the church, which is here on earth at the end of this age, from the church. This is a direct parallel to what occurs at the end of the last age when Christ is in the tomb three days.

There is a residual lodging of the Holy Spirit within the widow, the church, which allows her to “stand.” The two witnesses at the very end of the tribulation week are revived, as Christ was, and stand up on their feet. Christ spends three days in the tomb and so shall the two witnesses as shown by the following Scripture. A time, times, and half a time equals three and a half years. The two witnesses stand up a bit before that is completed or a bit under three and a half times.

1KI 17:21 And he stretched himself out on **the child three times**, and cried out to the Lord and said, "O Lord my God, I pray, let this child's soul come back to him."

Notice, above, that he places himself on the child three times. These three times represent the three years the two witnesses lie on the streets of the great global city, Babylon, which is allowed to rise up at the end of this age against our Lord and His bride.

Naturally their bodies do decompose, so I interpret this as their deaths, caused by the evil one, being continually brought to the minds of all who are unregenerate. This continual witness of decomposing bodies puff up the unregenerate in their supposed “victory” over those who give them so much misery.

1KI 17:22 Then the Lord heard the voice of Elijah; and the soul of the child came back to him, and **he revived**.

1KI 17:23 And **Elijah** took the child and brought him down from the **upper room into the house, and gave him to his mother**. And Elijah said, "**See, your son lives!**"

The Scriptures above relate the returning of The Two back to the consecrated church (temple) at the very end of this age prior to its ascension. There are Scriptures from Revelation that represent a cross type for the above event as shown below.

RE 11:11 Now after the **three-and-a-half days** the **breath of life from God** entered them, and **they stood on their feet**, and great fear fell on those who saw them.

RE 11:12 And they heard a **loud voice from heaven** saying to them, "**Come up here.**" And they **ascended to heaven in a cloud**, and their enemies saw them.

The presenting of the two witnesses back to the church (mother), which just arrives back from the Great Tribulation, has a tremendous unifying affect, much as when Christ returns to His disciples. Below, those of the church have truth confirmed by the appearance of its “son.”

## The Two Witnesses: The Royal Chariot

1KI 17:24 Then the woman said to Elijah, "Now by this I know that you are a man of God, and that the word of the Lord in your mouth is the truth."

Below is a time diagram (see Table 8) that helps to put into perspective the type above and the following three types for the women.

Table 8. Overview of the Tribulation Week

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|                        |  |
|------------------------|--|
|                        | Ω Omega  |
| The Tribulation Week   | △←The Morning Star or the Capstone descends<br>for His church                          |
| <b>Seals</b>           | ←Mystery of this age complete and the church<br>ascends to meet her Groom in the cloud |
| 1 2 3 4 5 6 7 Trumpets | ↑ Bowls of Wrath ↓ Second advent of Christ<br>accompanied by His Bride                 |
| 1 2 3 4 5 6 7 ↑        | 1 2 3 4 5 6 7  |
| 3.5                    | 30days   |
| ←1260 →← 1260          | → “Hr” of trial  |
| Spirit of Elijah       | Spirit of Elisha → to the end of the Millennial age                                    |

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### *The Second Woman of the Tribulation Week*

Another woman from Scripture, identified as a direct cross type for the woman above, is shown from another perspective. More details of the tribulation week are gleaned from this perspective so as to obtain a clearer picture. Returning back to the illustration above is helpful as you read through the following Scriptures.

The woman below is a widow, like the one above, and she has two sons (the two witnesses as viewed in the plural, The Two with the Gentile and Hebrew portions of the bride). She feels destitute (abandoned) and left all alone. She is calling out to the Holy Spirit (the Lord) who begins working in the form of the Spirit of Elisha. This function of the Holy Spirit is one of uniting the bride into one being or taking the building stones bought by the blood of Christ and placing them together in a perfect order. This begins first with the two witnesses and then on down the hierarchy of the bride. Elisha represents a builder, or one who brings unity.

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2KI 4:1 A certain woman of the wives of the sons of the prophets cried out to Elisha, saying, "Your servant my husband (*Christ*) is dead, and you know that your servant feared the Lord. And the creditor is coming to take my two sons to be his slaves."

This woman speaks about a creditor coming to take her two sons to be slaves for satisfaction of an unpaid debt. Christ paid our debt.

Now these two, in the form of the two witnesses, also help pay a debt much as the apostles at the beginning of this age help with the forfeiture of their lives. These are martyred, but they are unable to do this if it were not for the help of the anointing of the Holy Spirit moving in the Spirit of Elisha. The Scripture above represents the time period perhaps a bit short of 3.5 days into the tribulation week. The two witnesses function as evangelists for those called into the church and judges for those who are not repentant. They call down plagues on the world of men.

The creditor is the law that demands payment for sin. The law foments fear, as represented by the widow's anxiety, and condemnation, while in the Lord there is no condemnation (Rom. 8:1). Because of the severe pressure of deception being exerted upon her she feels alone and abandoned and cannot believe that the Lord would allow this to happen to her.

2KI 4:2 So Elisha said to her, "What shall I do for you? Tell me, what do you have in the house?" And she said, "Your maidservant has nothing in the house but **a jar of oil.**"

She has a residual anointing from the beginning of our age but to work during the tribulation week these three need the fall rains or a fresh anointing with more oil, an additional anointing of the Spirit of Elijah and of the Spirit of Elisha. To help this woman (the church of the end days with but one jar of oil) a greater anointing is necessary.

2KI 4:3 Then he said, "Go, borrow **vessels from everywhere**, from all your neighbors --empty vessels; **do not gather just a few.**"

He asks the two sons and the woman to get empty vessels (unregenerate people). Many of these vessels are the remnant of Israel who is called to become Christians, powerful Christians. I believe that this occurs from about two to three and one half years into the seven-year week of the tribulation period. It is done out of sight of the world because God has not given the world (or even some of the church) eyes to see. This is shown in 2 Kings 4:4. Before going to 2 Kings 4:4, a short discussion of a cross type for Scripture in Genesis that is listed below may shed more light.

GE 45:1 Then Joseph could not restrain himself before all those who stood by him, and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers.

Above, Christ, in the form of Joseph, makes sure He is alone when He reveals Himself to His brothers. The brothers represent the leadership of the remnant of the Jews. They are called

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during the tribulation week perhaps for the purpose of being filled with the fall rains that help to pay a debt for all those coming into the kingdom at the end of this age.

2KI 4:4 "And when you have come in, you shall **shut the door behind you and your sons**; then pour it into all those vessels, and set aside the full ones."

2KI 4:5 So she went from him and shut the door behind her and her sons, who brought the vessels to her; and she poured it out.

2KI 4:6 Now it came to pass, when the vessels were full, that she said to her son, "Bring me another vessel." And he said to her, "**There is not another vessel.**" So the oil ceased.

These "vessels" are special in that they are made very clean to hold what is coming. Notice that her sons bring the vessels to her. These two sons depict the two witnesses who are the greatest evangelists the world has ever seen. They, now working as one in unity given by the Spirit of Elisha, effectively bring, through the Spirit of Elijah, to repentance thousands as called by the Lord from the nations. The church then completes the works of the Holy Spirit in each new child of God. This continues until there are no more of the unregenerate world that are called by the Father to accept the Son. Those who remain are like Judas in that they are bundled as tares to be burned in the fire.

2KI 4:7 Then she came and told the man of God. And he said, "Go, sell the oil and pay your debt; and you and your sons live on the rest."

Above, the selling of the oil indicates the extreme difficulty and cost of giving the offering that Elijah gives on top of Carmel (1 Ki 18:19), that of a bull placed on an altar of fire that is an acceptable offering to the Lord. The two witnesses are that offering. The empty vessels, which are filled with oil, enable the payment of a debt so that those of the world, 3.5 years into the tribulation week, may recognize that Jesus is their Lord and Savior.

This anointing (fall rains) leads to the rapture of the church at the seventh trumpet completing the tribulation period. This woman's sons are returned back to her after they are martyred. The sons are a type for The Two. After 1,260 days the two witnesses arise from death to their feet in the presence of the church as a cross type of the two sons being returned to their mother to "live on the rest."

### *The Third Woman of the Tribulation Week*

Before looking at the third woman, a comparison must be made with the time of Jesus, the end of the last age (see table 9 next page) and the time of the Two Witnesses, the end of this age (see Table 10). Notice the similarities between them as well as the differences. I would submit that the bride is no better than her groom, that is, her love must be proven in the fire that demands love and sacrifice. In this type of the third woman, many writers believe this woman's son is Christ and there

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is much scripture to support this position, but there is also much scriptural evidence that points to the position that the son can't be Christ. There is, however, much evidence to support this "son" being The Two.

Below, we examine the third "woman" in Scripture as she relates to one of the great prophets. There is much more to be told about this lady of Shunem. Shunem is a province of Israel where it is reported that the most beautiful women of Israel live. As our Lord, in Songs of Songs, describes this woman being so very special to Him, she does not seem to represent those of the body of the old guardian cherub that was inculcated by the law (old Israel). She is, rather, a portion of the church of this age (the last generation of Christians) working during the week of years before the tribulation week and within the tribulation week where she shines the brightest.

Quite often it is difficult to differentiate the church that is the true Israel of our age, from the Israel of the last age that serves the law! The lady described below cannot possibly be old Israel because she walks with Christ throughout this age in an attitude of great rest (trust). The fact that we see the prophet Elisha working with this women is another indicator that this woman is not of the age of the law but represents a time period near the very end of our age. The Spirit of our age has been that of Elijah (the Holy Spirit that brings repentance). Elisha, or the Holy Spirit that builds, (puts together the bride of Christ) begins his work very near the end of our age. His first work is the preparation of The Two immediately before the tribulation week. It is felt that much of what we will see below regarding this woman and her son occurs in the seven years immediately prior to the tribulation week. Some provision will be made to show why many think that this son is thought to be Christ (as this table shows). But that is not the position taken by this author.

Table 9. The End of the Age of the Law

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|                           |  |                  |                             |
|---------------------------|--|------------------|-----------------------------|
| Spirit of Elijah          |  | Spirit of Elisha | Christ rose up into a cloud |
|                           | The Altar of "Mt Carmel"                         |                  |                             |
| John the Baptist & Christ | "a fruitful place"                               |                  |                             |
| Fall Rains                | The cross  |                  |                             |
| ♣                         | ♣ Taught and washed disciples 3 yrs until age 33 | ♣ 3 days in tomb | ♣ ↑ →                       |
| Age 30                    |  | Given back       |                             |
|                           | Christ Crucified                                 |                  |                             |

After Christ rose the Spirit of Elijah purchasing building blocks of the young church at Pentecost when the apostles were given the spring rains of our age (age of grace)

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Let's begin to look over this type of the third woman.

## The Two Witnesses: The Royal Chariot

2KI 4:8 Now it happened one day that **Elisha** went to **Shunem** (*two resting places*),<sup>18</sup> where there was a **notable woman**, and she persuaded him to eat some food. So it was, as often as he passed by, he would turn in there to eat some food.

2KI 4:9 And she said to her husband, "Look now, **I know** that this is a holy man of God, who passes by us regularly.

2KI 4:10 Please, **let us make a small upper room on the wall**; and let us put a bed for him there, and a table and a chair and a lampstand; so it will be, whenever he comes to us, he can turn in there."

This lady, as described above, is thoughtful and compassionate toward this "man" of God. She is described as being notable (a special portion of the church that is chosen to go through Daniel's seventieth week), and she is given "eyes to see" that Elisha is a man of God. She is thought to represent those of the Jews and Gentiles whom our Lord calls to repentance to be His own at the end of our age. Wherever in time she begins, she is providing a place of "rest" for Him (the bridegroom). When he calls her, she stands before him.

2KI 4:11 And it happened one day that he came there, and he turned in to the upper room and **lay down there**.

2KI 4:12 Then he said to Gehazi his servant, "Call this **Shunammite woman** (*a person having a double resting place*)."

The Shunammite woman from Song of Songs is pictured as a very great spiritual individual. She has a strong relationship with Christ, as He is the workman that is in charge of her transformation. During the period of time shown it is believed the Two Witnesses are about to be birthed into the last generation of the church.

2KI 4:13 And he said to him, "Say now to her, 'Look, you have been concerned for us with all this care. What can I do for you? Do you want me to speak on your behalf to the king or to the commander of the army?' "She answered, "I dwell among my own people."

Above, he asks what she wants him to do for her because she gives so much to him. She asks for nothing, as she apparently is satisfied with her position. She is content in all situations, like Paul. Being a part of the people of the elect most certainly leads to contentment when mature.

2KI 4:14 So he said, "What then is to be done for her?" And Gehazi answered, "**Actually, she has no son, and her husband is old.**"

2KI 4:15 So he said, "Call her." When he had called her, **she stood in the doorway**.

2KI 4:16 Then he said, "About this time **next year** you shall embrace a son." And she said, "**No, my lord. Man of God, do not lie to your maidservant!**"

Elisha announces she will have a son. Now if this son is Christ born of Israel at the end of

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the last age, then she would have to be of the old Jewish camp. However some of the Jewish people are called to become the true Jews of the *ecclesia* at the end of this present age and they would much more resemble the Shunammite as described in the book of Song of Songs than the Jews that accepted Christ at the end of the last age.

Her response to being offered a son is surprising in that she does not believe this will happen. The Jews, for the most part, at the end of the last age wanted nothing to do with the individual named Jesus. He was not their type for a Savior. But there were Jews who did welcome this news. Mary and Joseph and many of Jesus' later disciples, for instance, accepted it even though it became a sacrifice for each of them. Still, that small band of believers does not resemble the mature Shunammite we find at the end of the book of Song of Songs.

2KI 4:17 But the woman conceived, and bore a son when the appointed time had come, of which Elisha had told her.

2KI 4:18 And the child grew. Now it happened one day that he went out to his father, to the reapers.

If this child is Jesus at the end of the last age with His Father, He is interested in reaping (harvesting souls) for His Kingdom. To do this he pays a debt that we might live. He says the fields are white for the harvest. Now we also must consider that the two witnesses at the end of our age will face very large fields white for the harvest as well. Actually the major harvests occur during our age after the fall rains of empowerment. Many would have this son be Christ but evidence mounts as we proceed that this son is actually the Two Witnesses at the end of our age.

JOH 4:35 "Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, **for they are already white for harvest!**

2KI 4:19 And he said to his father, "**My head, my head!**" So he said to a servant, "**Carry him to his mother.**"

Christ is the head of the body as shown throughout Scripture. The head is asked to pay a bridal price for His body. This he does. According to some authors the son dying on his mother's knees could be a type for the Sanhedrin disposing of Jesus through crucifixion by the Romans. However, the Two Witnesses will have within them the fullness of Christ and they will behave as he did at the end of the last age in that they will be willing to be sacrificed for the greater church. It is thought that it will be the true church at the end of our age that will hold "him" (The Two as a corporate individual) on her knees at this time. The church today has within it "The Two" and doesn't understand who they really are. These individuals are so very different from the rest of the church that few of them are even allowed to minister within today's church.

2KI 4:20 When he had taken him and brought him to his mother, **he sat on her knees till noon, and then died.**

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Christ did die perhaps around six in the afternoon. The Two witnesses are said to die in the middle of the fourth year of the tribulation week. Only in a type, as described below, is it shown when they will die. This bull that Elijah is giving as a sacrifice represents the acceptable sacrifice of the Two Witnesses in the middle of the fourth year of the tribulation week.

1KI 18:36 And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, "Lord God of Abraham, Isaac, and Israel, let it be known this day that You are God in Israel and I am Your servant, and that I have done all these things at Your word."

So, it must be noted that there is considerable similarity in the timing of Christ's death on the cross and the death of the Two Witnesses. Now then, this does not fit well due to the scripture later on showing this woman and her son being sent to the land of the Philistines for seven years of famine (2 Kings 8:1). If this seven years of famine is the tribulation week then the death of this "son" must be before the tribulation week.

There is a more accurate type where this "death" would fit, although it would not be a physical death. Let's move to the book of Jonah which is a strong type for the last fourteen years of our age. The first seven years, the fat years as spoken of in Genesis, would be represented as from the time the Lord commands Jonah to go the city of Nineveh until the time when Jonah is vomited up to the city of Nineveh. This is the time we would be interested in. Below we see the time of Jonah's "death." This is actually a happening that leads to "death of self."

JON 1:11 Then they said to him, "What shall we do to you that the sea may be calm for us?"-for the sea was growing more tempestuous.

JON 1:12 And he said to them, "Pick me up and **throw me into the sea**; then the sea will become calm for you. For I know that this great tempest is because of me."

JON 1:15 So they picked up Jonah and **threw him into the sea**, and the sea ceased from its raging.

It is at this point that Jonah is thrown into the sea and sinks down to become engulfed by the Leviathan as shown in the scripture below. Notice he is in that "fish" (Satan's clutches to remove dross) for a period of three days and nights. This would put the death of the son near the middle of the seven year period immediately before the tribulation week. This is a period of time necessary to isolate the son (Jonah or The Two) from the church of today for a period of testing and refining. No matter what The Two attempt to do they will have no ministry during that time. This would be very hard on The Two as they would very much rather be serving the Lord in blessing His bride. To bring it up one more time, death of self and isolating the "son" from his mother would be the equivalent of the mother losing her son to death.

JON 1:17 Now the Lord had prepared a great fish to swallow Jonah. And Jonah was in the belly of

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the fish **three days and three nights**.

2KI 4:21 And she went up and laid him on the bed of the man of God, shut the door upon him, and went out.

Consider the affect of Christ's death on the cross upon the spiritual walk of the disciples. It manifests very much like the expressed behavior of this woman we are examining. We also can see that the effect of the "deaths" and absence of the Two Witnesses would have quite a similar effect upon the church in the middle of the preparation week considering what is coming upon this world and the church.

After Christ's death His body spends close to three days in the tomb. Call it Elijah's upper room or the bed of the man of God. The Two Witnesses not only will spend three days (years) in the belly of the fish but will also, in the middle of the tribulation week, be found to be lying in the streets of the great city (Babylon) for three years (three days of Daniel's week of years).

2KI 4:22 Then she called to her husband, and said, "Please send me one of the young men and one of the donkeys, that I may run to the man of God and come back."

2KI 4:23 So he said, "Why are you going to him today? It is neither the New Moon nor the Sabbath." And she said, "It is well."

Her expression "it is well" portrays an individual of great faith as it seems she has entered the Lord's rest! This could only be at the end of our age because almost all the disciples abandoned Christ when he died on the cross. She knows she must contact the man of God (Holy Spirit) and that he will listen to her. In a position like this all Christians should go directly to our Lord to lay the problem before Him. If there is faith in the Lord's sovereign response to prayer, we can enter into a rest (acceptance). She is shown to have that rest! This is a departure from a type of Christ to that of the type for the Two Witnesses who contain Christ as the head. The immature body of Christ, when Christ died on the cross, did not display this amazing ability to rest in the Lord. Her husband, possibly the greater secular church, hasn't a clue as to what is going on.

2KI 4:24 Then she saddled a donkey, and said to her servant, "Drive, and go forward; do not slacken the pace for me unless I tell you."

2KI 4:25 And so she departed, and **went to the man of God at Mount Carmel**. So it was, when the man of God saw her afar off, he said to his servant Gehazi, "Look, the Shunammite woman!"

It is interesting that this man of God is able to identify the Shunammite from afar off. There must be something quite distinctive about her. Our Lord has the same concern for any of His children as they approach him with great need and intercession.

In the above Scripture those who are called to intercession within the church are brought by

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the Lord to approach Mount Carmel, the place of severe sacrifice, the place of the only appropriate altar of God. Their intercession would ask for the Lord to return The Two back to the church to lead her into the tribulation week.

2KI 4:26 "Please run now to meet her, and say to her, '**Is it well with you? Is it well with your husband? Is it well with the child?**' " And she answered, '**It is well.**'"

Again she responds with "It is well." She is trusting in the outcome as she rests in the presence of this man of God. Only the last generation of our age will have entered into this degree of **faith** or rest.

2KI 4:27 Now when she came to the man of God **at the hill**, she caught him by the feet, but Gehazi came near to push her away. But the man of God said, "Let her alone; for her soul is in deep **distress**, and the **Lord has hidden it from me**, and has not told me."

This woman most probably contains the Hebrew portion of the last generation of Christians. This group of completed "Jews" is desperate to have her son (one or both of the Two Witnesses) returned to her. Consider that if she represents the last generation of Christian Jews how desperate they would be for their protector (corporate leader) after being with him during his infancy and growing phase. Of course the same would apply to the last generation of Christian Gentile believers. It would be at this time that his value would become evident to them.

2KI 4:28 So she said, "Did I ask a son of my lord? Did I not say, 'Do not deceive me'?"

Very few of today's Christians selected by the Father to endure the above period of refining fire would know what is happening to them. Sometimes, so often particularly at "maturity," a child of God enters into situations (like Job) that absolutely defy explanation in a rational sense. The spiritual pain becomes so intense that many declare that at times they almost wish they had never been chosen for their "walk with God." Such are the cups many of us, whom the Lord calls, must drink before our full commissioning arrives.

Does the Lord deceive? Not at all, but occasionally believers find themselves in situations in which they wish they had better prepared themselves. Satan enters into Judas and the Sanhedrin, a type of deception, to have Christ martyred. The Father allows this. Most of the church is "deceived" as to what the Lord's intentions are concerning the church during the tribulation week -- just one intention being the purpose of refinement for the true bride. Reading information as found in this book helps to prepare the end times Christians in making them more informed thereby increasing their faith and strength to endure.

2KI 4:29 Then he said **to Gehazi**, "Get yourself ready, and take my staff in your hand, and be on your way. If you meet anyone, do not greet him; and if anyone greets you, do not answer him; **but lay my staff on the face of the child.**"

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It is Elisha who spoke this child into being. The child (representing the Two Witnesses) is to become a carpenter like Christ, one (corporate being) who will initiate the building of the bride (using the trees of the field bought by the blood of Christ) at the very beginning of the Millennial age. The staff, being a symbol of power, acts as a covering – it overshadows (preserves) them until the prophet (Holy Spirit timing) arrives to restore them to life (active duty).

2KI 4:30 And the mother of the child said, "As the Lord lives, and as your soul lives, **I will not leave you.**" So he arose and followed her.

This is the loyalty that our Lord desires of those who are His. "I will not leave you" is a promise even if times may seem to warrant leaving. To pray without ceasing is a manifestation of this loyalty, an absolute requirement of one who intercedes. Have you ever prayed from the belly of the whale? This is a mark of the last generation of our age (the Shunammite.) [At the end of the last age all deserted Christ.]

2KI 4:31 Now Gehazi went on ahead of them, and laid the staff on the face of the child; but there was neither voice nor hearing. Therefore he went back to meet him, and told him, saying, "The child has not awakened."

Gehazi seems to be a type for the church leadership through which the Spirit of Elisha is working. If that is so, the church is obedient but no results seem to come of it. The correct timing for an event, as determined by our Lord, is quite often is unfathomable.

2KI 4:32 When **Elisha came into the house**, there was the child, lying dead on his bed.

This is the Holy Spirit, preparing to build the bride, hovering over the The Two ((Jonah) in the belly of the Leviathan. He is about to begin a mighty resurrection work. The time is right before the very beginning of the tribulation week. Elisha represents the Holy Spirit's duties of the Millennial Age --- to put together or build a completed bride for Christ. He is presently shown to be putting the finishing touches on The Two at this point. During our age all of the pieces for that bride were bought by the blood of Christ.

2KI 4:33 He went in therefore, **shut the door** behind the two of them, and prayed to the Lord.

This praying represents the action of the Holy Spirit on the first day (year) of the "death" of the Two Witnesses upon entering the "whale." This commitment from God is the beginning of The Two's resurrection in Christ.

2KI 4:34 And he went up and lay on the child, and put his mouth on his mouth, his eyes on his eyes, and his hands on his hands; and he stretched himself out on the child, and the flesh of the child

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became warm.

Elisha takes a position, similar to that of Elijah with another child, to bring a strong spiritual life to this dead “son.” This is day (year) number two upon entering a place of sifting where dross is removed. Another way to phrase it might be the place where self is destroyed.

2KI 4:35 He returned and walked back and forth in the house, and again went up and stretched himself out on him; then **the child sneezed seven times**, and the child opened his eyes.

The child sneezing **seven times** tells us that it is at the end (completion) of the time right before the tribulation week. The Two are being vomited up to be given back to the bride [the third day (year)] to begin their walk through Nineveh (world system Babylon of the tribulation week). Below, The Two (the son) makes his presence felt among all who were led by him.

2KI 4:36 And he called **Gehazi** and said, "**Call this Shunammite woman.**" So he called her. And when she came in to him, he said, "**Pick up your son.**"

This command, as a type, ushers in the spiritual resurrection of The Two. How does this event affect the faith of the last generation of Christians? The resurrection has to occur to develop the deep faith necessary to survive the great sacrifices the true church will experience during her time in the shower of fire that is meant to prepare her for her wedding day. She picks up her “son” just at the beginning of the tribulation week when Jonah steps out of the fish and into Nineveh .

2KI 4:37 So she went in, fell at his feet, and bowed to the ground; then she picked up her son and went out.

*She* is probably the last generation of the mature church at the end of our age. This portion will be filled with the fall rains of our age for the purpose of building or preparing herself for her duties of the next age. The remnant of the Jews, for the most part, is destined to receive their Lord when the time of the Gentiles is ended (Rom. 11:25). This is thought to occur during the tribulation week although many will have recognized who he is before this time. One of The Two will come from them.

Later in Scripture the same woman is spoken of below. In this scenario the tribulation week is very near. She (the mature church), now filled with the fall rains of our age has her son (The Two), with her. She is warned of a coming famine lasting seven years (the tribulation week).

2KI 8:1 Then **Elisha** spoke to the woman **whose son he had restored to life**, saying, "Arise and go, you and your household, and stay wherever you can; for the Lord has called for a **famine**, and furthermore, it will come upon the land for **seven years.**"

Here the Lord is sending the true corporate church into the entire world during the tribulation week for the last great evangelization leading to the greatest harvest of our age. The

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seven years refer to Daniel's seventieth week in which there is a famine of the Word. True Christians, during that time, are moving around ministering wherever they can.

2KI 8:2 So the woman arose and did according to the saying of the man of God, and she went **with her household** and dwelt in the land of the **Philistines seven years**.

Above, as the term *Philistines* is used, it certainly can mean that the true church, with the Spirit of Christ, is being sent into the unclean nations of the world for a mighty work. The seven years refers to Daniel's seventieth week. *She with her household* represents a corporate being we call the entire bride of Christ or true church of this age.

2KI 8:3 It came to pass, at the end of **seven years**, that the woman returned from the land of the Philistines (at the seventh trumpet); and she went to make an appeal to the king for her house and for her land.

Below is a graph displaying the train of events for those of you needing a visual representation.

Table 10. The End of Our Age of Grace

|  |   |                                 |                                   |
|--|---|---------------------------------|-----------------------------------|
| Spirit of Elijah<br>and Elisha   | Child given back  | Spirit of<br>Elisha             | Rose up<br>into a cloud           |
|  | Fall Rains fall on the  | The Altar of                    | Rapture at the                    |
|  | Two Witnesses   | Mt. Carmel                      | 7 <sup>th</sup> trumpet           |
| 7 fat<br>years   | 7 lean years begin<br>tribulation week                                      | Acceptable Sacrifice            |                                   |
| ♠ ♠<br>self destroyed<br>"son died"<br>humbled<br>3 years in<br>the "fish" | ♠ ♠ Taught and washed<br>those of the next<br>dispensation<br>3+ "days" yrs | ♠ ♠<br>Martyred<br>middle of wk | 3 "days"<br>in the street<br>dead |
|  |   |                                 | ♠ ♠ ↑<br>Stand up                 |

At the seventh bowl Christ and His church return with the double portion anointing to build (put together) the "finished product." This takes one thousand years.

Because Elisha (Holy Spirit uniting and building the church) is involved in this along with his servant Gehazi (possibly the leaders of the church), I prefer to believe that this designates the time period at the very end of the tribulation week. This then is a time period after the rapture takes place and the church receives her reward. Please note she returns at the end of the seven years not at its beginning. This is just another proof that the church will walk through the entire tribulation

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week.

The woman (*the true church that now contains the saved remnant of Israel*) returns with The Two (her son) at her side to ask the king for her inheritance to be restored. Yes, the *king* represents *Christ as Reigning Lord* and the one at her side, her son, represents The Two that lead the church during the first three and a half years of the tribulation week. Also remember that The Two “stand up” just before the seventh trumpet of the seventh year of the tribulation week. They lead the church home as they are called to “come up here.” That is the rapture so often spoken of today, which most of the church claims is not to be found in the book of Revelation.

2KI 8:6 And when the king asked the woman, she told him. So the king appointed a certain officer for her, saying, "**Restore all that was hers**, and all the proceeds of the field from the **day that she left the land until now.**"

Because this woman is called the Shunammite from Shunem, this restoration refers to the double portion, being inherent in the meaning of her name (*to receive a double portion of rest*). She receives not only what is hers but all the proceeds of the field accumulated in the interim of her absence. This is a double portion. Below there is a reference to that which is to be restored.

JOE 2:25 "So I will **restore** to you the years that the swarming locust has eaten, the crawling locust, the consuming locust, and the chewing locust, **My great army** which I sent among you.

This great refining army of the evil one is sent by the Lord during the tribulation period. Actually the counterpart, or cross type, is found in Job's two times of testing, each of which cumulatively contribute to Job (cross type for a portion of the church) receiving double back. This is the double portion as given by the Lord.

### *The Fourth Woman of the Tribulation Week*

This particular lady has given me much consternation as there, at first, seems to be a mixture of two types involved. The description of the child fits Christ born at the end of the last age but there are clues that define this “son” as The Two born at the end of this age. I will promote the latter position and will explain why.

To be clothed with the sun, symbolically, is to be clothed with truth. At the end of the last age the woman Israel was not clothed with the truth when she birthed Christ. We do know that eventually the remnant of Israel stands in that position at the end of our age. In our Bibles the church and Israel are each marked with twelve. However, old Israel does not fully realize her righteousness until she is joined with today's church at the end of this age. To stand on the “moon” is to have victory over the law. Only in Christ is this achieved. To wear a garland of twelve stars is to have fully accepted what Christ did on the cross. With these things in mind we will proceed as though this woman is Christ's true church at the end of our age of grace.

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The identity of the dragon associated with the ten horns and double sevens is another strong indicator that the timing here is at the beginning of the tribulation week or very near it. “A third” in scripture is quite often associated with the position of deception. Since this third is thrown down before the “son” is born it is felt that this act occurs before the tribulation week. Even now much of the church has “lost its light” due to compromising the word.

RE 12:1 Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.

RE 12:2 Then being with child, she cried out in labor and in pain to give birth.

RE 12:3 And another sign appeared in heaven: behold, a great, fiery red dragon having **seven heads** and **ten horns**, and **seven diadems** on his heads.

RE 12:4 His tail drew **a third of the stars of heaven** and **threw them to the earth**. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.

Below it certainly sounds like Christ but The Two are also regarded as a “son” who appears on the scene early in the first year of the tribulation week and is martyred in the middle of the week. Since they are one with Christ during the millennial age they will “rule all nations” in obedience to Christ.

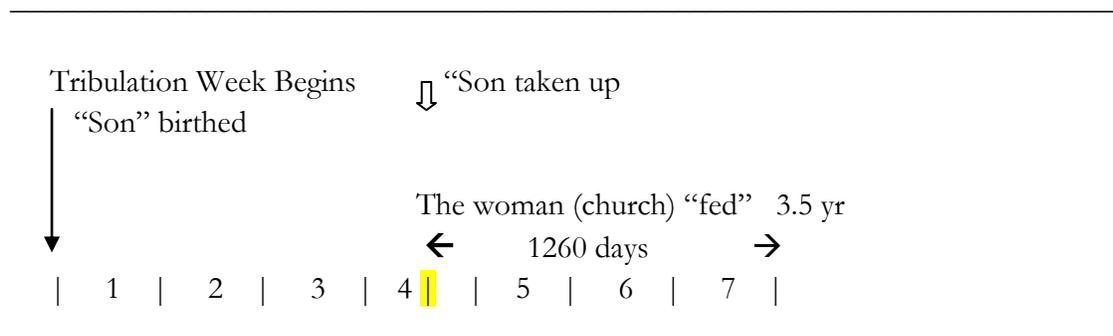
RE 12:5 She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne.

Once the “son” (The Two) is martyred the church enters the time of the great tribulation. She spends the second half of the tribulation week (1260 days) in the wilderness, a place of testing and refining. To be tested and shown your weaknesses is “being fed.”

RE 12:6 Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there **one thousand two hundred and sixty days**.

The cross type below, where she is fed, is that of Elijah’s great run from Jezebel.

Table 11. Timetable Number One



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RE 12:7 And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought,

RE 12:8 but they did not prevail, **nor was a place found for them in heaven** any longer.

To be “in heaven” is to have access to the throne. After the seventh seal is broken, the Lord accomplishes the work of this age, for which He utilizes this old red dragon, in testing those who belong to Him. The dragon’s job now is to complete the deception of those of the world until the angels’ bundling of the tares for the great fire occurs. The above scenario occurs sometime just before the third trumpet is blown in the seventh tribulation year, perhaps from the seventh seal to the third trumpet.

RE 12:9 So the **great dragon was cast out**, that serpent of old, called the Devil and Satan, who deceives the whole world; **he was cast to the earth**, and his angels were cast out with him.

A hidden picture of not only the casting down of Satan but also the timing of his fall is given below. This occurs about four months after the seventh seal is broken, when Christ takes His power to rule.

RE 8:10 Then the third angel sounded: And a **great star fell from heaven**, burning like a torch, and it fell on a third of the **rivers** and on the **springs** of water.

RE 8:11 The name of the star is Wormwood. A third of the waters **became wormwood**, and many men died from the water, because it was made **bitter**.

Satan (the great star above) is thrown down after the seventh seal is broken and after the third trumpet sounds. He brings his great ability to the earth to pollute truth thereby deceiving the unregenerate (those that have rejected Christ.) The above Scripture shows this pollution by the water becoming bitter. Bitter connotes the Lord’s truth twisted.

RE 12:10 Then I heard a loud voice saying in heaven, "**Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come**, for the accuser of our brethren, who accused them before our God day and night, **has been cast down**."

Above, there is a correlation with Satan being thrown to earth and the opening up of full salvation, empowerment, and the realization of the Kingdom of God. This comes at a time when there is very little time left in the tribulation week (about eight months).

RE 12:11 "And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.

RE 12:12 "Therefore rejoice, O heavens, and you who dwell in them! **Woe to the inhabitants of the earth and the sea!** For the devil has come down to you, having great wrath, **because he**

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**knows that he has a short time."**

Note that a grave warning is given to those of the *earth* (*apostate secular church*) and the *sea* (*unregenerate peoples of the world*). From the illustration below (see Table 12), Satan has nine months ("he has a short time") before he is defeated at Armageddon and thrown into the lake of fire.

RE 12:13 Now when the dragon saw that he had been cast to the earth, **he persecuted the woman who gave birth to the male Child.**

RE 12:14 But the woman was given **two wings** of a great eagle, that she might 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.

This time of final nourishing coincides perfectly with a time of sealing in which those who are being sealed cannot be touched. Apparently there is a one-month period when Satan chases the woman before she receives the two wings.

Table 12. Year Seven Containing Seven Trumpets

|  | Woman is nourished<br>Time of sealing         | 7 <sup>th</sup> Trump Rapture                               |
|--|---|---|
| Seal 7 opens the seventh year  | ½ time, times, time   ↑                       | Woe 1    woe 2    woe 3                                     |
| Trumpets 1 two mo 2 two mo 3 ↓ two mo 4 two mo 5 two mo 6 two mo 7 ↑ | 7 Bows  | The Great * fell = Satan (dragon) thrown down    1 mo wrath |
|  | ←    Nine month period = "time is short"    → |   |

RE 12:15 So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood.

Part of that flood could be the 200-million member locust army (that are released out of the pit). But since this occurs during the great sealing of the saints the evil one no longer is allowed to touch saved individuals during this process. So the torrent of bitter water only deceives those of the world which is the Lord's purpose at this particular time.

RE 12:16 But the **earth** (*the spiritual milieu out of which the church has been taken*) **helped the woman**, and the earth opened its mouth and swallowed up the flood (*lies of deception*) which the dragon had spewed out of his mouth.

It is actually not that the *earth* desires to help this woman, but as Satan can no longer target

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her, he vents his rage on the *earth (apostate church)*. This is much like the proverbial snake eating his own tail. The earth being a portion of the body of unregenerate people.

RE 12:17 And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.

Suffice it to be stated here without proof that there is a group of Jews from the tribe of Judah marked for the Kingdom that are left in Jerusalem to fight against the army of the evil one until the return of Christ. It is these men and woman who recognize the Lord at His Second Advent.

## The Remnant's Restoration

Further investigation regarding the Jewish remnants' reinstatement can be found in the book of Malachi. Our Lord is speaking about sending his "messenger" who prepares the way for him. The one who prepares the way for him is always the Holy Spirit of repentance and truth, that is, the spirit of Elijah. These particular Scriptures below are describing the time at the end of our age, not the end of the last age. This is a second powerful advent of the Spirit of Grace, the Holy Spirit, manifesting in the Spirit of Elijah to prepare the Jew to hear His voice during the tribulation week. Jesus is the messenger of the covenant. He initially works through the Holy Spirit, in the guise of the spirit of Elijah, to bring repentance. Then He, Himself, comes. The ancient Jew expects their Messiah to come as a victorious king who destroys their enemies and reinstates a kingdom for the Jews. They have no idea that His First Advent is one of a suffering servant even though the Scriptures had previously depicted that servant hood.

At Christ's Second Advent, the Jews will see Him as they had expected Him to be the first time. They will have to recognize and accept what He did for them the first time He came.

MAL 3:1 "Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, in whom you delight. Behold, He is coming," Says the Lord of hosts.

MAL 3:2 describes below, Christ's second arrival showing Him coming as the Judge of all creation. He sets a fire to cleanse all of His who are unclean. This same fire destroys the tares.

MAL 3:2 "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like launderer's soap.

In MAL 3:3 Christ is described as One who is a purifier of silver. This reflects His ability to use the fire that He commands to bring forth consecration leading to complete redemption. At the end of this age, after the veil is lifted from the eyes of the Jew, most certainly the sons of Levi (church leadership) are brought through the great end days fire consecrating them so that their lives

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and spiritual work reflect an acceptable offering to Him.

MAL 3:3 He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, and purge them as gold and silver, that they may offer to the Lord an offering in righteousness.

Below we again see Jesus as the Judge at the end of this age fulfilling His desires to rid the earth of sin. He comes as an agent of vengeance to secure justice against all those who continue to practice the sins listed below.

MAL 3:5 And I will come near you for judgment; I will be a swift witness against sorcerers, against adulterers, against perjurers, against those who exploit wage earners and widows and orphans, and against those who turn away an alien --- because they do not fear Me," says the Lord of hosts.

Finally we have an interesting note below that before the Day of the Lord [His day (month) of vengeance and wrath], Elijah comes to turn the hearts of the fathers to the children and the hearts of the children to their fathers. Some might say, "But Elijah was sent in the form of John the Baptist at the beginning of this age," and so he was. In the full context of this prophecy given by Malachi, there can be no doubt that this Scripture connotes the end of this age when the Lord takes up the chosen remnant of Israel. This event depicts the fulfillment of a promise for the remnant of Israel. *Turning the hearts of the fathers to the children and the hearts of the children to the fathers* must be interpreted as a softening of the fathers' hearts (a type for father God) to forgive His children for rebellious behavior and the children becoming convicted of their rebellious behavior and turning back to their fathers (a type for the Lord having wisdom for sorely needed counsel to get them back on the right track.)

MAL 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

MAL 4:6 And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."

### Two Churches that are Metaphorically The Two

As we proceed through the analysis of the tribulation week, you may note the important part that the type for the prophet Elijah plays and how very similar the actions of the parallel types of Elijah and The Two Witnesses are. In essence the Spirit of Elijah (Holy Spirit working repentance unto salvation) dwells and works within The Two.

To set the stage for the kaleidoscopic portrayal of the seven-year period of time called the tribulation week, Jesus is introduced, in the book of Revelation, as standing among the seven golden lamp stands. The lamp stands represent the Christian church at the end of this age before the seven seals are opened (prior to the tribulation week). As the Lord addresses each church, He is

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addressing corporate sin found within the entire church immediately before the tribulation (testing) begins. This period of time possibly could be the seven rich years spoken of in Genesis 41:2 and 41:5. He is pointing out the sin and resulting need for repentance just like Elijah would do. There are two churches among the seven that stand out favorably, Smyrna and Philadelphia, yet they are quite different from each other. As Jesus goes through each of the churches pointing out their deficiencies and positive attributes, there is a feeling of impending judgment. The churches are being given one last chance to “shape up” before He comes back. As the first six seals seem to indicate, the church is put into Satan’s hands twice to be tested and refined. This period of time is not taken to represent the Lord’s Day of vengeance by any means! It is the churches finest “hour” of all of this age.

The church of Smyrna (*myrrh*)<sup>18</sup> is one of two churches, out of the seven, that has crowns associated with it. A crown is indicative of those who are given, authority to rule and reign with Him. This is a high calling and requires considerable loyalty and holiness to stand that close to our Leader. Remember Jesus when He said those who are last will be first (Mt 20:16)? This church has great works and undergoes tribulation already even before the tribulation week! It is also a church with very little money. Apparently they are given spiritual richness and they know how to use it.

RE 2:9 "I know your works, tribulation, and poverty (but you are rich); and I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan.

This church is told not to fear what they are about to suffer. Apparently during the tribulation week they suffer even more! This is a church, or a portion of the total church of seven (the end days church), that is called to be very clean (holy). A tribulation time of ten days could mean that in spite of themselves He will bring them to a highly desirable end (*ten* means *the Lord’s sovereignty over human weakness*). This end is such that crowns are given to these individuals. If we add the last three years of the fat years, when The Two enter a severe time of testing, to the seven years of the tribulation we do get ten total years of intense suffering.

The suffering reflects the apostles’ actions at the beginning of this age. Martyring is definitely expected and requested by the Lord for this portion of the total church. The suffering is tied to the “crown of Life.” The very name Smyrna is associated with *myrrh* that is symbolic of *death*. It is my contention that this church, or a portion of the end days’ church, is none other than a portion of The Two and that they are Messianic Jewish branches. Call them a part of Job and you will not be far off the mark.

RE 2:10 "Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that **you may be tested**, and you will have tribulation **ten days**. Be faithful until death, and I will give you the **crown of life**.

Now then, the other church that stands out is the church of Philadelphia (brotherly love).<sup>18</sup> Both this church and the church of Smyrna are linked to comments about false Jews and them pretending to be something they are not. I believe, because of what is about to occur during the

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first six seals, that there is going to be a great conflict between the leadership of the end days' church and those apostate Jews (and leadership tares of the apostate church) under the antichrist during the tribulation week. To further clarify this point: the leaders of the apostate secular Christian church are projected to come against the leadership of the true church (The Two). This conflict eventually results in the deaths of most of The Two. It is going to be on a much larger scale, of course, than what happened to the original apostles where only John may have survived, but it is expected to be very similar.

RE 3:9 "Indeed I will make those of the synagogue of Satan, who say they are Jews and are not, but lie --- indeed I will make them come and worship before your feet, and to know that I have loved you.

The word *persevere* in the Scripture below implies that there is something through which to persevere. This could allude to the tribulation for the church of Smyrna. There is a promise given to this portion of the end days' church that is given to no other. I believe it is tied to the hiding of many of our Lord's people who prove their loyalty and trustworthiness to Him. The Apostle John is a good example of this. He is the closest and most loyal of all the apostles. There is no evidence that he is martyred because he already had proven his strong loyalty to Christ.

RE 3:10 "Because you have kept My command to persevere, I also will keep you from the **hour of trial** which shall come upon the whole world, to test those who dwell on the earth.

These individuals, of the church of Philadelphia, are told they do not have to endure the hour of trial. This is a privileged position. Below we see that they already have a crown or crowns. This is probably because they have previously already endured a significant time of refining in order to achieve this position in Christ. It is my belief from these scriptures and others that this group of believers may be the God-consecrated and ordained leaders of the Gentile Christian portion of the church that represents one of The Two. Some of the true church apparently have to endure this "hour of trial."

RE 3:11 "Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.

Because those of this group do not have to endure the testing does not necessarily mean they are not martyred. Jesus, being the perfect Lamb of God, is tested shortly after the Spirit fills Him as well as being crucified at the end.

Scriptures from the books of Revelation and Zechariah show a connection between two of the seven churches and the two witnesses, which I believe represent the end days' leadership (apostles) of the church. Notice below that the Lord gives power (anointing) to His two witnesses for the purpose of prophesying for three and a half years, or for the first half of the tribulation week. The sackcloth stands for an attitude of repentance for the purpose of intercession (this indicates the presence of the Spirit of Elijah). In RE 11:4 the two witnesses are pronounced as being synonymous

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with the two olive trees and or the two lamp stands (churches) out of the original seven. These two leadership groups stand before Him indicating a position of great responsibility as well as honor. Again the churches of Smyrna and Philadelphia (corporate leadership of the one church in the end days) are my prime candidates for these positions due to the mention of the crowns being offered and given.

RE 11:3 "And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, **clothed in sackcloth.**"

RE 11:4 These **are the two olive trees** and the **two lamp stands (churches)** standing before the God of the earth.

Another portrayal of the same leadership is given in prophesy in the book of Zechariah. These additional descriptions reveal the identity of The Two a bit more clearly. Starting with ZEC 4:2, the Lord asks Zachariah what he sees as a vision that is given him. He describes it as a single lamp stand of solid gold having seven lamps. This is again taken as another description of the total church of the end days comparable to that which is described in Revelation. The lamp stand being solid gold refers to the righteousness that our Lord imputes to the church (lamp stand). There is a bowl on top containing oil that feeds the end days' church and enables her to give His light (truth) to a dying world.

Then we are introduced to two olive trees, or branches, near it, one on each side (ZEC 4:3). This flanking arrangement is identical to all previous portrayals of the positioning of The Two with respect to our Lord. They actually act as messengers (angels) to the church.

ZEC 4:2 And he said to me, "What do you see?" So I said, "I am looking, and there is a lampstand of solid gold with a bowl on top of it, and on the **stand seven lamps** with seven pipes to the seven lamps.

ZEC 4:3 "Two olive trees are by it, one at the right of the bowl and the other at its left."

ZEC 4:4 So I answered and spoke to the angel who talked with me, saying, "What are these, my lord?"

ZEC 4:5 Then the angel who talked with me answered and said to me, "Do you not know what these are?" And I said, "No, my lord."

ZEC 4:6 So he answered and said to me: "This is the word of the Lord to Zerubbabel: 'Not by might nor by power, but by My Spirit,' Says the Lord of hosts.

Zachariah asks what these two olive branches represent. Now above in ZEC 4:6 the angel gives him an answer to his question but Zachariah does not understand the answer. What he is told is that these two who are pouring oil into the golden bowl, which supplies oil to the end days' church, are functioning completely under the power of the Holy Spirit. It is the Holy Spirit who provides the truth from our Lord to the church. The Two are acting as messengers to the body of Christ so that the truth of the gospel of the kingdom is promoted. That illumination of truth is a portion of the function of the end days' prophetic priesthood ("apostles").

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Below in ZEC 4:7 the great mountain referred to is none other than Satan and his world system, Babylon, that is allowed to make war against the saints. This “mountain” of Satan competes with the mountain of the Lord for quite some time. Remember that Satan has previously raised up seven other mountains opposing the Lord’s people. Zerubbabel is a strong contender for being a type for Christ functioning within The Two. Of course, the capstone that completes the entire bride, the last stone added to the top of a pyramid, is Christ.

ZEC 4:7 'Who are you, O **great mountain**? Before **Zerubbabel** you shall become a plain! And he shall bring forth **the capstone** with shouts of "Grace, grace to it!"

At Christ’s Second Advent all those who belong to Him do certainly acclaim Him and His position. In ZEC 4:9 is a statement that Zerubbabel lays the foundation of this temple. Laying the foundation, or the cornerstone, is the sacrifice made upon the cross that pays for all of the living stones above it. Christ initiates it (alpha) and He is the completion of it (omega). Read the next Scripture and I believe there can be no doubt that this Zerubbabel is a type for The Two indwelt by Christ.

ZEC 4:9 "The hands of Zerubbabel have laid the foundation of this temple; his hands shall also finish it. Then you will know that the Lord of hosts has sent Me to you.

Below the seven are rejoicing to see the plumb line in the hand of Zerubbabel (Christ). The seven are the entire corporate church (the seven lampstands of Revelation) and I would agree that we would be very happy when our Christ returns as the Judge (the one who holds the plumb line). The *eyes of the Lord* are referring to the prophets of the end days. These prophets know what is occurring and if you have persevered this far, my dear reader, so do you know!

ZEC 4:10 For who has despised the day of small things? For these **seven** rejoice to see the **plumb line in the hand of Zerubbabel**. They are the eyes of the Lord, which scan to and fro throughout the whole earth."

Zachariah does not understand the first answer given him. He asks again to have these two olive trees or branches explained further.

ZEC 4:11 Then I answered and said to him, "**What are these two olive trees** --- at the right of the lampstand and at its left?"

We can see that these two olive branches drip oil into the receptacles of (from) two golden pipes. Again, the *gold* designates a *righteous act* of giving oil that presents light (truth) to those perishing that would lead to repentance. Our Lord is in full control of this truth and He is the receptacle or golden bowl that distributes the oil to the end days’ church (identified with the number *seven*).

ZEC 4:12 And I further answered and said to him, "What are these two olive branches that drip into

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the receptacles of the two gold pipes from which the golden oil drains?"

ZEC 4:13 Then he answered me and said, "Do you not know what these are?" And I said, "No, my lord."

The second time the angel answers Zachariah's question, below, he uses the word *anointed*. This again reflects on the action of the Holy Spirit (oil) that is poured into these Two so that they can give oil to others. A repeat of the position they have with their Lord is important. I refer you to review the Scriptures containing the woman who asks that her two sons might be placed on Jesus' right and left in MT 20:21. Their respective positions, described below, is that of flanking our Lord.

ZEC 4:14 So he said, "These are the **two anointed ones, who stand beside** the Lord of the whole earth."

In the next chapter we look at each of the seals as they are opened, and cross correlate what is in the book of Revelation with types that are found in other areas of the Bible. Many of these truths, that present a clearer picture of the very end of this age, are hidden in types and symbols until needed by those of the last generation of the church that make war with the antichrist. Before analyzing what happens after Christ opens the first seal, let me say that each seal opens a new day (year) in the tribulation week because so many pieces of this very intricate puzzle fit so well. Also, the document with seven seals certainly resembles a deed of purchase. Please have patience and after relevant Scriptures are presented to you, you must decide how much is truth.

## Chapter 11

### *The Tribulation Week: The Seals*

#### The Seven Seals Correlated With Types

As Jesus opens each of the seven seals, He is essentially unveiling the events of each year of Daniel's seventieth week. This breaking of the seals serves a purpose of not only preparing His bride for marriage, but also to bundle the tares for burning. In essence, as Jesus is the owner of this land deed (the scroll), He only may sever the seals that remove squatters on the land (tares in the church), or those who hold His bride in bondage. This action sets free those who belong to Him preparing many of them to receive a double portion of His "rest" at the beginning of the millennial age.

#### *Seal 1 – Day One, the First Year of the Tribulation Week*

##### ***A Time of Deceptive Peace***

A covenant of peace (Dan 9:27) is signed between Israel and those whom the antichrist leads. The nations of the world applaud this treaty not realizing that the Lord allows it for His own sovereign purposes. The peace of the beast descends on the world. The tribulation week begins and most of the church does not have a clue as to what is going on. Many, if not most, of the Islamic nations that surround Israel are included in this peace treaty. Upon entering into this agreement most of Israel chooses to turn her back on her God for the eighth and last time to compromise with the enemy.

The Scripture below gives us insight into this time of peace brokered by the enemy. It is most likely a time occurring just after the first seal is broken, and this false peace descends on an unsuspecting world. This day is introduced in Rev 6:2 with the Scripture: *"And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer."* The Lord gives this crown of authority to one who is none other than Satan masquerading as Christ riding a white horse. The white horse stands for purity mixed with strength, which deepens the deception. Many actually believe this individual is Christ and accept Him as the pure and righteous groom. These people experience a deceptive peace. Many Christians who really are tares go to bed with this individual and experience a short but deadly honeymoon. (Some Christians stumble at this time as they are tested and refined.)

### ***Four Creatures Send Those Who Cleanse And Kill***

One of the four creatures points out the man on the white horse to John. Each of the four creatures introduces a horse and rider as each of the first four seals is opened. Since these creatures symbolically represent the modern day equivalent of the Levitical priesthood (see chapter 15), it appears that what they loose upon the earth is for the calling and consecration of that portion of the earth (the true bride) by fire derived from a passion to please their Lord. It follows then that the Christians leaders who make up these four creatures know and support the Lord's agenda.

### ***Standing Among the Myrtle Trees***

ZEC 1:11 So they answered the Angel of the Lord, who stood among the myrtle trees, and said, "We have walked to and fro throughout the earth, and behold, **all the earth is resting quietly.**"

ZEC 1:12 Then the Angel of the Lord answered and said, "O Lord of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?"

#### **Peace and Safety**

The myrtle trees spoken of in ZEC 1:11, among which the Angel of the Lord is standing, are thought to be types for the people of saved Israel or possibly the church. Most of the Jewish remnant that is called to salvation is still unsaved at this time. Due to the statement that all the "earth is resting quietly," this is thought to be a type for the time just after the first seal is broken. Deception is coming not only for the apostate world but also for the portion of Israel that not only aligns itself with the world system but also actually rides it. In ZEC 1:12, Zachariah, being an intercessor, stands in the gap for Jerusalem and Judah. His prayer is answered at the time of Armageddon at the seventh bowl, as our Lord stands in battle to defend and save.

Ezekiel 38:8 "After many days you will be visited. In the latter years you will come into the land of those brought back from the sword and gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell **safely.**

It is the end of this age that is described in the Scripture above when Israel is brought back out of the nations from which she is exiled at the beginning of this age. During most, if not all, of her existence since 1948 peace has evaded her. At the end of Ezekiel 38:8, Israel is described as dwelling safely. This could well point to the time period just after the opening of the first seal after a covenant of peace is signed. There has been no peace for Israel since 1948 as turmoil continues because of the Palestinian unrest against her and the persecution from other nearby countries.

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### Famine

Elijah (the Holy Spirit working toward redemption) tells Ahab (the antichrist) there will be no rain until he says there will be rain (1 Kings 17:1). A great famine of the Word (truth) begins. It is thought that this type takes place very near or at the very beginning of the tribulation week because in Luke 4:25 it states that it didn't rain for three and one half years after Elijah made his proclamation to Ahab. So then Elijah's temporary hiatus from community would occur very close to the signing of the peace treaty. The utter removal of the Word of Truth from the world allows iniquity to increase to its greatest level.

Immediately after Elijah makes this statement to Ahab the Lord directs him to go to the brook Kerith (1Kings 17:3). This seems to be a place of hiding and introspection for the prophet. It seems that this would also be the case for the actions of the close cross type, the Two Witnesses.

### Truth Givers Hidden Until A Proper Time

Part of the first year of the tribulation period seems to be a final time when all the true Christian leaders sit back and take stock of themselves as they look into the mirror. Our Lord provides this mirror in the shape of a brook that cuts away that which might inhibit their future powerful ministries. Unclean carrion crows are provided that feed lessons of humility. The prophet Elijah actually eats this "unclean" meat. The Spirit of Elijah works through the entire church but The Two, as the Two Witnesses, may well be given a greater dose of pride-consuming fire before they are empowered to witness at the end of this age during the first half of the tribulation week.

1KI 17:4 "And it will be that you shall drink from the brook, and I have commanded the ravens to feed you there."

There are other places that point to the possibility of The Two being hidden during a portion of the tribulation week. Now this *being hidden* does not mean *absent*. Jesus while performing His ministry walks through crowds that wanted to kill him but his time had not yet come (Lu 4:30). It seems important to our Lord that the arrows (Christians) in his quiver only be used at a proper time and for the proper purpose for which he has groomed them (Ecc 8:6). So some are sheltered until the proper time to be used... like arrows in a quiver, once they are "poured out" and serve their purpose, martyrdom may come. Martyrdom is not a fruitless act! Our Lord uses that act of selfless love to great advantage to further the kingdom. Do not forget the fruit of Christ's act on the cross!

In Zephaniah, below, is a scriptural reference to the day of wrath and the anger spoken of that is directed toward the unregenerate. This occurs after the seventh seal is broken. All of those of the true church are now sealed with the protective sealing and no true Christian feels the Lord's wrath. All the work of the church is completed by this time. The process of repentance that leads to a humble and contrite heart occurs during the sixth year. This humbling enables those saints, who still live, to be sealed before the seventh trumpet is blown. Being sealed means essentially being hidden and having the ability to remain untouched even though the enemy is still present.

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In Rev. 7:3 four great angels are detained from destroying until the sealing of the saints is complete. Also in Rev 9:4, after the blowing of the fifth trumpet near the end of the seventh year of the tribulation period, protection from a great demonic army is afforded those who have the seal of God. This “day of the Lord’s anger” certainly appears to be “The Lord’s Day” which is for the expression of His vengeance. Then those who are hidden are actually with Him in Heaven when His wrath is poured out.

ZEP 2:3 Seek the Lord, all you meek of the earth, who have upheld His justice. Seek righteousness, seek humility. **It may be that you will be hidden** In the day of the Lord's anger.

Below in 1 KI 18:4 there is a symbolic reference to this same act of being hidden in the time of the end. This reference may be referring to The Two who are placed in a position offering safety to them. This occurs during the first half of the tribulation week. Still, this Scripture, if the type holds, states that Jezebel (those closest to Satan of the apostate secular church and the world system) are doing great damage during the first half of the tribulation week to some top leaders of the true church. Whether it is a literal killing of the Lord’s “prophets” or rendering them useless due to deception is not known.

1KI 18:4 For so it was, while Jezebel massacred the prophets of the Lord, that Obadiah had taken **one hundred prophets and hidden them, fifty to a cave**, and had fed them with bread and water.)

Although *fifty* marks *those willing to pay the price at the proper time for others* and this attribute of self-sacrifice marks the true Apostles (The Two), these people are kept hidden by a portion of the church leadership that is compromised to some extent. Obadiah, a type for the main leader of the Christian end days’ church, compromises with Ahab (antichrist). Those of the leadership who stay in hiding permanently do our Lord no good. Great men and woman of our Lord do not fear the enemy and come out at the bidding of their King when they are needed. For example, many are like Elijah who is told for a short time to stay hidden, staying at the brook Kirith, but when he is asked to go out and teach and finally to confront Ahab (antichrist) face-to-face he is obedient.

### **Sackcloth, Intercession, and Light**

The empowering of the two witnesses is, in part, for the purpose of interceding for mercy leading toward redemption for the ones called to enter the kingdom. They also prophesy plagues, and judgment upon those who do not repent. The Spirit of Elijah (the Holy Spirit working toward salvation) literally works through them for the duration of most of the first half of the tribulation week. I have already identified these two witnesses with the two churches, Smyrna and Philadelphia, that I believe are symbolic of the top leadership of the church at that time (see chapter 15). This, of course, means that instead of just two “men,” as the literal interpretation implies, there are two large groups of strong leaders held in reserve to be released when our Lord deems it necessary.

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RE 11:3 "And I will **give power** to my two witnesses, and they will prophesy one thousand two hundred and sixty days, **clothed in sackcloth.**"

Sackcloth implies intercession for forgiveness of sin, or an attitude of deep repentance that is expressed by calling out for mercy and grace for others. The two witnesses identify strongly with the sin of the people. As Christ takes our sin upon Himself so these two are like him in that they desire others to take advantage of what Christ purchased for them. Through these two, during much of the first half of the tribulation week, the Spirit of Jesus is a blinding light (truth) emanating from these two throughout the world. Most of the world does not perceive it and seeks to kill them. Those marked by our Lord for redemption, of course, see that light. Reference to these two olive branches (The Two) that provide the oil for the light is seen below. Those who stand before the Lord share in His glory but they also have an awesome responsibility. Once again I remind you that these two are synonymous with the churches of Smyrna and Philadelphia, which Christ addresses at the beginning of the book of Revelation. The power given to them is the fall rains at the end of this age.

RE 11:4 These are the **two olive trees and the two lampstands** standing before the God of the earth.

### ***The Word of The Lord as Fire***

Below, reference is made regarding the protective function of fire that issues from the mouths of the two witnesses. What Jesus does to the fig tree, when he curses it because it has no fruit, is a type for the use of the fire coming out of God's mouth. He curses the fig tree (the apostate country of Israel). The tree (Israel) wilts when the Roman General Titus in 70 AD and his troops destroy Jerusalem and disperse the church and the Jews throughout the nations (Mt 21:19).

The two witnesses, in the power of the Holy Spirit, are able to pronounce judgment on those who try to harm them. What they prophesy comes about upon those who attack them. Many literalists portray these two as having actual fire coming out of their mouths to consume their enemies, but the fire is not real fire.

RE 11:5 And if anyone wants to harm them, **fire proceeds from their mouth and devours their enemies.** And if anyone wants to harm them, he must be killed in this manner.

The cross types of Elijah and of the two witnesses, in regard to their giving of truth, find agreement with the Scripture in Exodus, below. Although rain is primarily symbolic of the life giving truth provided by our Lord through His Holy Spirit, there is a possibility that there is also a literal lack of real rain. The analogy between Christ and His two witnesses fits the type below. Moses is like God to Pharaoh so the Christ in the end is as God to Satan. The phrase, *Aaron your brother shall be your prophet*, is analogous to the Two Witnesses being a type for a brother of Christ as

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they act as His prophet. Our Lord views The Two as a single corporate entity. The Two as a group expresses the very words of Jesus. All of the Lord's children are to be readied to leave the land of the antichrist (a time of consecration before ascending in the air to meet Christ) for a time, but they return (at the seventh bowl) to send Satan and many who are his out of our Lord's earth. There are some similarities between what happens in the book of Exodus with Moses and Aaron in their confrontation with Pharaoh that are comparable to the confrontation that The Two have with the antichrist within the type, Elijah.

EX 7:1 So the Lord said to Moses: "See, I have made you as God to Pharaoh, and **Aaron your brother shall be your prophet.**

EX 7:2 "You shall speak all that I command you. And **Aaron your brother shall speak to Pharaoh** to send the children of Israel out of his land.

The river Nile is a type for the lies and deceptive paradigms of Satan that the world has been drinking for some time. The two witnesses, during the tribulation week have power to dissuade many of those who belong to Satan to stop drinking that water so that the water of life, which our Lord provides in abundance, becomes very attractive.

In Exodus Moses has the power to turn water to blood in the country belonging to Pharaoh (a type for Satan) as seen in Ex 7:17-25. Because of Moses' act, the Egyptian people do quit drinking of the Nile and attempt to find other sources of water from which to drink.

The two witnesses are given power to strike the earth with plagues (Re 11:6). It is the plagues that Moses calls down on Egypt that eventually causes Pharaoh to release the ancient Hebrews. The great plagues that The Two call down begin to soften Satan's grip on those who belong to our true King during the first half of the tribulation week.

Like the type Elijah, at that time The Two turn off truth (rain) to the world so as to leave it in darkness. The rain, or life-giving properties of our Lord's living Word, is given to those whom the Lord calls. Remember, His Word never goes forth void but accomplishes what He so desires. Jesus represents a massive spring of living water and yet only those who are called to drink of it are saved (given life). The world stands by and mocks, refusing to drink because they are incapable, without help, to swallow (believe) what He has to offer.

RE 11:6 These have power to **shut heaven**, so that no rain falls in the days of their prophecy; and they have power **over waters to turn them to blood**, and to strike the earth **with all plagues**, as often as they desire.

In the two Scriptures below, while in heaven, as our Lord takes the deed of purchase for all who belong to Him and as He is preparing to open the first seal in RE 5:8, the four living creatures (Levites, or end days leadership) and the twenty-four elders (the Two as seen from our Lord's perspective) assume a position of strong intercession and worship. A complete study of the twenty-four elders and the four cherubim that serve under them is given in chapter 15.

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RE 5:7 Then He came and took the scroll out of the right hand of Him who sat on the throne.

RE 5:8 Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, **each having a harp, and golden bowls full of incense, which are the prayers of the saints.**

### ***Scriptures That Apply to Day One of the Tribulation:***

#### **Job's First Testing**

The Scripture below denotes the period of time during the first half of the tribulation week period that corresponds to Job's first testing. Terrible things happen to test the resolve of our Lord's church but these are nothing like the second great testing (great tribulation) in the second half of the tribulation week. This Scripture takes place in the context of the disciples coming to Jesus asking for information regarding the end of the age and the time of his Second Advent. Some of the information in Jesus' answer refers to what happens to the apostles and Israel at the beginning of this age at his First Advent. Some people claim that is all to which He is referring, but a portion of it points to the end of this age.

Below are two verses that I believe span the first three and one half years of the tribulation week. The beginning of sorrows seems to refer to the first three and a half years. In Mt 24:9 we immediately are taken to a time of great tribulation where martyring occurs. This is thought to start shortly after the sighting of "a great rain," 3.5 years in the future. This sighting follows Elijah's (The Two) great acceptable sacrifice, at the mid-point of the week, which sparks the final great revival. Many say that Jesus is speaking to the disciples explaining when they are offered up. This I would disagree with because that event occurs at the beginning of this age. I believe He is referring to the last generation, particularly The Two, who are cut of very similar cloth as the original apostles.

Matt 24:8 The beginning of sorrows.

MT 24:9 "Then they will deliver you up **to tribulation** and kill you, and you will be hated by all nations for My name's sake.

Another Scripture that seems to indicate the beginning of the tribulation week is found in the book of Job. Job's first testing begins with Job 1:12 after Satan and the Lord set the ground rules. From Job 1:12-19 we see everything Job held dear taken from him. If we accept that Job is a cross type for a portion of the church containing The Two during the tribulation week, then these Scriptures are describing a time of the great falling away from the true church. The falling away is due to various attractions and pressures of the world system. The love of many grows cold during this time due to the extreme lawlessness (Mt 24:12). This state of affairs points to Job's loss of everything he has, particularly his family. Can you imagine great Spirit-filled pastors facing tiny shrinking congregations?

*Seal 2 – Day Two, or the Second Year of the Tribulation Week*

***Warfare Promoted and Peace Ended to Some Extent***

Christ opens the second seal and empowers the second living creature (cherub), which is in agreement with this action, to point out to John what our Lord allows to take place next. In RE 6:4 we see a fiery red horse with a rider who is empowered to take peace from the earth. Warfare is promoted. *Red* in Scripture often is synonymous with *sin* or *rebellion*. Don't confuse this with *scarlet* that is symbolic of *our Savior's blood that covers sin*. This rider is empowered to cause great rebellion (lawlessness). This is certainly to be equated with increasing iniquity.

RE 6:3 When He opened the second seal, I heard the second living creature saying, "Come and see."  
RE 6:4 Another horse, **fiery red**, went out. And it was granted to the one who sat on it to **take peace from the earth**, and that people should **kill one another**; and there was given to him a great sword.

***Joseph (Christ) Revealed to the Jews***

Near the end of the book of Genesis is a very strong cross type describing a reintroduction of Joseph (Jesus) to His brothers (the remnant of Israel at the end of this age --- possibly the leadership). It has a lot to do with his younger brother Benjamin, who I believe is a strong type for the Gentile portion of the church that includes a portion of The Two. Upon first meeting with Joseph, his ten brothers are imprisoned for three days. When they are released Joseph (Christ) gives them this directive:

GE 42:20 "And bring your **youngest brother** to me; so your words will be verified, and **you shall not die**." And they did so.

If indeed Benjamin is symbolic of the Gentile portion of the church, then Joseph's (Christ's) demand that they bring Benjamin (a type for the church) with them shows that the ten Hebrew brothers develop a relationship with the true church. This reflects that they become prepared to accept what Christ did on the cross for them. Upon hearing this command, the brothers discuss among themselves the fact that they are indeed guilty regarding the loss of their brother Joseph. At this time they do not recognize Joseph (Christ).

Through this story of Joseph and his ten brothers (part of the remnant of the Jews marked for salvation), we can actually discern the typical path of salvation that all called sinners must take before they can accept what Christ did for them. A process that leads to repentance comes first, followed by a heartfelt sorrow for sins. Finally those who have a repentant heart are turned toward the cross and they accept the propitiation that Christ made for them. Part of this process, at its beginning is what we see in the type below.

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GE 42:21 Then they said to one another, "We are truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us."

Eventually they arrive home with their grain and show their father, in disbelief, that their money is returned to them. They do not know that Joseph has their money put back in their sacks. This causes them to become fearful. The money being returned to them I believe indicates they are being called to receive the free act of Christ for their redemption. The "grain," or food of the Word of God, is free having been paid for by grace on the cross. Benjamin, being born of the same mother as Joseph (Rachael, a strong type for Israel) is being requested to go to Joseph (Christ), and this causes much bereavement in the family. As stated previously, it is my understanding from symbolism that Benjamin is a strong cross type for the Gentile portion of the church called in some way to promote saving grace for the Jewish spiritual leadership. Scriptures in Genesis, utilizing Benjamin as a type for the church to cause the brothers to reflect on their sin and subsequently repent, show that the church plays a strong roll in calling a portion of, or the entire remnant of Israel. Jesus invites us to eat of His bread (Himself) without paying for it (John 6:33-35, 51, Isa 55:1).

GE 42:35 Then it happened as they emptied their sacks, that surprisingly each man's **bundle of money was in his sack**; and when they and their father saw the bundles of money, they were afraid.

GE 42:36 And Jacob their father said to them, "You have bereaved me: Joseph is no more, Simeon is no more, and you want to take Benjamin. All these things are against me."

In both instances in Genesis there is no charge for the grain (truth of the gospel leading to salvation) except for the repentance of the ten brothers (the remnant of the Jews called to salvation). From ISA 55:1-2 we see no money is necessary to purchase that which our soul delights in. The food of heaven is provided at no cost.

ISA 55:1 "Ho! Everyone who thirsts, Come to the waters; And **you who have no money, Come, buy and eat**. Yes, come, buy wine and milk without money and without price.

ISA 55:2 Why do you spend money for what is not bread, and your wages for what does not satisfy? Listen carefully to Me, and eat what is good, and let your soul delight itself in abundance.

Judah, who represents the tribe that is most faithful to our Lord, may well represent that which contains a portion of The Two. This tribe asks that the father send Benjamin with him to get more grain and to secure Simeon who is left with Joseph. This type for the remnant of the Jews really is given no choice. They must go back or starve. I believe that is the case with all who are called by the Father to belong to the Son and to receive the free gift of salvation. It is an irresistible situation that we all fight against with all of the darkness that is within us. Thank God for our Lord's perseverance and irresistible grace!

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GE 43:8 Then Judah said to Israel his father, "Send the lad with me, and we will arise and go, **that we may live and not die**, both we and you and also our little ones.

In Genesis 43:11 they are told by the father to take an assortment of gifts many that symbolize spiritual things akin to the fruit of the Spirit. They also take double the money back in case the money returned in their sacks is an oversight. Below, we see that the brothers, after being invited to the house of Joseph, are very concerned with returning the money they found in the necks of their sacks. In GE 43:23 the Steward makes an interesting statement with regard to their concern for the returned money. He says: "*Your God and the God of your father has given you treasure in your sacks; I had your money.*" I submit to you my reader that the greatest treasure we can be given is knowing Christ and the redemption associated with Him. These men (the remnant of Israel) are being led to full reconciliation with Christ as indicated by the silver (redemption).

GE 43:22 "And we have brought down other money in our hands to buy food. We do not know who put our money in our sacks."

GE 43:23 But he said, "Peace be with you, do not be afraid. **Your God and the God of your father has given you treasure in your sacks; I had your money.**" Then he brought Simeon out to them.

After giving Joseph the gifts that they have for him they are served a meal in Joseph's house. Benjamin's serving is stated to be five times as much as any of the other brothers. His brothers must notice this extra amount of food given to Benjamin. The number *five*, by itself, indicates *uncleanness*. Remember, from a previous study in chapter five, Jesus takes your sin and He becomes associated with the number five (he becomes unclean) so that you might have grace. When he feeds the five thousand people five loaves of bread and two fish, He is giving grace to those called to receive what He would later purchase for them. When *five and two* are given together in Scripture, it means that *grace is always granted to cover sin*. It is difficult to believe that the pure Lamb of God becomes sin (*five loves*) that you and I might live. Only the Holy Spirit can reveal this truth.

GE 43:34 Then he took servings to them from before him, but Benjamin's serving was **five times** as much as any of theirs. So they drank and were merry with him.

Jesus drinks a cup of suffering and sorrow that we might live. His apostles come to Him with a question that He counters with another question, "Can you drink the cup I will drink?" (Mt 20: 22-23). They, not knowing what it means, respond affirmatively. He tells them they will indeed drink of that cup. We know that each of the apostles endure much suffering and sorrow and most die for their faith at the hands of those who belong to the evil one. We see below that the very silver cup belonging to Joseph (Christ) is put into Benjamin's grain sack. This, of course, makes him look, in the eyes of his brothers, as though he has done something evil. They become very protective of him so he does not get the consequences of such evil. As the first apostles drink that cup of Christ, so do the end days' apostles (The Two) also drink of it and are martyred by those of

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darkness. This seems to be a necessary price to be paid for our Lord's love to be fully manifested in those of His leadership if they are to defeat the enemy!

GE 44:2 "Also put **my cup, the silver cup**, in the mouth of the sack of **the youngest**, and his grain money." So he did according to the word that Joseph had spoken.

After they are gone awhile Joseph sends his steward to get the cup. In searching all the sacks for the cup, the steward finds the silver cup (cost for redemption) in Benjamin's sack thereby rendering Benjamin guilty of theft. The concern for Benjamin and for the effects this would have on their father brought out a tremendous outpouring of selflessness from all of them.

GE 44:13 Then they tore their clothes, and each man loaded his donkey and returned to the city.

GE 44:14 So Judah and his brothers came to Joseph's house, and he was still there; and they fell before him on the ground.

From Genesis 44:18-34 Judah explains his great concern for his father and Benjamin and expresses a willingness to go into slavery in Benjamin's place. This willingness is a great act of sacrificial love on his part. It is the caring and compassion that Christ would love to observe in any of his servants. Apparently Judah's self-sacrificing attitude is what melts Joseph's heart. The softening in Joseph's heart is indicated in the following few verses when he (Christ) reveals himself to his brothers (possibly the entire remnant of the Jews).

At the end of the tribulation week there are a few Jews who do look up and recognize Christ coming in the clouds. Whether these Jews are saved or not is unknown. The Christ, who is revealed to the Jews, may be that type for Christ being the ruling and reigning Solomon (that the Hebrews originally expected at Christ's First Advent).

At the Second Advent, He shows Himself to be a strong Warrior and Judge, not the suffering Servant. It is interesting that the point is made that none of the Egyptians are allowed to know of this revelation of Joseph to his brothers! From this it leads me to believe that the antichrist and the world system also are completely unaware that the veil is removed from the eyes of the Jewish remnant.

GE 45:1 Then Joseph could not restrain himself before all those who stood by him, and he cried out, "**Make everyone go out from me!**" So no one stood with him while **Joseph made himself known** to his brothers.

GE 45:2 And he wept aloud, and the Egyptians and the house of Pharaoh heard it.

GE 45:3 Then Joseph said to his brothers, "I am Joseph; does my father still live?" But his brothers could not answer him, for they were dismayed in his presence.

GE 45:11 "There I will provide for you, lest you and your household, and all that you have, come to poverty; for there are still **five years** of famine." '

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In GE 45:11 Joseph (Christ) specifies that there are still **five years of famine remaining**. From this it makes me suspect that our Lord calls the remnant of the Jews, or at least the leadership portion of them, to Himself during the second day (year) of the tribulation week. Later at the end of the tribulation week there seems to be another group of Jews that come into the Kingdom, or at least they are allowed to recognize who Christ is. Some of this first set quite probably is added to the Jewish spiritual leadership that already exists in the church. There are a few other Scriptures that seem to allow this unveiling of Christ (call to salvation for the remnant of the Jews) to drift over into a portion of the third day.

In the Scripture below a veil lasting over two thousand years is removed from the eyes of the Jewish remnant (Joseph's brothers). It takes awhile as it did with each of us because the Holy Spirit, in the form of the spirit of Elijah, has to soften the heart. However, because the church (Benjamin) has served Him for a long time now, a much closer relationship exists.

We must remember that Joseph is sent away before Benjamin (the church) is born (at Pentecost). This is similar to Jesus being taken up before He gives his Spirit to birth His church. Technically, Christ does not lay eyes on His Spirit-filled church nor does His Spirit-filled church lay eyes on Him while He is on earth. In the Scripture below, The Two might represent the "mouth" of Christ as they have a very strong prophetic ministry.

GE 45:12 "And behold, your eyes and the eyes of my brother Benjamin see that it is **my mouth that speaks to you**.

One final thought before we leave this type and that is that the brothers get double their money back just as the cross type for Job does (Job 42:10) after his testing, refining, and repentance. At the end of the seventh day (year) of the tribulation week, a double portion is reserved for the portion of the bride that contains the Jewish remnant. A Messianic Gentile portion of the bride after great suffering may already have their double portion.

### ***Samson (Jewish Leadership) Giving Honey (Gospel of Christ) to His Parents (the Jews)***

The antics of Samson in the Old Testament are a source of frustration for many theologians. Some of the seemingly impossible and incredibly stupid things he does are very difficult to explain without symbolism.

However, symbolism enables the light of understanding. Deep and powerful truths can be seen that bring broad smiles to those who enjoy eating the Word. Below, we begin our look at Samson as his parents, with much consternation, attempt to convince their unorthodox son to marry a "nice Jewish girl."

*NIV* Judges 14:3

3 His father and mother replied, "Isn't there an acceptable woman among your relatives or among all our people? **Must you go to the uncircumcised Philistines to get a wife?**" But Samson said to

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his father, "Get her for me. She's the right one for me."

4 (His parents did not know that **this was from the LORD**, who was seeking an occasion to confront the Philistines; for at that time they were ruling over Israel.)

I am placing the timing of this particular type at the end of the last age when the Sanhedrin is using the strength of Rome. I am equating Samson with a portion of the Jewish leadership. That leadership is making a contract with the then sixth religious mountain (Rome, the sixth beast, a nation of the antichrist) for her own protection. Although the Jews are compromising their faith to get peace, actually the act of compromise allows the Lord to initiate the growth of his bride of choice, the church of this age (new Israel). This leads Him to exact vengeance not only on apostate Israel but also on Rome (a type for the Philistines). At the end of this age the apostate nation of Israel turns her back on the Lord an eighth time for she is the Harlot that sits on the beast (Rev 17:9-11). No other nation sitting astride this beast system would have so greatly astonished John (Rev17:7).

NIV Judges 14:5 Samson went down to Timnah together with his father and mother. (*Timnah* refers to *something that should be forbidden and that requires restraint*.)<sup>18</sup> As they approached the vineyards of Timnah, **suddenly a young lion** came roaring toward him.

The desire of Samson (Jewish leadership) to wed this Philistine woman (sixth beast system or mountain of Islam) is evil in the sight of our Lord. Below, the young lion represents Christ (the Lion of the tribe of Judah), at the end of the last age who is enraged at the Pharisees and Sadducees' ability to compromise what is given to them. The Jewish leadership of that day with the help of Rome (Philistine woman) nails Christ to a cross. This represents the cross type for Samson destroying the young lion (Christ). To this day the Jews do not take responsibility for the death of Christ, hence the "father and mother" knowing nothing about it in the Scripture below. All we Christians must realize is that it actually was our sin that placed Him on the cross.

NIV Judges 14: 6 The Spirit of the LORD came upon him in power so that **he tore the lion apart** with his bare hands as he might have torn a young goat. **But he told neither his father nor his mother what he had done.**

NIV Judges 14: 7 Then he went down and talked with the woman, and he liked her.

After the death of Christ the Jews continue to use the Roman (the Philistine woman) court system to persecute the apostles. Paul appeals to Caesar during a trial (Acts 25:11) and is sent to Rome where the presiding Caesar has him beheaded.

In verse eight below Samson is described as going to marry the woman some time later. How about a little over two thousand years later? "Rome" is still with us and she now has a new powerful ally called Islam. It is early in the tribulation week that Samson (this time some of those Jews chosen to lead spiritually) turns aside to look at the lion's carcass (Christ's act on the cross). Now remember, a Jew is not allowed to touch an unclean object much less eat food taken out of it!

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Samson notices a hive of bees with honey in the carcass. If you were a beekeeper, could you imagine bees setting up housekeeping in a rotting carcass? Let me simply state here that some of that *honey (truth)* is the gospel of salvation that Christ bought for us on the cross. The bees are those individuals (Christians) who promote truth to others! We are in Christ just as the bees were in the Lion.

Deborah of the Old Testament, whose name means *bee*,<sup>18</sup> is instrumental in speaking the Lord's will that Israel be released from bondage from their oppressor. This is accomplished through Deborah's prophesying (Judges 4).

NIV Judges 14:8 Sometime later, **when he went back to marry her**, he turned aside to look at the lion's carcass. **In it was a swarm of bees and some honey**,

NIV Judges 14:9 which he scooped out with his hands and ate as he went along

Above Samson eats the honey taken from the carcass. This is unclean food for a Jew, particularly a Nasserite like Samson! The eating of the honey is a type for the acceptance of the salvation that Christ provides at the beginning of the age. Can you imagine a carcass lasting over two thousand years and having enough honey to provide salvation for millions of Christians along the way?

This image is a great cross type for the twelve bushels of bread (a meal that delivers righteousness) left over from Christ's feeding (five loaves of bread) of the five thousand. The Jewish leaders, whom Samson at the end of this age represents, become Messianic Christians, who are filled with tremendous power to spread the gospel of Christ and to resist and damage that which the antichrist would do. This loving power costs them everything they have.

Below, Samson gives his *parents (the rest of the remnant of Israel called to salvation)* the *honey (gospel of Christ)*. They eat it, thereby symbolically becoming heirs of salvation with "Samson."

NIV Judges 14:10 When he rejoined his parents, he gave them some, and they too ate it. But he did not tell them that he had taken the **honey from the lion's carcass**.

To repeat this story again, this Lion is of the tribe of Judah, a name given to our Lord Jesus. If He was killed for your sake, He became a sin offering so that you might claim his blood as a righteous covering and so that you might have the Holy Spirit to help you, feed you, and interpret the Word. When you eat the Word, do not the truths you are enabled to recognize taste sweet to you? And you also helped in nailing Him to the cross, didn't you? Wasn't it your sin He died for? If we are on track with this then of course you might ask then who is Samson? That is a very sweet spoon of honey (truth). It is possible that Samson will be the Messianic portion of The Two at the end of this age or at least have them as a portion of the corporate remnant.

The type fits! Didn't Jesus become "unclean" because of what we laid on him? He took the curse that should have come upon us. To this day we have read or eaten this truth and, if we accepted it, He gave us life. Finally those belonging to apostate Israel who were not called to saving grace did not even know that this was going on.

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Just aside, today the messianic movement is expanding exponentially as more and more of the “priesthood or Rabbis” of the converted Jews take the honey from the comb within the lion and give it to the unconverted of the Jews. Strangely enough there seems to be little crossover of witnessing or teaching between the two branches, messianic Jew and Gentile portions of the bride. However, the Lord will keep his promise to his remnant of the Jews. They will be part of His church. There will be yet more to this type, Samson, and what He will accomplish at the end of this age so let’s move on to the next scenario.

At the place of Timnah (where Samson’s prospective wife lives, let’s call it Babylon) Samson is given thirty companions to eat a feast that he provides. These companions are thought to be unclean Philistines. The number *thirty* in Scripture seems to allude to *a process* as well as *the cost to procure a covering of cleanness (blood of Christ) for those whom our Lord would call*. Now remember, this is all interrelated with the Philistine woman he is to marry (be compromised) at the end of this age.

As a type for this “woman,” I would point to those countries of Islam that surround Israel allied with a few countries of the ancient Roman Empire that still exist. This woman is symbolically the final beast system (the eighth) with which Israel will compromise and turn her back on her Lord. This “woman” who represents the beast system will be the feet of clay (Islam) mixed with *iron* symbolizing *Rome* (Da 2:33).

From this time on, Samson is a different being than he was at the beginning of the last age due to his conversion. Below, he poses a riddle for the Philistine men who have been provided as companions to celebrate his supposed upcoming nuptials.

An analysis of Judges 14:12-14 follows:

NIV Judges 14:12 Let me tell you a riddle,” Samson said to them. “If you can give me the answer **within seven days** of the feast, I will give you **thirty linen garments** and **thirty sets of clothes**.

*Seven* means *a time period when full payment for something is completed*. It is a very common number in the book of Revelation that describes part of the purpose of the seven-day week of the tribulation period. Within that week many are brought to salvation (given a covering of the blood of Christ), Jews and Gentiles. *Thirty* is prevalent in the above Scripture so the symbolic meaning of *thirty* implies that *a covering to hide uncleanness* is to be provided if they can get the right answer. We know that the answer is *Christ (300) crucified (30) to procure a covering of blood (3)* that becomes our righteousness (see number train proof in the appendix). *Linen* in Scripture can refer to *the righteous acts of the saints*. Who would not want a gift that provides righteousness and hides uncleanness? Whether both thirties are to be added is unknown. If they are added, we would get *sixty*, which stands for *the purging deceptive fire of the evil one*. Yes, fire can be and is used by our Lord to produce righteousness within those who belong to our Lord!

NIV Judges 14:13 if you can't tell me the answer, you must give me **thirty linen garments** and **thirty sets of clothes**." "Tell us your riddle," they said. "Let's hear it."

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Above, in verse 13, the companions agree to the conditions of the wager. Below, Samson tells the riddle to them (a type for the Messianic portion of The Two at this point in time). It is fascinating that they can't answer him for three days. It is exactly three and a half days into the tribulation week when the type Elijah (Two Witnesses) evokes a response from all the people that proves they recognize who the true God is and accept what He did for them on the cross. (See below halfway through the third seal.)

NIV Judges 14:14 He replied, "Out of the eater, something to eat; out of the strong, something sweet." For three days they could not give the answer.

The eater feeds on the soul-spirits of men. When we are "eaten" by our Lord we become part of the body (temple) of Christ. He certainly is strong and really does not need anyone's help. However, because of His love for us, and the fact that He made us for His good pleasure, He gives us honey (truth of the Gospel) that enables us to become strong and mature in Him.

From Judges 14:15, Samson's wife is told that unless they (the thirty marked for salvation) find out the meaning of the riddle, the thirty men will burn her and her whole family. Due to her fear, all week she attempts to get the correct answer from Samson.

(Judg 14:18 NIV) **Before sunset on the seventh day** the men of the town said to him, "What is sweeter than honey? What is stronger than a lion?" Samson said to them, "If you had not plowed with my heifer, you would not have solved my riddle."

Actually the real answer to the above question is, "The Word of God Understood," that leads to salvation and known to be of divine origin, or Jesus who is the sovereign ruler of the universe. The unregenerate wife (beast system of the tribulation week) puts pressure on those whom our Lord calls, in part, to motivate them to search for and find the Lord.

Finally, to procure what is promised to the thirty men, Samson goes to another town of the Philistines and kills thirty of their men to get the clothing. Isn't this like Jesus who is killed so that you might be covered and righteous? The type below is the same. This happens at the very end of the seven days. At the very end of the tribulation period, before the door to salvation is closed, there seems to be a harvest of souls made clean through the blood (righteous covering) of the Lamb. This is a separate event from a great event that occurs midway through the tribulation week. The refining fire of the great tribulation is also going to have a part in giving them new clothes (righteous covering).

This Scripture from Revelation is a type for what we have just seen. RE 19:8 *And to her it was granted to be arrayed in **fine linen, clean and bright, for the fine linen is the righteous acts of the saints.*** Below, we see that the clean linen we Christians wear comes at a price.

NKJV JUD 14:19 Then the Spirit of the Lord came upon him mightily, and he went **down to Ashkelon and killed thirty of their men**, took their apparel, and gave the changes of clothing to those who had explained the riddle. So his anger was aroused, and he went back up to his father's

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house.

Many people understand what Christ's death contributes to them. Few understand the necessity of the death of those belonging to the evil one because of their unrepentance and their use as a tool for refining the bride. It is only through Christians being tempted and thereby being allowed to see their own frailty that they turn to Christ. There must then be some who do the evil work of tempting and woe to these.

There is one more excellent cross type with those who tempt, and so are judged guilty of sin, but that show us our sin for our benefit. It concerns righteousness being developed from unclean situations. The men above obtain righteous coverings for themselves through extortion or plowing with Samson's unclean heifer (the beast system). I would submit to you that if the Holy Spirit did not make your heart ready you would never, on your own, be able to claim what Christ did for you. Anyone who claims they are able to do it on their own would be infected with pride. Without the evil one, and those who belong to him, tempting and making you fall into sin, you would never know you were a sinner. Consequently the Holy Spirit would not have any leverage to convince you that you need a Savior. In the Scripture below, if it is interpreted with symbols and types, we are shown proof of our Lord's technique for obtaining that righteousness for us.

1KI 10:14 The weight of gold that came to Solomon yearly was six hundred and sixty-six talents of gold,

In the Scripture above, *gold* is symbolic of *righteousness*. It is being delivered to Solomon (risen Christ reigning) in the amount of 666 talents. This number represents the work of the evil one under the control of our all-sovereign Lord. It symbolizes the refining fire that brings our impurity to the surface so that we become aware of it. It is the Holy Spirit working in the Spirit of Elijah, which takes that awareness and brings repentance out of it leading to salvation.

### ***Revival, or Empowerment by Rain***

Below, in Hosea, is a type for Elijah (The Two) opening the eyes of the remnant of the Jews during the tribulation week so that they can see Christ. Hosea prophesies that after two days they revive. This revival, or the dead being given life, is thought to occur at the end of the second day, or year, of the tribulation week. The third day, when the third seal is opened, they are raised up, that is, empowered to perform the Lord's will.

In Hosea 6:3 there is a connection between being completely restored and being given rain in a double amount as he states; *"like the latter and the former rain."* A double portion is due to a part of the remnant of the Jews at the very end of the tribulation week. The rain, which I believe to be the spring rains for the next age, begins to fall approximately three years after Elijah (representing the parting prayers of the two witnesses as they are being martyred) prays for it (1 Ki 18:45).

This rain occurs at the end of the seventh day. It is near the beginning of the tribulation week (in the first year) that I believe the fall rains of this age are given primarily to The Two. The

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purpose of the fall rain is to prepare believers to receive the spring rains of the next age. It is the spring rain of the next age that contains a double portion of His Spirit. This Spirit allows those who receive Him and are doubly cleansed to rule and reign with Christ.

This preparation period that allows the bride of the tribulation week to receive the double-portion rains is not an easy thing to do or endure! As Elijah responds to Elisha when he asks for a double portion of the Spirit that is on Elijah, “You have asked a hard thing” (2Kings 2:10). I would submit to the reader that this hard thing is the tribulation week fiery furnace. Below, in verse 6:3, I believe Hosea is prophesying about the spring rains given at the beginning of the next age. Scripturally these rains come in the early morning of the next age (see Table 14), or “**in the first month**” (JOE 2:23). This time period occurs after the church is raptured. The period of time during the seven-bowl period of wrath is exactly 30 days or one month. It is referred to as the hour of trial, occurring after this age is complete.

HO 6:2 After two days He will revive us; on the third day He will raise us up, that we may live in His sight.

HO 6:3 Let us know; Let us pursue the knowledge of the Lord. His going forth is established as the morning; He will come to us like the rain, like the latter and former rain to the earth.

If we view the millennial kingdom age as “the seventh and final day (dispensation) of the creation of His bride,” and the fall rains at the end of our age when added to the spring rains of the next, then we have to say the completion of the double portion arrives early in the morning. Now there is one more possibility that seems quite acceptable. If you look at Table 13, notice after the seventh year is over and the bride is taken home that there is a month of the seven bowls being poured out. That month is when the bride is sequestered with the Groom in heaven. Wouldn’t that be a great time for the Groom to give His bride the double portion? In the first month! The acceptable time depends on your perspective. However both are probably true if Christ’s approach to procure His bride is viewed as the morning star (Venus rising very early in the morning) that initiates the first month (30 day period of wrath) of the millennial age.

Table 13. Timetable Number Two

|       |       |   |   |       |           |   |            |   |       |         |   |   |   |                                      |   |   |   |   |   |   |                             |   |            |  |  |  |  |  |  |
|-------|-------|---|---|-------|-----------|---|------------|---|-------|---------|---|---|---|--------------------------------------|---|---|---|---|---|---|-----------------------------|---|------------|--|--|--|--|--|--|
|       |       |   |   |       |           |   |            |   |       |         |   |   |   | “Early in the Morning”               |   |   |   |   |   |   |                             |   |            |  |  |  |  |  |  |
|       |       |   |   |       |           |   |            |   |       |         |   |   |   | Rapture ↘ ← Millennial Age Begins    |   |   |   |   |   |   |                             |   |            |  |  |  |  |  |  |
| ←     | 3.5yr |   |   | →   ← | 1260 days |   |            |   | →   ← | 30 days |   |   | → |                                      |   |   |   |   |   |   |                             |   |            |  |  |  |  |  |  |
| Seals |       |   |   |       |           |   |            |   |       |         |   |   |   | * His coming with double portion     |   |   |   |   |   |   |                             |   |            |  |  |  |  |  |  |
| 1     | 2     | 3 | 4 | 5     | 6         | 7 | Trumpets ↑ |   |       |         |   |   |   | Bowls of Wrath                       |   |   |   |   |   |   |                             |   |            |  |  |  |  |  |  |
|       |       |   |   |       |           |   |            | 1 | 2     | 3       | 4 | 5 | 6 | 7                                    | 1 | 2 | 3 | 4 | 5 | 6 | 7                           | ← | His return |  |  |  |  |  |  |
|       |       |   |   |       |           |   |            |   |       |         |   |   |   | ← First Jews → Revived and Raised Up |   |   |   |   |   |   | 1 Month = The Hour of Trial |   |            |  |  |  |  |  |  |

### ***Israel Saved by Grace Alone***

The cost to restore Israel is symbolized in the following Scriptures from Hosea. Gomer, a type for Israel, is an adulterous woman who has never been loyal to her husband, Hosea. The Lord commands Hosea to take her back again even though she is still an adulterous woman. This is a type for what the Lord does for a remnant of Israel during the tribulation week. Israel is restored to a proper relationship with her God through grace alone.

HO 3:1 Then the Lord said to me, "Go again, love a woman who is loved by a lover and is committing adultery, just like the love of the Lord for the children of Israel, who look to other gods and love the raisin cakes of the pagans."

HO 3:2 So I bought her for myself for fifteen shekels of silver, and one and one-half homers of barley.

Fifteen identifies those of the house of Saul (Satan, the refining fire). I believe that number is attached to the salvation process (silver) because our Lord is showing that the one who represents the law (Israel) has a portion (remnant) chosen to receive grace. I again repeat to you who are reading this book that there are two distinct portions of Israel during the tribulation week. We must stand shoulder to shoulder with the chosen remnant because she will be part of the bride. The other Israel receives a double portion of our Lord's wrath at that time.

### ***Seal 3 – Day Three, or the Third Year of the Tribulation Week***

This year finds the Messianic Jewish leaders fully raised up and ministering in the name of their Savior. The Two and those immediately subordinate to them are fully empowered to engage the enemy. This year is a time of preparation for the greatest exploits that the church accomplishes during this age. A great confrontation is approaching that is the equivalent of what Christ did on the cross for us at the end of the last age. The two would be well aware of the cost to themselves that this great confrontation exacts from them. Like Christ they approach the clash with the enemy with some in trepidation. They prefer that the cup of Christ, which they are asked to drink, be taken from them, however again like Christ they in their minds hang onto the thought that "not my will but yours be done" (Luke 22:42). This third year then might well be the greatest time of preparing the anointed body of Christ for that conflict. As this clash appears to come at the exact midpoint of the tribulation week, shown to occur 3.5 years into the week, the timing is somewhat confusing. Because it occurs 3.5 years into the week many expect that it occurs in the third year. This is not the case. It occurs after the third year is over and halfway into the fourth year. Because of this I examine this great confrontation within year four.

The third seal opens and a third living creature points John to the effects of a rider holding a set of scales and riding a black horse. *Scales* can connote *payment for food* and food is very expensive. There is a famine in the land. Yet, there is mention made of oil and wine being available. The *black*

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*horse* may personify *the power of sin leading to death* or *a contrived situation leading to mourning*. The voice heard in the midst of the four living creatures is the one who provides our daily bread, that being Jesus Christ. *Oil (anointing of the Holy Spirit for ministry)* and *wine (directional wisdom)* are two spiritual symbols in this Scripture indicating that those, who are His, possess it in great abundance. The world at this time finds the Word (truth) exceedingly expensive if they can find it at all due to the great deception (famine of truth) of that time.

RE 6:5 When He opened the third seal, I heard the third living creature say, "Come and see." So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand.

RE 6:6 And I heard a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine."

### *Seal 4 – Day Four, or the Fourth Year of the Tribulation Week*

#### ***The Final Stand of the Church to Save Many***

This day (year) may be regarded as one of the most important years that occur during the tribulation week. Sewing and reaping, the call to salvation, comes to an end or at least slows to a crawl after the halfway point of this year.

A great confrontation occurs during this year and many enter into salvation through it. These, who are saved, though, are saved as a burning branch being pulled from the fire. It is during this year that the many from the nations are taken away from the worldly beast system (Babylon). The price to make the "bread of God" available is very high. It costs the lives of the Two Witnesses as it cost the life of Christ and the lives of His apostles at the beginning of this age. The two witnesses, like Christ, have practically unlimited access to the oil and the wine that represent a type for great anointing for power to perform the Lord's evangelistic will.

#### ***The Great Confrontation and Sacrifice***

During the 1260 days leading up to the middle of this fourth year, the Two Witnesses are busy ministering to the needs of the church and to the new Messianic Jewish Christians. They also confront the world beast system with regards to its sin and call down plagues upon the same system. Those unregenerate of the world, who have felt the effects of these plagues, by this time universally hate The Two through whom the plagues come.

The greatest confrontation between the bride and the world beast system belonging to the antichrist occurs late in this day. Below, Elijah (as The Holy Spirit functioning through The Two Witnesses) is commanded in the fourth year (the middle of the tribulation week) to confront Ahab (antichrist) as a condition for the Lord sending rain (the double portion) on the earth (the bride of the millennial age). Jesus, who confronts the Sanhedrin of the past age, is nailed to the cross to purchase the spring rains of Pentecost. Likewise, the two witnesses confront the antichrist (Ahab) and the world system. They are martyred to purchase the spring rains for the millennial age.

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A great battle is about to occur and it costs the bride everything she has including the lives of most of her leadership. She willingly enters this battle knowing its cost (Ps 110:3) just as Jesus did, but because of knowing the joy set before Him, He endured it (Heb 12:2). What is the joy laid before The Two? Could it be the fact that they rule and reign with Christ for a thousand years and stand in His presence (Psalm 16:11)?

Symbolically, the rain is regarded as being the promised spring and fall rains together for which many of the church have been waiting for so long. Jesus paid the price that we of the church might have that life-giving water. Now he asks The Two to lay down their lives so that those He calls from the nations might be saved and filled with His Spirit.

Taking the type for Jezebel further, an event occurs during the time leading up to the confrontation between the top leaders of the beast system and The Two. Jezebel (a type for a close associate of the antichrist, the religious beast), Ahab's wife and closest confidant, kills many of the prophets of the Lord. She appears to be a conglomerate of leaders from many religions including the secular "Christian" church that is filled with apostasy. The greatest persecutor of the true church at that time is the false secular church and even some of the true church. This is no different than the conflict at the end of the last age.

The most intense persecution that Christ received was from the leadership of the apostate religious system of that day controlled by the Pharisees and Sadducees. They were the "earth" that had become formless and consequently empty of His Spirit.

1KI 18:1 And it came to pass after many days that the word of the Lord came to Elijah, **in the third year**, saying, "Go, present yourself to Ahab, and **I will send rain on the earth.**"

Above we see the connection of Elijah (The Two Witnesses) facing off with Ahab (antichrist) with the sending of "rain on the earth" (quite probably the double portion of His Spirit to be given to those people coming through the intense refining fire of the tribulation week). The amount of time between when Elijah is told to go (in the third Year) and when he ministers to the Lord with that great Sacrifice on top of Mount Carmel (when The Two appropriate the rain during the tribulation week) is unknown. This order is said to come to Elijah (in the third year). We know that the great sacrifice occurs at the exact middle of the tribulation week...that is the middle of the fourth year 3.5 years into the tribulation week.

Below, the Scripture shows that Ahab (antichrist) is intently looking for Elijah (The Two Witnesses) much like Herod looked for Jesus during the end of the last age. Remember that the Spirit of Christ is in these two witnesses, to a great level, because they have received the fall rains of this present age. They are enabled to do a mighty work in spite of the presence of the antichrist.

1KI 18:10 "As the Lord your God lives, there is no nation or kingdom where my master has not sent someone **to hunt for you**; and when they said, 'He is not here,' he took an oath from the kingdom or nation that they could not find you.

When Elijah (in the form of the two witnesses) meets Ahab (antichrist) he immediately takes

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control and commands Ahab to gather everyone including all the prophets of Baal and Asherah, 850 total, to meet him on top of *Mount Carmel (a fruitful place)*.<sup>22</sup> The number 850 could mean *the ones held in bondage by evil prophets who could be restored or set free with a sacrificial offering or purchase price*. Quite a correlation can be made between the above event and that of Christ commanding Satan, who had just entered into Judas after being fed the “sop,” to go and do it quickly. Christ was in control of going to the cross, not Satan!

We should also take note of the fact that all of these evil religious men “eat at Jezebel’s table.” These men symbolize the spiritual leadership of the apostate world system including the perverted false Christian church leaders. They provide for the false prophets as the prophets speak what the world desires to hear. Remember now that these leaders are appointed to deceive so as to bundle the tares for the great fire. Secondly, they refine the saints. Our Lord is in full control of the outcome so take a deep breath and rest in your Lord if you understand His sovereignty.

1KI 18:19 "Now therefore, send and gather all Israel to me on Mount Carmel, the **four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah**, who eat at Jezebel's table."

### Elijah Calls Down Fire

From a typological standpoint, Israel is summoned to the mountaintop at Mount Carmel. I do believe that many, of the Jewish remnant, are likewise called at this time. I also believe so are most, if not all, of the Gentiles from the nations. In the type for this event, after the prophets of Jezebel are given ample time to demonstrate the power of their God, Elijah calls the people to him at the time of the evening sacrifice. This type corresponds to the middle of the fourth year, 1260 days into the tribulation week. He (a type for The Two) builds an altar of twelve stones. *Twelve* connotes *authority given to promote restorative work, to impute righteousness, on or for the bride of Christ*. Possibly the mention below of *two* connotes that *grace is about to be given*.

1KI 18:32 Then with the stones he built an altar in the name of the Lord; and he made a trench around the altar large enough to hold **two** seahs of seed.

This bull (leadership) is believed to be symbolic of none other than the two witnesses. The Two’s short period of ministry (close to three years) is successful and now comes the time of their greatest empowerment and sacrifice. We Christians win by losing (loving). As Christ hangs on the cross and looks as though He loses, in effect He achieves the greatest victory. Let’s continue with Elijah as a type for the one expressing our Lord’s will that these two witnesses be offered up.

1KI 18:33 And he put the wood in order, cut the bull in pieces, and laid it on the wood, and said, "Fill four water pots with water, and pour it on the burnt sacrifice and on the wood."

1KI 18:34 Then he said, "Do it a second time," and they did it a second time; and he said, "Do it a third time," and they did it a third time.

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A total of twelve water pots are poured on this sacrifice. This is the second *twelve* we see in association with this event. Some might say this is simply a metaphor of Christ on the cross. However, here there is an association with the number *twenty-four*. This number is always associated with *the end of our age and the final preparation* of not only the leadership but of each of the three “courts” of the bride. Quite probably both *twelve’s* (The Two) mark *the identity of the twenty-four elders that surround the throne* who are a direct cross type for the *two witnesses* here on earth. They are thought to be one and the same thing viewed as from different perspectives.

As this occurs during a severe drought, it does make us wonder just where all of this water comes from on top of this mountain. What Elijah is accomplishing here is comparable to that being accomplished by The Two near the end of the age and at the middle of the tribulation week. Below, Elijah in his prayer makes his request to the Lord. He prays that **the people may know their God and that He turn their hearts back to Him again**. That statement of course identifies the very purpose of the Spirit of Elijah and is the embodiment of the primary ministry of the Two Witnesses. At the time this event actually takes place it seems to be staged primarily for the Jews to experience the presence of their God. However, the type that is represented for today is not only for the salvation of many Jews but for peoples of the nations as well. Do remember that the a portion of the remnant appears to be the leadership of the Messianic Jewish portion of the bride being brought in during the second day (year).

1KI 18:37 "Hear me, O Lord, hear me, that **this people** may know that You are the Lord God, and that **You have turned their hearts back to You again**."

1KI 18:38 Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that was in the trench.

1KI 18:39 Now when all the people saw it, they fell on their faces; and they said, "The Lord, He is God! The Lord, He is God!"

## The Two Witnesses Bring in the End Days’ Harvest

In 1 KI 18:39 the purpose for the entire confrontation is achieved! This represents the final great call of all the ones whom the Father chooses to enter His Kingdom, at least during this age. After this event there is little or no sowing or reaping. This is the last great call of the Lord before the doors to His kingdom begin to shut.

After this great event Elijah calls for all of the prophets of Baal (those closely associated with the serpent) to be brought to the brook *Kishon* (*winding or twisting*),<sup>18</sup> and he kills all of them there. So now not only do the Two Witnesses act like a thousand Billy Grahams to call forth the greatest harvest at the end of the age, they also reveal the impotence and very nature of their enemy. Kishon may well point to the twisting serpent and the victory they (Elijah – The Two Witnesses) have over him that day. What the exact event is I do not know, only the outcome is evident.

### ***Payment for the Sacrifice***

After praying on top of Mt. Carmel and asking his servant seven times to go and look out over the sea, a small cloud as big as a man's hand is reported rising from the sea. *Seven* indicates a *completion of the payment of a debt to procure something or someone.*

When Jesus announces, "It is finished," (John 19:30), as He hangs on the cross, He means that his work to purchase redemption for his bride is complete. At Pentecost the spring rains, or the anointing of the Holy Spirit, falls on those who are destined to build and become the early church. Here, at the end of the age, another great event procures salvation for the nations as symbolized by Elijah's (a type for The Two indwelt by Christ) acceptable sacrifice. The sacrifice and prayers bring the spring rain (double portion) that is the anointing for the next age. You might ask how this anointing might be different than what occurs at Pentecost. To find that purpose we must view the prophet Elisha and note his ministry as one primarily of putting together or building. One final thought: our Groom gave Himself for us and, since the bride is to be like the Groom, she (particularly The Two) gives herself for the nations.

*Rain* in Scripture provides *life for those prepared to receive it.* This particular rain in the life of Elijah is shown to have its origin far out over the sea. The *sea* is symbolic of *the unregenerate peoples of the earth with the leviathan (Satan) as their head.* (This is the 666 system in all of its fullness. This system is a strange type and its explanation and purpose is difficult to comprehend, but it is a necessary cleansing agent for the bride to enable the receiving of the double portion.) The rain strengthens and eventually empowers those who acknowledge that the Lord is God, as well as the entire true church of this age. The church, through the unction of the Holy Spirit, prays for the rain shortly after the halfway point in the tribulation week at the beginning of the great tribulation period. The empowering rain when delivered eventually weakens and stops Ahab (antichrist) [1 KI 18:44].

Our Lord gives strength to those who acknowledge their weaknesses. The great tribulation (refining fire), that appears to begin late in the fourth year and continues perhaps into the sixth year, most certainly brings many who are Christians to their knees. We do have this promise: *2CO 12:9 And He said to me, "My grace is sufficient for you, **for My strength is made perfect in weakness.**" Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.*

There is never a time of greater refinement than the Great Tribulation (Time of Jacob's Trouble) but there is also never a purer righteousness produced in our Lord's people. The result of it is the greatest righteousness that our Lord's Spirit ever produces in His people. Is the refinement for the purpose of preparing the bride to receive the double portion? You my reader must decide.

1KI 18:44 Then it came to pass the **seventh time** that he said, "There is a cloud, as small as a man's hand, rising out of the sea!" So he said, "Go up, say to Ahab, 'Prepare your chariot, and go down **before the rain stops you.**' "

1KI 18:45 Now it happened in the meantime that the sky became black with clouds and wind, and there was a heavy rain. So Ahab rode away and went to Jezreel.

### ***The Great Tribulation and Its Benefits***

Various scholars interpret this passage below in diverse ways. *Elijah running ahead of Ahab* could be taken to mean that *our Lord is in charge of what is going to happen next*. [Men in those days who ran ahead of someone were in agreement with that person and would extol and promote their actions (2 Sam 15:1).] Ahab (antichrist) through Jezebel (spiritual leaders of the world system Babylon) sends intense persecution to Elijah (all those who belong to our Lord during the time of the great tribulation). Our God allows this great tribulation, and although it causes great pain, it yields extraordinary spiritual fruit that lasts an eternity.

*Jezreel* has the meaning of *seed of God*.<sup>22</sup> A great rain is coming. The enemy is ready to test and try before it descends. The Christians of that day stand at the threshold of the Great Tribulation ready to run their race, like the great apostle Paul running it and winning the victory. May God have mercy and give grace to those Christians who walk in the hellish white-hot fire at the very end of this age. One consolation is that we do know the times are cut short for the sake of the elect (Mr 13:20).

1KI 18:46 Then the hand of the Lord came upon Elijah; and he girded up his loins and **ran ahead of Ahab** to the entrance of Jezreel.

To portray more clearly what is about to happen, I bring in Scriptures from the book of Job, specifically those who describe Satan asking to test Job the second time. This second testing is a perfect type for the great tribulation period. Job's (probably containing the Messianic Jewish portion of The Two) first testing occurs beforehand and lasts for three and one half days (first half of the tribulation week).

JOB 2:3 Then the Lord said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause."

JOB 2:4 So Satan answered the Lord and said, "Skin for skin! Yes, all that a man has he will give for his life.

JOB 2:5 "But stretch out **Your** hand now, and **touch his bone and his flesh**, and **he will surely curse You** to Your face!"

This statement from Satan is a challenge that is thrown in the face of God. It occurs just after the first half of the tribulation week. This challenge results in our Lord picking up the gauntlet and allowing what I believe to be the initiation of the Time of Jacob's Trouble (Jer 30:7). This is a time when the greatest calamity (blessing) of all time falls on all who call Christ Lord, that is, the entire true church, or new true Israel, made up of all three portions of the bride of Christ. The hammer will fall the hardest upon those that are Messianic Jews however. The Lord allows Satan to "test Job to the utmost." Though it is a terrible time, it results in a very large group of saints becoming consecrated to a great degree for God. The two witnesses are martyred early during this

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period of time. Please note that Satan ascribes the actions that he takes to test and try the bride as by “Your hand” meaning the Lord, of course.

### ***The Beginning of the Great Tribulation a Little Past Halfway Through Year Four***

The direct cross type within 1 Kings that introduces this great trial is the event of Jezebel warning Elijah that she will do all in her power to kill him. Many wonder why this great man of God runs off in great fear particularly after he does such a great amount of damage to the enemy with his incredible anointing from God. But if you understand the type and trace back to Revelation to see that the Two Witnesses are killed half way through this day, you might understand the gravity of the situation. Elijah’s (The Two Witnesses’) great demonstration of the power of the Lord on top of Mount Carmel and the destruction of Jezebel’s prophets is a type for a decimation of much of the leadership of the antichrist (Ahab). The wrath of antichrist is triggered due to the exposure of the world system, and he breaks the covenant of peace.

Understand that the Two Witnesses do not necessarily perform their great acts on top of Mount Carmel, as did Elijah. Mt. Carmel means three different things from three sources. The first source states that *Carmel* has the meaning of *a park* or *the park*.<sup>18</sup> This is situated on a high and lofty place. Another source gives it the meaning of *circumcised lamb: harvest, full of grain*.<sup>19</sup> The last source describes its meaning as *a fruitful place* or park.<sup>22</sup> Considering these meanings I might go so far as to state that these Two Witnesses do their work within or from our Lord’s Fruitful Garden (Carmel or the church) so as to have a great harvest of penitent loyal believers. Harvesting the trees of the field (rendering salvation to the unregenerate) is akin to planting trees in our Lord’s garden near his River of Life. The entire world then becomes aware of this activity because it may well occur all over this planet. Those belonging to the enemy become enraged because this harvest comes at the expense of the body of the serpent. The Two, acting in the Spirit of Elijah, bring in the great end days harvest and trigger the vengeance of the antichrist and his world Babylon system.

The cross type for this event is shown below. Though the prayers of Elijah begin shortly after the great event midway through the tribulation week, the answer with its fullness or grandest measure is not seen until after the curtailment of the great refining fire of the great tribulation. (I would remind you that our Lord gives His Spirit to those who are obedient. Repentance for weakness and sin must precede the full reception of the double portion.)

1KI 19:2 Then Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time."

1KI 19:3 And when he saw that, he arose and ran for his life, and went to Beersheba, which belongs to Judah, and left his servant there.

Remember that the threat made by Jezebel (considered to be a type for the secular church leadership and other associated religious leaders) is in response to the humiliation of having her prophets and her religious system denigrated before the whole world. It is this very real threat that

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opens the door to the annihilation of The Two and much of the true church. The great “oblation or offering” that brings in the end days’ harvest now ceases. This is the meaning of the first portion of the following Scripture; DA 12:11 *"And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.*

Most of the church believes that the actual offering of animal sacrifices ceases in a literal temple of stones. Actually, the anointed intercession for grace and mercy and the self-sacrifice of The Two and those under their command now stop as the door to salvation is closing rapidly. The Holy Spirit is withdrawn from the purpose of bringing repentance leading to salvation (symbolized by Elijah running away 1KI 19:3). The Holy Spirit now enters a new mode of intent in the spirit of Elisha. That intent is to prepare believers to enter a new age where all of the living stones purchased by the blood of Christ are assembled into one perfect corporate being.

Also in the Scripture above is a curious point. Elijah leaves his servant at Beersheba in Judah. Today in the area of Beersheba are seven very old wells; two large and five small.<sup>18</sup> The wells were dug long ago and still are used today. There are seven churches described in the book of Revelation. Two appear to have so much more to offer than the other five. All the churches, of course, should serve our Lord’s living water but two of them do an outstanding job. I suggest that the wells and churches may set a pattern of categorization in the numbers five and two.

Could Elijah’s servant symbolize those whom the Holy Spirit is commissioning to work toward the redemption or maturity of others during the end of this age? If so, then their work is complete except for the shepherding of those recently brought in.

The original Apostles shepherd flocks of the newly created church at the beginning of this age until all are taken out over a period of time. Judah seems to figure very prominently in the end days’ battle with the evil one (this being actually a strong consecration process) and so need all the help they can get. This is not to say that they are left alone because our Lord promised He would never leave nor forsake us (Heb 13:5). What I would infer from these Scriptures is that the anointing for the purpose of salvation has lifted and another anointing is now being prepared for. The next move of the Holy Spirit changes as seen when we look into Elijah training Elisha (a type for the purpose of the Holy Spirit for the next age).

Let’s return to Elijah (within The Two and others) as he runs for his very life into the desert. The servant he leaves in Judah seems to be a good type for the leadership of the Hebrew portion of the bride. I suppose one could ask couldn’t Caleb, who is given his inheritance in the land of Judah, be a cross type of this servant? Possibly, however, because The Two are martyred, maybe this servant is a portion of the sub-leadership just below The Two. Although Scripture shows Judah taking the brunt of the battle, it is Judah later who arises and becomes empowered to take vengeance on the antichrist and his army. The martyring of the two witnesses begins shortly after day (year) three and a half (middle of fourth year) and may proceed through the full day (year) five.

### **Correlation With the Book of Revelation**

Now, let’s look at the above scenario from another vantage point as given by the book of Revelation. At the halfway point of the tribulation week we see an interesting parallel between the

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actions of Elijah and the two witnesses. The two witnesses, when finished with their testimony, apparently can no longer use the “fire” that comes out of their mouths to protect themselves and their ministry. Their ministry is complete except for their being martyred. (For an excellent type for Elijah using this fire that has been entrusted to The Two, see 2 Kings 1:9-14.)

The early apostles at the beginning of this age are well protected until the time comes for most of them to let go of their lives in our Lord’s service. (It is a curious and profound truth that our Lord wins by what appears to be losing. He sacrifices himself on the cross and that act results in the greatest victory of all time.) The early apostles, being strengthened by the Holy Spirit, after their work is complete, are also martyred.

Being martyred is the final act of completion that The Two, working in the Spirit of Elijah, pay apparently, out of necessity. However, unlike the early apostles, these individuals return from the dead three and one half years later (1260 days) at the very end of the tribulation week. They accompany the church to meet their Lord in the air at the last, seventh, trumpet when the Lord says, “Come up here.”

The beast makes war against The Two and overcomes them. Many individuals who belong to the two corporate groups at this time are martyred. This martyring period of the two witnesses I cross correlate with the type for Elijah running away and leaving his servant in Judah.

The following Scripture shows why Elijah (The Two) runs for his life. Jezebel, a type for the beast (antichrist with the world system Babylon), is allowed to overcome him (The Two). Most of the apostles, martyred at the beginning of this age and others at the end of this age, win by losing or, better yet, by loving. There is something about remaining loyal to the Lord, even to the death, that turns what seems to be a win for the enemy into a great loss for him. Though I haven’t made a point of it, please recognize that in the first part of the Scripture below the witnesses finish their testimony! When Christ finishes his work with his twelve only then does he go to the cross to complete His work (to be seemingly overcome by the Sanhedrin and Rome). Only then does He say, “It is finished” (Joh 19:30).

**RE 11:7 When they finish** their testimony, the beast that ascends out of the bottomless pit **will make war against them, overcome them, and kill them.**

This statement below is spoken to the church of Philadelphia (one of The Two). They do not have to face the hour of trial (the seven bowls of wrath) due to their being raptured up at the seventh trumpet. Those of the church of Smyrna, being the Messianic Jewish portion of The Two, have to face severe tribulation but also do not have to endure the hour of trial after the seventh trumpet.

**RE 3:10** "Because you have kept My command to persevere, **I also will keep you from the hour of trial** which shall come upon the whole world, to test those who dwell on the earth.

Do not confuse the Great Tribulation with the Hour of Trial because they occur at two different times. Satan creates the Great Tribulation that is directed against the Saints. The Hour of

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Trial points to the wrath of God as the outpouring of the seven bowls (the last woe) against those who have the mark of the beast! Since the Holy Spirit is not functioning in the Spirit of Elijah mode at that time, there is nothing in the world that moves anyone to alleviate their misery by turning to Christ.

Jesus is not crucified within Jerusalem but outside the city gates. This “great city,” within which the bodies of The Two lie, is much like the city of Nineveh. Nineveh represents the body of the beast system that is grown to be a global entity of apostasy. We can also call it the Great Babylon. The antithesis of that global city-state is the bride of Our Lord and King, this being none other than the New Jerusalem shown as a **Holy City** coming down out of heaven prepared as a bride adorned for her husband at the end of the millennial age (RE 21:2).

RE 21:2 Then I, John, **saw the holy city**, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The victory party of the enemy camp, which celebrates overcoming The Two witnesses, lasts three and a half days. Actually it lasts the entire second half of the tribulation week, three and one half years. The original type for this is Jesus being in the tomb for three days and then rising on the third day (Mt 27:63, LU 24:7). He then descends into “the lower parts of the earth” and upon arising gives gifts to men (EPH 4:9).

Whether the bodies truly last for the three and a half year period is not known but the enemy does not want to forget what appears to them as a great victory over The Two. Those of the enemy gloat over them as trophies as they gradually decimate more and more of the true church. This great tribulation, though it appears to be the church’s darkest hour, are actually preparing the Christians (the 144 000, not to be taken literally) for a great infilling of His Spirit. The time for this stretches from the middle of the fourth year to the beginning of the sixth year, about one and a half years. This is the time of the infamous mark of the beast.

How can any Christian still have faith unless they know that this period is ordained of the Lord to show Satan that Job would not “curse God” during this trial? The Christian has to know that there is a great reward waiting at the end of it. Knowing the purpose for a situation (the Lord’s battle plan) gives great strength and resolve to persevere!

RE 11:8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.

RE 11:9 Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves.

RE 11:10 And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth.

The Two above are referred to as *prophets*. They, as two large corporate groups, in many ways resemble the true Apostles of Christ at the beginning of the age except that they do much greater things. They torment the unbelievers by combining in part the way Jesus tormented the

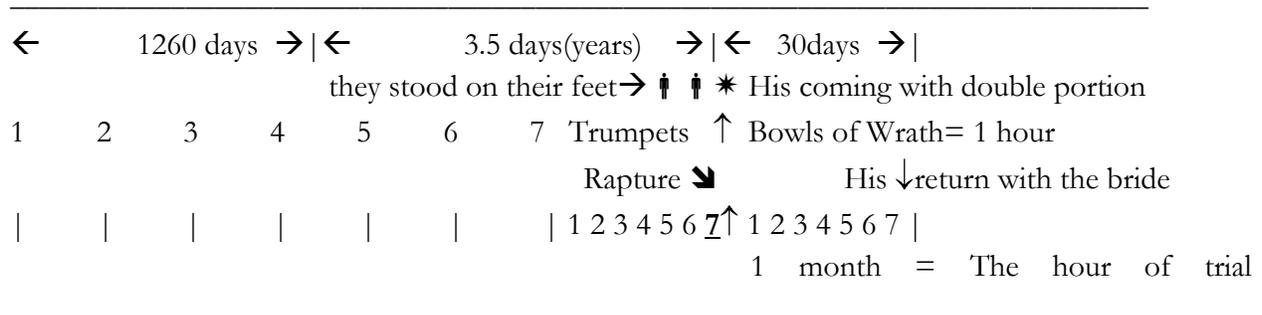
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Pharisees and Sadducees and Moses tormented Pharaoh and the people of Egypt.

From RE 11:11 below some people of the world see these two groups stand up, and fear fills the people who see them (but when Jesus arose, He only showed Himself to those who were His). This happens because by that time those who hate Christ are in terrible torment. The hour (month) of the Lord's wrath is very close.

RE 11:11 Now **after the three-and-a-half days** (see Table 14) the breath of life from God entered them, and they stood on their feet, and **great fear fell** on those who saw them.

Table 14. Timetable Number Three



### Correlation With the Book of Job

Scriptures from the book of Job that pertain to this time period of the tribulation week contribute much to the understanding of the purpose for it. Job's two separate tests mirror the two distinct periods of testing described in the book of Revelation. Job seems to contain, in part, a strong type for the Messianic Hebrew portion of The Two, that is, the church of Smyrna placed into the fire of the greatest testing they ever have to endure. The Scripture below shows Satan returning from the first testing of Job (containing each of The Two). The Lord points out that Job still "holds fast to his integrity." He is referred to as blameless and upright. Satan, at this point is not allowed to put a hand on the physical body of Job himself although he destroys all who belong to him. Satan responds to the Lord with a strange statement and that is "Skin for skin". In Job 2:5 Satan says, "Stretch out Your hand now and touch his bone and his flesh and he will surely curse You to Your face." Satan recognizes that if God permits him to do what he so desires (within limits set by the Lord) that, nevertheless, it can and is attributed to the will of the Lord (stretch out your hand). Touching bone is to touch (test) the spiritual strength, loyalty, of an individual. Touching his flesh is to make him look unclean (bring out iniquity from within) to all who are around him. This action thereby alienates him from everyone making his relevancy nil. Destruction of relationships and relevancy due to presumed sin is very difficult to accept. Satan is given permission to touch Job's bone and his flesh but is warned to spare his life. This is essentially a testing of the loyalty of Job for his Lord regardless of circumstances. All sin that is brought up by this testing actually contributes to consecration through repentance. This is what the period of Jacob's Trouble is all about.

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Remember that The Two (top leadership) are martyred early in the second half of the tribulation week and the greater body of the church is what is taken through the Great Tribulation.

Below, we see three men who are totally shocked to see what Job becomes. These men are spiritual leaders that are supposedly Job's friends. I believe they actually represent a leadership portion of the true church that does not know what is going on at this time. There is a fourth individual present, who is younger, but he does not speak until the other three older "friends" have their say.

During this period of testing Job does sin but he does not curse God. Spiritual weaknesses are revealed in Job during this time. Whether the double sevens mentioned below truly mean fourteen that marks the absolute last step in finishing the work on the bride in this age, I do not know, but it certainly fits the type.

JOB 2:13 So they sat down with him on the ground **seven days** and **seven nights**, and no one spoke a word to him, for they saw that his grief was very great.

### Correlation With the Book of Daniel

Looking at a Scripture from Daniel, mention is made that the antichrist is allowed to destroy the "mighty men." The end days' warrior prophetic priesthood (apostles), consisting of two large corporate groups (the two witnesses), may be those mighty men. The greater body of Christ is not to be excluded completely from this carnage.

NKJ DA 8:24 His power shall be mighty, but not by his own power; He shall destroy fearfully, And shall prosper and thrive; He shall destroy **the mighty, and also the holy people.**

NIV DA 8:24 He shall destroy the mighty men,

To usher in this terrible but necessary time the archangel Michael, who protects the true people of God, now stands aside to allow for the greatest loyalty testing imaginable for any bride. At the end of this time Daniel is told that his people, the Jews, will finally be delivered, or saved, but notice that their names must be found in the book. This is a time of great repentance, not just for the Messianic Jew, but also for the Messianic Gentile.

This time when Michael "stands up," or steps aside from his protective roll, occurs to allow the Great Tribulation. It also seems concurrent with the martyring of The Two Witnesses. I must interject here a thought: although I can find no scriptural proof for this conjecture, there is a possibility that The Two may be cross types for Gabriel and Michael. Now, after the hue and cry simmers down to lynch me for heresy, please remember, that this terrible refining fire also prepares much of the bride for the desired double portion.

DA 12:1 "At that time Michael **shall stand up** (or *step aside*), The great prince who stands watch over the sons of **your** people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, **every one who is found written in the book.**

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The Scripture below is taken both from the NKJ version and from the NIV as it is difficult to understand. Both versions lend understanding when taken together.

NKJ DA 9:27 Then he shall confirm a covenant with many for one week; **But in the middle of the week** He shall bring an end to sacrifice and offering. **And on the wing of abominations** shall be one who makes desolate, even until the consummation, which is determined, **is poured out on the desolate."**

NIV Da 9:27 He will confirm a covenant with many for one seven. **In the middle of the seven** he will put an end to sacrifice and offering. And **on a wing of the Temple** he will **set up an abomination that causes desolation**, until the end that is decreed **is poured out on him**.

Now, looking at the above two translations from Daniel, most interpreters suggest that there is an actual temple where the Jewish people have re-instituted animal sacrifices. They believe the antichrist will in some way desecrate an actual altar again. This act is similar to what happens when Antiochus Epiphanes sacrifices a sow on the Hebrew altar.

Actually, the act could be a similar event in the future, and it begins at the midpoint of the tribulation week and is called "The Time of Jacob's Trouble." It is a time when the living (Spirit filled) Hebrew portion of the living temple (called out Christian church) is attacked. It is almost completely destroyed as the one who desolates, pours that which is unclean, primarily on the Messianic "wing" of the living temple. This destruction is not simply persecution and death but is comprised of deception resulting in a compromised church. A Christian compromising his/her true belief systems due to the seduction of the guile of the enemy is just as much an abomination to the Lord as pig blood spilled on the altar. Christ, a perfect and blameless Lamb of God, is laid on the altar as an acceptable offering for us. The apostles at the beginning of this age also were slaughtered on that same altar.

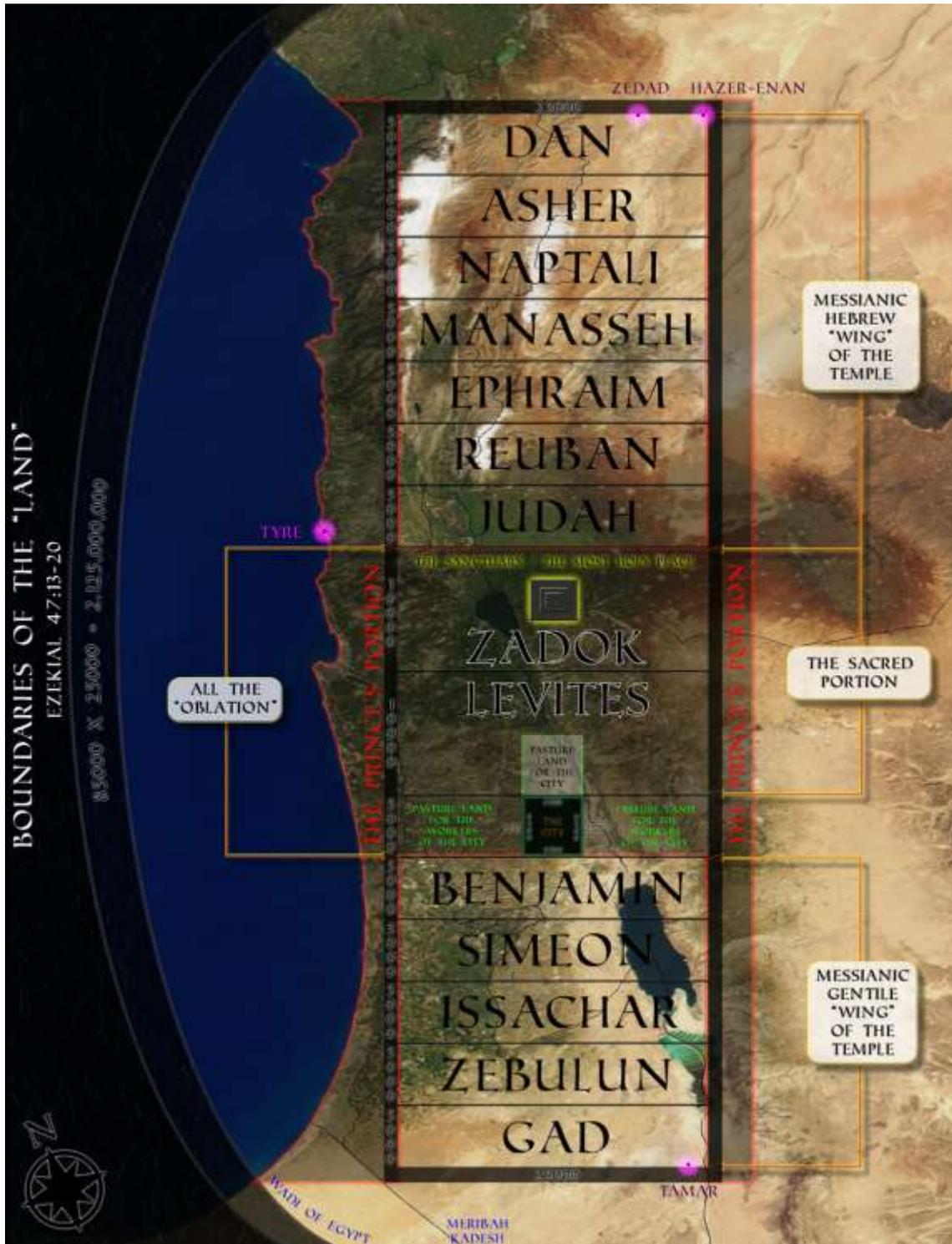
At the end of this age is another group of which one portion, a wing, has the entire weight of the most unclean world beast system put upon it in an attempt to make this offering unacceptable. However, the prayers of the saints intervene.

It is our prayers that rise to the Lord as an offering or oblation that he has ordained. If we offer them from a position of being compromised (uncleanness), they are much less likely to reach him. So the desolation of the temple, in the rendering of the bride powerless by either physical destruction or by deception and compromise, obliterates intercession. Consider the above Scriptures from that standpoint.

In chapter forty-eight of the book of Ezekiel, we find a symbolic description of the temple and the apportioning of the Land in Israel to those tribes, now containing Jews and Gentiles, which overcome (see Figure 2).

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Figure 2: Picture of the Lord's Temple with Wings<sup>34</sup>



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It is the Christian Hebrew wing (north wing) that takes the greatest hit when the antichrist and those closest to him come near Jerusalem. The desolation of this living temple starts at the halfway point (year 3.5 or the middle of the fourth year) and continues almost to the time when our Lord's wrath is "poured out on the desolator (antichrist and his)." This pouring out of trouble on the beast system seems to begin during the seven trumpet blasts. It is the result of Satan's fury being poured out on those who actually belong to him. Our Lord's wrath is directed more specifically to the abomination that causes desolation (desolator), and occurs primarily when the seven bowls are poured out. Christ initiates the beginning of His wrath just after He returns to take his church in the air at the seventh trumpet.

### **New Testament Contributions**

Below in Matthew we see the same scenario and we are told the days will be shortened. From this and other sources in Scripture it is assumed that this time of greatest testing does not last until the end of the tribulation week. There are some clues as to when it may end.

MT 24:21 "For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.

MT 24:22 "And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.

In Thessalonians we note that after The Two finish their testimony (type for the sacrifice of Elijah's Bull), the antichrist is exposed. It is at this time that he breaks the covenant of the peace. Since at this time most, if not all, the saints are in the Kingdom of the Lord, our Lord allows for a time of testing of the saints. It is also during this time that the beast system becomes filled to the utmost with iniquity.

A bundling of the tares might be another appropriate view to take of this time. This may be when Satan's house becomes divided because here the serpent actually begins to feed on his own tail. While the wicked are tracking down and killing those of the Lord's church, the ones doing the killing are actually being set up for destruction. Self (iniquity) becomes so strong during this time in the enemy camp that the enemy begins attacking and devouring itself.

2TH 2:3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition,

2TH 2:4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

The revealing of the lawless one takes place when he breaks the covenant at the midpoint of the tribulation week. Apparently what causes him to break the covenant of peace is that he realizes

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that, between Israel and those who would oppose her, the actions of The Two Witnesses (sacrifice of Elijah on the mount) cause a significant number of people to accept the true God. The actions simultaneously denigrate the beast system. This infuriates the lawless one to the extent that he kills nearly all who belong to The Two. As they have finished their testimony and possibly given the last call of salvation, all that remains is the necessity to be martyred. The antichrist plays a major role in accommodating the will of the Lord in this matter just as he did with Christ's crucifixion.

2TH 2:8 And then the lawless one **will be revealed**, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.

2TH 2:9 The coming of the lawless one is according to the working of Satan, with all **power, signs, and lying wonders**,

2TH 2:10 and with all **unrighteous deception among those who perish**, because they did not receive the love of the truth, that they might be saved.

2TH 2:11 And for this reason **God will send them strong delusion**, that they should believe the lie,

2TH 2:12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

## The Great Tribulation, or The Time of Jacob's Trouble

The type, Elijah's time of running away to the wilderness, begins in the middle of year four. As a direct cross type, Job's second great testing begins in the middle of the fourth year. This is the time of the hottest refining fire that our Lord ever allows. Because of the refining, He gives a very special portion of Himself to those who walk in this fire with Him. The type that is analogous to those being tested is in the book of Daniel as the three, Shadrach, Meshach, and Abed-Nego, walking with the fourth person in a furnace heated seven times hotter. The three who walk in it this time is the tripartite bride of Christ being "fitted" for her wedding gown. Notice that the greatest signs of the enemy begins now.

## Delilah's Draining of Samson's Strength

A parallel type for the Great Tribulation is shown in the story of Samson. When Delilah (eighth beast system) drains Samson's (Christian leadership portion of bride) strength by cutting off his seven locks of hair, this portrays the martyring of The Two and other members of the church.

*Seal 5 – Day Five, or the Fifth Year of the Tribulation Week*

The Great Tribulation, or The Time of Jacob's Trouble, begins to draw to a close. There is a cessation of spiritual activity echoed in many cross types in Scripture. Elijah's run in the wilderness slows as he approaches the mountain of God. Job's second great testing by Satan, the trial of "skin for skin," comes to completion as he is prepared to hear Elihu's counsel. Delilah's draining of Samson's strength comes to a close because a "man" (the antichrist) shaves off Samson's hair. This lessening of action occurs over the time period from the middle of the tribulation week until the beginning of the sixth seal year when church has no power left.

At the beginning of the great tribulation, members of The Two are martyred. The strength of the church to witness drains away gradually as the world beast system is allowed by God to come against the remaining portion of the true church so heavily. This is the drinking of the cup of Christ for The Two, and much of the church is now "poured out."

We examine the types of Delilah and Samson in Judges 16:4 where Samson meets *Delilah (languishing)*<sup>18</sup> in the Valley of *Sorek (something rolled around the head)*.<sup>18</sup> Since most understand that this story is about Samson's loss of his hair and consequent weakening through deception, the meaning of Sorek may have some significance. It suggests the removal of something that might guard, cover, or protect the head. Actually, The Two being martyred shortly after the middle of the week seems to be the beginning of the hair removal process as The Two are the most protective shield for Christ and all who are His. The strength displayed by Christ through these two is seriously depleted as they are killed. (The hair is also an excellent cross type for the plant that covers and protects the head of Jonah in a study done with an earlier type where a worm was allowed to remove it.)

Delilah is a Philistine courtesan. Consorting with a person of this character certainly weakens a man of God. The beast system belonging to the antichrist is just such a "woman." In seal two it is shown that Samson after eating honey from the lion's carcass (the plan of salvation as bought by Christ) becomes empowered to act on the Lord's behalf. Delilah, being a tool of the world beast system (Philistines) for deception and coercion during the Great Tribulation time period, wears down Samson (the church and in particular the Messianic Jewish portion of it) until he finally gives in (JUD 16:6 – 17). Below we see him succumbing to the deceptive pressure she exerts. She puts him to sleep, as so many Christians are sleeping today!

*NIV* JUD 16:19 Having put him to sleep on her lap, **she called a man** to shave off the seven braids of his hair, and so began to subdue him.

The completion of the type for the above event occurs at the end of the fifth day of the tribulation week. The seven braids, I am sure, have multiple meanings. *Seven*, of course, *marks the completion of the draining away of his (the church's) strength*. Seven also may point to the absolute destruction of the witness of not only The Two, the churches of Smyrna and Philadelphia, but also of the other five churches (the greater portion of the true church) mentioned at the beginning of the

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book of Revelation. The man who does the shaving of Samson is the man of perdition, called the antichrist, who is indwelt by Satan. The cross type to the above head shaving may be Job sitting in the ash pile when his three “friends” give up and sit silently and the section **at** the end of the book of Daniel that speaks of the time when the power of the Holy people is finally broken, or comes to an end. Another cross type may be the prophet Jonah sitting on the east side of Nineveh after the plant that protects his head is eaten by a worm. And we now know just who that worm is!

Finally in Judges 16:20-21 there is an acknowledgment that the Lord leaves Samson. We do know that our Lord says He will never leave us nor forsake us (Heb 13:5). What really occurs here is that, due to the considerable pressure of the world beast system, the beast compromises the remaining Christians who are without their leaders. There is no repentance as yet from the compromised Christians. When this happens, even to a present-day Christian who falls into deep sin, the power of the Holy Spirit does not manifest because He is grieved.

Since *eyes* in Scripture point to *the prophets who inform the rest of the body what to do*, they are removed (like the eyes from Samson) as the destruction of The Two and other leaders remove the eyes of the church; consequently there is no direction. One of the major ministries of The Two is prophecy, and they are dead at this time. Being bound with bronze shackles is indicative of Samson (the church) being under judgment basically for compromising with the enemy. (I write this with tongue in cheek knowing how very difficult the times are then. There is never a time like this again when the Lord allows such terrible indescribable compromising pressure to be brought against His people.)

As mentioned before, there is a cross type found in the book of Daniel when the fiery furnace is heated seven times hotter to receive Shadrach, Meshach, and Abed-Nigo (Da 3:19). *Seven* of course marks *the time of the end or a time of completion of an event*. The three men denote the church’s headship that needs refining just as the cross type for Job’s three friends needing change. *Three* can also connote *the greater body of Christ* as well. The church, after repentance, comes forth with absolutely no damage, only having her shackles removed! She knows and understands, at that time, her absolute dependence on her Groom. Let me compare the end of this time to the Schulammitte in Song of Songs 8:5 who is shown coming up out of the desert leaning on her lover. The Hebrew word for leaning on, in this case, is that of *putting all of your weight* (all of your trust) on/in Him.

Yes, my persistent and intrepid reader, I most certainly prefer the pre-tribulation belief system of which the majority of the church, at least in America, today is convinced of. However in all due respect, I most prefer to be pleasing to my Lord. It is this Great Tribulation that will render me, if I live long enough to enter it, most pleasing to Him because it allows those of us, who are Christians, to do the greatest works that are ever laid out for the bride to perform. These works entail the bride making the greatest sacrifices that are ever made since Christ gives Himself on the cross and His early apostles are martyred.

As so very much happens at the opening of the sixth and seventh seals, much more time and space is allotted to them. We leave this chapter with the two witnesses dead. The church is being utterly decimated by the beast system. Truth is driven out of this world and, for all intents and purposes, it appears that our enemy wins. Faith at this point is practically non-existent. Didn’t Jesus say regarding His second coming, *“I tell you that He will avenge them speedily. Nevertheless, when the Son of*

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*Man comes, will He really find faith on the earth?*” (Luke 18:8). Still, many saints long to live during the time of the great battle that looms so very closely now. Actually it is a privilege and an honor to live during what is the church’s finest “hour” at the end of this age. It certainly is not a time to cut and run!

We now enter the next chapter when it grows spiritually so dark that there are no sun, no stars, and even the moon turns to blood. All truth (light) is taken from the earth. However, the brightest Light imaginable waits just over the edge of the earth as He, the new Morning Star (the Lion of the Tribe of Judah) clothed with vengeance, stands ready to come back with a great roar and we of the bride will roar with Him!

## Chapter 12

### *The Darkest Night*

#### Seal 6 - Day Six, or The Sixth Year of the Tribulation Week

There has never been a time in the church age that looks as bleak as after the sixth seal is broken. The mission of the church is completed. Now she stands entirely exposed looking at herself in the mirror. The all-consuming refining fire of the Great Tribulation reveals to her every aspect of spiritual weakness. At this time the Holy Spirit, working in the spirit of Elijah, promotes deep and everlasting repentance within those of the bride who remain on earth. This is the time when the true living temple of God is cleansed (consecrated) so as to receive the spring rains of the next age. This is the time of the darkest night.

#### *A Great Earthquake*

The sixth year opens with a great earthquake (RE 6:12). An earthquake seems to be used as an exclamation point marking the beginning or end of something. I believe at the inception of this year the Great Tribulation, caused by the antichrist and his world system Babylon, grinds to a halt as the enemy's objective (Dan 8:24), the destruction of the power of the true church, is achieved (Dan 12:7).

Our Lord's objective, for allowing it, is very different. The greatest time of refining and testing is drawing to a close and those Christians who are still alive are being prepared to receive a very great gift. If we were to look to a type from Job to correlate with it, it would be when Job's three friends finally give up trying to show Job his sin. He sits in his ash heap still proclaiming his integrity. This is the time when this Scripture can be applied, "for the elect's sake those days will be shortened." (Mt 24:22, Mr 13:20). What occurs during the sixth year and part of the seventh is the greatest period of conviction, or self-examination, that the elect have ever known.

This period represents the darkest hour of the church which must precede the reconsecration of the temple written about in Dan 8:14. That temple is not a temple of stone but of flesh! The heartfelt repentance that follows this refining results in this group of saints receiving what is called the double portion, or as many today say, the early and latter rains together. The type that best describes what occurs after this refining is finished is when Elihu confronts Job (the still living remnant of the church) regarding his sin for the purpose of preparing Job to face God (Job 32:2). The spirit of Elijah (the Holy Spirit) always prepares the way for the Lord (Mt 11:10) by giving a contrite and repentant heart!

The names of each of these men of God are very similar. *Elihu* stands for *God is Jehovah* while the name *Elijah* actually means *God-Jehovah*. Though Elihu is the main human used by the

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Holy Spirit to help solve Job's problem, ultimately the problem is resolved by Jehovah's confrontation of Job in confirming His absolute sovereignty in perfect decisions.<sup>23</sup>

Many who live through the Great Tribulation wonder if our Lord is really in control during that time and come to question the chaos and our Lord's part in it. Actually, even today, there are many Christians who question that view. As Job's faith is tested to the utmost, so is that of the church to be tested during the tribulation week. We must remember that those who stand do so solely by His grace.

Taking a look at relevant portions of the book of Job, we can see if they fit in this incredible puzzle of the tribulation week. With most puzzles you have a picture on the box cover to help. We do not have that picture and, of course, we must search the Scriptures for all of the pieces and the holes in which they fit. Do I claim to have found them all or placed them all in the correct places? Absolutely not, but others will complete this picture until there are no pieces missing for those who need to know. Quite often, biblically, the entire picture is not grasped until after the event takes place because the purpose of the event is more important than the event itself. Again I remind you that the purpose of this event is to consecrate a portion of the bride who rules and reigns with Him during the coming millennium age. It is also for the bundling of the tares to be placed in the great fire.

Again Scripture states, "*My people will perish from lack of knowledge*" (Ho 4:6). This is connected with the work of a priest, not promoting cleanness called for by the law. Within this picture about the end days, are constant reminders that our Lord desires a Holy people who understand their need for dependence upon Him.

In the Scripture below Job is deep within his second severe testing (type for the Time of Jacob's Trouble, or The Great Tribulation). He comments that after the wrath of God passes, he wants a set time to be remembered. Satan in many areas of Scripture is defined as the wrath, or fire of God (see both 2 Samuel 24:1 and 1 Chronicles 21:1). As we proceed through all of the Scriptures that apply to the sixth year, your perception may change a little. This day, the sixth, just precedes what Job is asking for, the set time to be remembered. He actually wants to meet with God and "set a few things straight!" I am not being at all critical of Job as many times in my spiritual life I have been in similar positions, being shaken to the core so that my spiritual faith begins to crack. So it is with great empathy that I approach this topic of Job's weakness becoming evident as he is placed under severe pressure.

JOB 14:13 "Oh, that You would hide me in the grave, that You would conceal me until Your wrath is past, that **You would appoint me a set time**, and remember me!

JOB 14:14 If a man dies, shall he live again? All the days of my hard service I will wait, **till my change comes**.

Just above, Job states that he will wait until his change comes. This change, that is the restoration and sealing of the saints prior to receiving the double portion, takes place after an intense time of consecration. This reconsecration occurs through deep repentance. It is my opinion that Job represents the Jewish portion of the bride of Christ being readied to be a temple for her God.

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Also consider the scripture that refers to “we shall all be changed.” (1 Cor 15:51-52) Below, Job is aware that he has redemption in store for him and that the one capable of performing this eventually returns to the earth. We know Christ does this when He touches down on the Mount of Olives. This is when part of the embattled Jewish remnant sees Him approach with all of the promises He fulfills to “Israel.”

JOB 19:25 For I know that my Redeemer lives, and **He shall stand at last on the earth.**

At the beginning of this great test Satan taunts God by saying “skin for skin.” In other words, “If you let me take off that wonderful anointing (covering) you have given him and show him in the mirror what he really is made of, he will curse you to your face.” (Job 2:4-5).

Satan using the words “*stretch out Your hand*” indicates that whatever Satan does to Job, it is as if God does it to him. Now recognize below that Job indicates he has previous knowledge of the fact that after his skin is destroyed he is able to see God. If indeed the type is correct, and this does seem to fit well, then within a very short time in the seventh day at the seventh trumpet, we see the elect who are still alive, or Job (Messianic Jewish leaders and portions of the whole church), taken up to meet Christ in the air with the rest of the church. You might ask, but are not the two witnesses martyred? Yes, but they do arise again, as did Christ, and accompany or lead the church up in the meeting of the air.

JOB 19:26 And after my skin is destroyed, this I know, that in my flesh I shall see God.”

### *The Sun and the Moon Darkened and the Stars Fall*

This next type, that concerning the sun, the moon, and the stars, is one of the most often observed types in Scripture. The metaphorical interpretation of this may add considerably to your understanding of the sixth and seventh seal events near the end of the tribulation week.

RE 6:12 I looked when He opened the sixth seal, and behold, there was a great **earthquake**; and the **sun became black as sackcloth of hair, and the moon became like blood.**

RE 6:13 And the **stars of heaven fell to the earth**, as a fig tree drops its late figs when it is shaken by a mighty wind.

The sun is a type for our Lord whose light brings all truth and illuminates sin for what it is. The moon becoming like blood is indicative of the damage the enemy (Satan) exacts from the bride, particularly the Messianic Jewish portion. The type found in Genesis, when Moses turns the water to blood, shows that the Egyptian people cannot find water to sustain life. Satan, and those who belong to him, absolutely destroys the witness of the church so that no truth is available. Symbolically, all living water that is present is turned to blood rendering it unfit “to sustain life.” Stars falling or becoming dim are those servants of our Lord who are overcome and no longer are

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able to give light (truth) to the dying world.

A type for these stars that give truth can be found in the Scripture of Daniel 12:3 below. Please notice that a correlation is made between people who are given wisdom from our Lord and those people who “*shine like the brightness of the firmament.*” The next very important connection with these “stars” is that they turn many to righteousness. Our righteousness is Christ. Our Lord’s saints (stars), particularly The Two who shine the brightest, turn many to Christ with their witness. Not only does the mighty shaking that occurs during the Great Tribulation display the weaknesses of those who comprise the church but just a bit later, after seal seven is broken, those “stars” of the enemy are thrown down to the earth. Above, at the end of the Scripture, an analogy of a fig tree is used. We do know at this stage in this book that the *fig tree* is symbolic of *old apostate Israel*, a corporate woman who never produces acceptable spiritual fruit. Satan is strongly instrumental in directing much of this “woman’s” behavior. If the fig tree is strongly shaken by a mighty wind, perhaps we might see its leader (Satan) cast down with what little “fruit” he is instrumental in forming.

### *The Stars as Seen in Daniel*

Notice below that wisdom, which turns many to righteousness, is equated with the brightness of stars. This wisdom is available to all of God’s people.

DA 12:3 Those **who are wise** shall shine like the brightness of the firmament, and those **who turn many to righteousness** like the stars forever and ever.

For another picture of these “stars” we look to Dan 8:10, which states that a little horn (the antichrist) throws “*some of the **starry host down to the earth** and tramples on them.*” Again these are thought to be mature saints of the Lord who are overcome by the onslaught of the enemy. In Dan 8:11 the translation reads: “*it took away the daily sacrifice from him, and the place of his sanctuary was brought low.*” The daily sacrifice is not the sacrifice of animals and their blood as would be common during the last age. Instead, the Lord’s sovereignly ordained intercessory prayers for saving grace are stopped from reaching the throne possibly due to compromise, death, or simply that the time period for salvation is over. The primary time that this takes place is halfway through the week when The Two are martyred. The place of our Lord’s sanctuary is simply the body of Christ who at this time is brought low (compromised) by the power of the enemy.

A repetition of events is stated within a question in verse 13 of Dan. 8, which is answered in verse 14. First, at the end of verse 13, mention is made of the surrender of a sanctuary. This is interpreted as our Lord allowing the antichrist during the time of the Great Tribulation to perform an extreme testing of His Holy people, the true sanctuary of God. We are that sanctuary, and we are given over to a time of extreme testing, as is Job during his second testing.

Those of the church who are still alive at that time are the ones to be trampled underfoot by the evil one. They do not curse God as Job does not, but they, however, do respond just as does

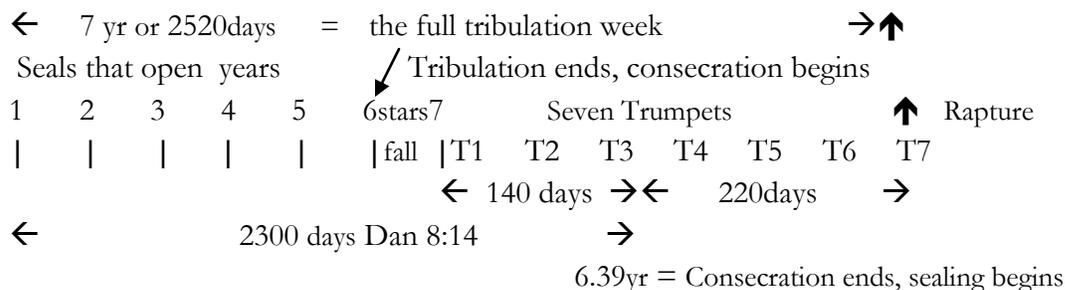
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Job. In Daniel 8:13 a question is asked as to how long it takes for the surrender of the sanctuary (bride). In Dan. 8:14 our Lord responds with a figure of 2,300 evenings and mornings. Beginning from the time of the signing of the covenant of peace and considering that a year for the ancient Hebrews is 360 days, the time it takes is 6.38 days (years) from the beginning of the tribulation week. This would be the time when this Scripture could be applied: “For the elect’s sake those days will be shortened” (Mt 24:22; Mark 13:20). Later I will present evidence that the great tribulation ends at the sixth seal. This occurs at a little over a year and one third after the events happening in many Scriptures described as the stars falling, or not giving their light. In Dan 8:14 he finishes with this statement: *“then the sanctuary will be reconsecrated.”* Due to the many Scriptures about the stars of the sky falling related to the Scripture in Dan 8:14, it is felt that the time period early in the sixth year of the tribulation week marks the beginning of the wrath of Satan subsiding. This subsiding allows our Lord through Elihu (beginning in Job 33) to bring what is left of the compromised church through much introspection and council that leads to repentance (sealing). This is the act of reconsecration of the living Temple of God and it results in the sealing of the very refined elect that still remain alive. This represents the last act of the “Spirit of Elijah” in this age. It appears that this may take approximately one year and a little over four months. Note the illustration below (see Table 15.) for a graphic portrayal of that time period.

Table 15. Timetable Number Four

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Hebrews used 360 days per year.



Please consider that the holy one spoken of in Dan 8:13, who asks the question of the Holy One (Christ), is thought to be one and the same as those in Dan 12:5 who ask the same question but with a slightly different text. The response to the question as to how long it takes until all of these things are accomplished is given at the end of Dan. 12:7. And the answer to the question is “When the power of the holy people has been finally broken.” As presented before with symbolism, this occurs at the beginning of the sixth year. These two others, spoken of in Daniel 12:5, represent types for The Two.

As the Bride has two parts, or two wings, a Messianic Jewish portion and a Messianic Gentile portion, the Scripture in DA 9:27 may well apply to one part. The abomination that causes

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desolation is said to lean on a wing of the temple in Daniel 9:27. This wing of the temple that is desecrated is primarily the Messianic Jewish remnant of the Bride of Christ and in particular the “tribe of Judah.”

The period of time following the opening of the sixth seal is for the purpose of confronting those from the church who are still alive so as to bring admission of weakness. That self-awareness leads to the development of a repentant heart. The sealing of the Lord’s saints follows this repentance. The Great Tribulation tests them to the utmost and reveals every weak spiritual bone they have, just as it is done for Job. The following Scriptures describe events during the year after the opening of the sixth seal and help us understand the setting and our Lord’s purpose in allowing the tribulation.

First, take note of the fact that those of the enemy are going into hiding, as it is described that they are aware of the Lamb’s impending wrath at the close of the sixth year. His wrath begins its expression after the seventh seal is broken.

RE 6:15 And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,

RE 6:16 and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!

RE 6:17 **"For the great day of His wrath has come, and who is able to stand?"**

A little further along a command is given to not allow harm (wrath of God) to be done until the servants of God are sealed. A definite number is allotted for the sealing.

RE 7:3 saying, **"Do not harm** the earth, the sea, or the trees **till we have sealed the servants of our God on their foreheads."**

RE 7:4 And I heard the number of those **who were sealed**. One hundred and forty-four thousand of all the tribes of the children of Israel were sealed:

Finally, above we see that the Lord’s wrath (different from the Great Tribulation that comes before the wrath falls), indicated by the statement “do not harm,” does not commence until the sealing is finished. The period of bringing to repentance lasts from seal six until a little past four months (140 days into the seventh year). This is just past the sounding of the third trumpet that reveals Satan being thrown down from heaven. He is shown to be unable to touch any of those sealed and now directs his wrath toward some remaining “saints” as well as those who belong to him. After the seventh seal is broken, our Lord comes forth with the trumpet judgments that set in motion, through various events, the incredible wrath of Satan against the unregenerate. After the wrath of Satan is displayed from trumpet four to the seventh trumpet then the Lord’s wrath falls during the seven bowls. It all represents the Lord’s wrath regardless of who implements it.

There is a cross type for the above Scriptures found in the book of Ezekiel that expounds on our Lord’s technique of sealing those whom He loves. Note below that six men approach from the upper gate, that is, from the north. This is a direction from which our Lord often sends his

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vengeance. *Six* marks some of them as *coming from a position of iniquity so as to show a mirror*. One is a man who wears linen with a writer's inkhorn at his side. This individual is thought to be the Living Word of God, our Christ. The other five, those who are unclean (designated by the number five), enforce the destruction of those who are unclean. The man wearing linen (Christ) is asked to mark (seal) the foreheads of men that "sigh and cry" over the filth that is being allowed in the temple. In Ezekiel 9:5-6 the five are told to slay all who do not have the mark on their foreheads. We must consider that the sealing by Christ comes after repentance and through his blood.

Ezekiel 9:2 And suddenly **six men** came from the direction of the upper gate, which faces north, each with his **battle-ax** in his hand. **One man among them was clothed with linen and had a writer's inkhorn at his side.** They went in and stood beside the bronze altar.

Ezekiel 9:3 Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple. And He called to the man clothed with linen, who had the writer's inkhorn at his side;

Ezekiel 9:4 and the Lord said to him, "Go through the midst of the city, through the midst of Jerusalem, and **put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it.**"

The final Scripture below, RE 6:17, points directly at the next day, the seventh, as being the Day of God's Wrath. This is one of the reasons I believe the Great Tribulation slows at or just after the sixth seal. Another indication is the statement in MT 24:29 specifying that the tribulation (distress, NIV) is over when "the sun will be darkened, and the moon will not give its light; the stars fall from the sky." The unregenerate ones in some way become aware of the coming wrath, which some might call a hiatus of the persecution of the saints. They are filled with the false hope that somehow they are not to be blamed for the "damage" they have been doing to the living temple.

RE 6:17 "For the great day of His wrath has come, and who is able to stand?"

It is shortly afterwards in Rev 7:9 (about 220 days later) that those who are sealed appear in heaven. These are all those who are taken up at the seventh trumpet during the so called "rapture."

### *Cross Correlation with Passages From Joel and Amos*

Another view of the sixth day is taken from the book of Joel below. Similarly, it is marked with the sun, moon, and stars growing dark.

JOE 3:14 Multitudes, multitudes in the valley of decision! **For the day of the Lord** is near in the valley of decision.

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JOE 3:15 The sun and moon will grow dark, and the stars will diminish their brightness.

This great valley of decision spoken of in Joel could very well be the decision of whether or not to repent for revealed weaknesses and accept restoration. The great spiritual awakening during the middle of the third week is over, and the light of the church grows very dim. Satan, and all who are his, is allowed to attack those who belong to the Lord making the testing very severe. During the sixth day, little time is left as the opening of the seventh seal commences the trumpet judgments and the bowls (wrath) of God (the day of the Lord). As a type, after Job's second testing (which begins just after the midpoint of the tribulation week and continues to or just beyond the opening of the sixth seal), Elihu (speaking in the spirit of Elijah) helps to give him a repentant heart and so prepares Job (all Christians left alive at that time) to hear the voice of the Lord. Job repents in ashes after hearing the Lord speak (140 days into the seventh year) and then is empowered in prayer to help the three who persecute him. The time of sealing (restoration) and the prayer of Job for the three seem to be parallel types, or they are at least connected. As stated before, these three are thought to be a part of the Lord's people who have no clue as to what is going on.

Notice in JOE 2:31 below, mention is again made of a time of utter darkness that is to precede the coming of the Lord. But connected with that day of darkness in JOE 2:32 is a promise involving a great salvation! This great salvation is then connected with deliverance for those in Jerusalem, a remnant. Many people today consider the time of conversion, when a child of God first accepts Christ, to be the time of salvation. Salvation comes after a time of working out our salvation with fear and trembling (Php 2:12). It really occurs after a period of cleansing by the Word and by the Holy Spirit. So this great promise made for the end of the age, at the darkest hour, is felt to be the final working out of the salvation of primarily the remnant called of Israel a short time before they are taken up to meet their Groom. It is not when they accept Christ as Savior but when the testing and trying that brings repentance for weakness and compromise is finished.

JOE 2:31 The sun shall be turned into darkness, and the moon into blood, **before** the coming of the great and awesome day of the Lord.

JOE 2:32 And it shall come to pass that whoever calls on the name of the Lord Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as the Lord has said, among the **remnant** whom the Lord calls.

Because there is an earthquake described during the days when Elijah is in hiding in the cleft of the rock, waiting to hear from the Lord, I feel that this scenario may be a type for the events of the sixth day (1 Kings 19:9). Elijah makes a statement in 1KI 19:4 that sounds almost like he is disgusted with his weakness for running away: *"It is enough! Now, Lord, take my life, for I am no better than my fathers!"* It is as close as we can find to a confession of his weakness and I believe that is exactly what it is. This meets the requirement (that of admitting weakness or sin) for the church that our Lord works in us during the sixth and, in particular, the first four months of the seventh day of the tribulation week. Admitting what is in the reflection of the mirror is not easy but very necessary for those called to special positions in the Millennial Kingdom of God. Agreement with God's

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point of view makes all the difference! God gives much grace to those who acknowledge their weakness on that day, and a great restoration awaits them.

During the sixth day, the church is utterly without power having been overcome (RE 13:7) by the beast and his world system. Below, in JOE 2:8-9 is a short description of the great Locust army. This army is our Lord's army of demons and has the purpose of separating the wheat from the chaff. It is an agent of refining and deception. Notice in JOE 2:10 that in response to this locust army, the sun and moon grow dark and the stars diminish in brightness. This army is indeed so strong that if the days were not cut short even the elect would be deceived. Below they certainly are not described as a "house divided" at this point. They have one common goal and that is to test the bride to the utmost.

JOE 2:8 They **do not push one another; every one marches in his own column.** Though they lunge between the weapons, they are not cut down.

JOE 2:9 They run to and fro in the city, they run on the wall; they climb into the houses, they enter at the windows like a thief.

JOE 2:10 The earth quakes before them, the heavens tremble; the sun and moon grow dark, and the stars diminish their brightness.

There is even mention made that the earth quakes before them. It might be stretching it a bit but perhaps this could be in reference to the earthquake that occurs as Christ breaks the sixth seal. In this particular Scripture, this great locust army causes the light emitted by the church (truth) to go out.

Amos speaks of some who, in their arrogant self-righteousness, actually desire the Lord's Day. He tells it as though he is describing that those who do desire it, will meet serious difficulties.

AM 5:18 Woe to you who desire the day of the Lord! For what good is the day of the Lord to you? It will be darkness, and not light.

Before God takes us home, repentance must occur. The number of days invested to bring this about puts us into the sixth day, well beyond the mid-tribulation position. We, in our arrogance and pride, would like to believe that we are able to stand during the Great Tribulation period but in reality everyone is to be shown their weaknesses. Below, in Amos there is also a glimpse of this time.

AM 5:19 It will be as though a man fled from a lion, and a bear met him! Or as though he went into the house, leaned his hand on the wall, and a serpent bit him!

AM 5:20 Is not the day of the Lord darkness, and not light? Is it not very dark, with no brightness in it?

It is this scenario that is allowed by our Lord just before the seventh seal is opened. A great sanctifying fire sweeps through the forest (people) of the Lord and takes away all the coverings (leaves of the trees). All weaknesses lay absolutely bare! Those who belong to our Lord, like Job,

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repent in ashes and are forgiven. Empowerment follows, however, and for many a double portion is given to them. Those who do not belong to the Lord are bundled together for the great fire.

These same Scriptures from Amos could well refer to any time after the seventh seal is broken but His specific wrath seems to be delivered during the third woe. The time is called *The Day of the Lord* and affects only those without the Lord's seal.

### *Near the End of Elijah's Ministry*

The type, Elijah, is instrumental in explaining actions and accomplishments of our Lord during the sixth seal. Elijah runs from Jezebel's threat, which typologically occurs just after the middle of the third year. During the sixth year he actually asks that the Lord might let him die. What is very important is his repentant-like statement to the effect that he is no better than his fathers. He is filled with chagrin at his weakness, as many Christians will be near the end of the Great Tribulation. He still attempts to protect his integrity by saying he is the only one left when in fact the Lord has thousands who have been consecrated for great positions (and will be in the future).

1KI 19:4 But he himself went a day's journey into the wilderness, and came and sat down under a broom tree. And he **prayed that he might die**, and said, "It is enough! Now, Lord, take my life, **for I am no better than my fathers!**"

After owning his weakness, which is viewed as repentance, the Lord strengthens Elijah (a cross type of Samson's hair beginning to grow) and commands him in 1 KI 19:17 to anoint those who exert our Lord's wrath against His enemies. This type now points to the Lord's Day of vengeance that is poured out during the seven trumpets and the seven bowls as described in Revelation after the seventh seal is broken. When the types of Jezebel and Ahab are killed the parallel type scenario is that of the false prophet and the antichrist being thrown into the lake of fire. Below we see the dialog, after the earthquake that begins to prepare Elijah for his last mission.

1KI 19:11 Then He said, "Go out, and stand on the mountain before the Lord." And behold, the Lord passed by, and **a great and strong wind tore into the mountains and broke the rocks in pieces before the Lord**, but the Lord was not in the wind; and **after the wind an earthquake**, but the Lord was not in the earthquake;

The succession of events in 1 Kings 19:11 may not be accurate or applicable types, but it is interesting that they do parallel the events at the end of the tribulation week. For instance, the great and terrible wind may equal the time of the Great Tribulation (Seals 3.5-6). The earthquake could be the earthquake that occurs just after the sixth seal is broken (Rev 8:5). The fire in 1 Kings 19:12 parallels the counsel of Elihu that prepares Job to hear the Lord's voice. The still small voice might be our Lord speaking with Job in Job 38-40 to bring him (the church) to a repentant position in

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order to anoint him for prayer and prepare him (the church) to rise in the air.

No, the fit is not quite perfect but I have learned that our Lord puts nothing in His word that is irrelevant; it is simply our job to search His Word for the riches that are contained in it. Yes, it is risky and we make many mistakes. An honest attempt with the proper motives is rewarded. Suppressing truth is a sin if it is the right time to have it revealed to the right people. In Romans 1:18 we see that our Lord's "wrath is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness."

1KI 19:12 and after the **earthquake a fire**, but the Lord was not in the fire; and after the fire a **still small voice**.

1KI 19:13 So it was, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly **a voice came to him**, and said, "What are you doing here, Elijah?"

And so, above, a dialogue begins between a Holy and all knowing God and His frightened child who comes home to cling to Him in weakness. This then is a type for the bride who emerges from the Great Tribulation. The dialogue and directions that result are filled with types and symbols occurring shortly to finish the tribulation week.

The Lord gives Elijah three last errands all of which are to anoint (select) three individuals to act as agents of God's wrath. One is very evil, one is good but has some iniquity, and one is very good. However, all are agents of wrath on behalf of our Lord. This wrath of the Lord, that is exerted in Elijah's day and time on the house of Ahab, falls on the cross type for antichrist and all of his house. The day of wrath occurs within the seventh year of the tribulation week and during a small portion, "early in the morning," of the first day of the Millennial Kingdom. In the first Scripture below we see that an individual by the name of *Hazael (whom God sees)*<sup>22</sup> is selected to become the King of Syria. To become leader he murders a weakened King Ben Hadad. This individual could well be a type for the antichrist to come. Hazael attacks Israel from the north on many occasions. Part of that great army that surrounds Jerusalem comes from the north. Hazael, of Damascus, is an excellent cross type for the antichrist (Ahab) that after refining the Bride of Christ turns on his own to torment them.

1KI 19:15 Then the Lord said to him: "Go, return on your way to the Wilderness of Damascus; and when you arrive, anoint Hazael as king over Syria.

The antichrist leads a mighty army against Israel at the end of this age. The army is used for the purpose of manifesting our Lord's glory in the destruction of that army. During the first six trumpets after the seventh seal is broken, the evil one, following the type Hazael, is used of the Lord to torment and kill many of those having the mark of the beast. His primary wrath would take place during the first woe (trumpet 5). This is very similar to a snake eating itself by beginning at its own tail.

Below, there are listed two other individuals sovereignly chosen to destroy the house of

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Ahab, Ahab himself, and Jezebel. Ahab is thought to represent the antichrist; Jezebel perhaps represents the two that stand close to Ahab. These two may be the false prophet and the beast that come up from the abyss (unregenerate leadership of the Babylon beast system). Included somewhere under the authority of the beast of the sea (unregenerate world system) is the beast out of the earth (perhaps unregenerate Israel and the apostate secular church representing dark spiritual leadership). It is this latter corporate individual who certainly could be a type for what our Lord labels the great Harlot that rides the beast. The compromised religious system of the beast out of the earth points to and promotes what the world system Babylon provides. You can see this beginning today among the “Christian” churches that have been compromised severely with things of this world. The Word, as truth, is no longer respected in these churches except perhaps for an occasional token reading.

1KI 19:16 "Also you shall anoint **Jehu the son of Nimshi** as king over Israel. And **Elisha the son of Shaphat of Abel Meholah** you shall anoint as prophet in your place.

Above, Elijah is now told to anoint Jehu King over Israel and Elisha as a prophet to replace himself. Remember Elijah is a type who has his purpose fulfilled primarily during this age through the Holy Spirit. As the mystery of this age draws to fulfillment, our Lord begins preparing for the work of the millennial age. The anointing of Elisha by Elijah is for just that purpose.

1KI 19:17 "It shall be that whoever escapes the sword of **Hazael, Jehu will kill**; and whoever escapes the sword of Jehu, **Elisha will kill**.

The Scripture verse above shows that Jehu and Elisha are chosen to carry out destruction of those who are unclean. This is a cross type for our Lord in heaven answering the prayers of the saints. God prepares agents of His wrath to be sent to destroy the world Babylon system. Jehu is anointed King over Israel and he destroys much of the house of Ahab. If Ahab and his family are types for the antichrist, and the world beast system that belongs to him, then perhaps Jehu is symbolic of those who are used to deliver the Lord's wrath during the second woe. Elisha of course symbolizes an expression of the Lord's full wrath during the seven-bowl period or the third woe. This includes the destruction of the army at Armageddon and those who surround Jerusalem. This particular portion of the Lord's wrath occurs at the beginning of the millennial period, very early in the morning.

Elisha and his actions are symbolic of the purpose of the Holy Spirit during the next age. That purpose is for complete restoration of the entire bride to a position of complete unity with Christ. It is a cementing together of the stones bought by Christ's blood during this age. The type for Elisha then actually begins his work near the very end of the tribulation week, perhaps even at the Second Advent of our Lord as King of Kings and Lord of Lords when He descends to destroy the army of the desolator.

Many of the troubles during the tribulation week fall on apostate Israel. This is the portion of the Jews who have turned their backs on their Lord eight times since the Lord called Israel to be

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his own long ago. The section in Revelation that introduces and defines the great prostitute, or Mystery Babylon The Great, found in Rev 17:1-18 is none other than the apostate Jews of the country of Israel. I believe the secularized apostate Christian church is there with her riding that great red dragon.

Some of my reasons for believing this are as follows:

1. All through the Old Testament our Lord refers to Israel as just such a loose woman.
2. In Rev 17:6 this prostitute (harlot) is shown drunk with the blood of the saints, the blood of those who bear testimony to Jesus. The greatest persecutor of the prophets and saints down through history are the Hebrews of old Israel.
3. The harlot's clothing in Rev 17:4, if taken symbolically, describes what our Lord originally gives to Israel, and now to many in the church. For instance the gold she wears is symbolic of righteousness, not that at this point she is, but she does pretend to have it.
4. John in Rev 17:6 is greatly astonished when the harlot is identified. No other country except Israel, and possibly the church, would have had this effect on him.
5. In Rev 17:9 the harlot is shown sitting on seven hills. The hills represent the beast systems controlled by Satan. Each system in some way rules over her. They compromise her while she uses each system for her purposes when turning away from Jehovah. The first seven already have given her deep grief by wounding her and the eighth causes her the greatest grief by completely destroying her at the end of the tribulation week. The seven beast systems are listed as follows:
  - a. Egypt
  - b. Babylon
  - c. Media-Persia
  - d. Assyria
  - e. Greece
  - f. Rome
  - g. The Third Reich – Germany
  - h. A ten-nation confederacy described in Daniel as having feet of iron mixed with clay. These are thought to represent a portion of the old Roman Empire allied with Islamic countries. But for all intents, this mountain is Islam that comes against Israel. Eventually Israel sits astride this “Babylonian mountain” and uses it for a short while. In the end this eighth “mountain” throws her down as the seven before were allowed to do. The difference this time is that the Israel we know never rises again to anger our Lord.
6. Satan's hatred toward the prostitute (Israel) shows his willingness to punish her hypocrisy in the name of the law.

In Rev 17:10 five kings (types of antichrist) are said to fall. When this Scripture is written the first five countries had fallen to Rome. The state of Rome is the one that is. Israel at that time serves under, and yet occasionally uses, Rome for her own purposes. The country that may be indicated by the words, “the other has not yet come; but when he does come, he must remain for a little while” could easily be Germany with Hitler as the “King” of that country. The eighth King is the antichrist and he again deceives apostate Israel in the end times, as well as the secularized apostate Christian church of this age, as she makes a covenant of peace (is compromised) with him.

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Finally, the sixth reason for this woman (Israel) being Mystery Babylon the Great is the hatred that Satan directs toward her, he being an enforcer of the law of God. In Rev 17:16 the beast with the ten horns is described as hating the prostitute. Down through the ages our enemy, Satan, has the greatest hatred for the people of Israel and now this is redirected to also include the apostate church. This hate is expressed by the rulers of every one of the seven countries (hills or mountains designating religious systems) listed above. Though the Jews persecute the church at the end of the last age it has only been in relatively recent times that Satan's hate is directed at the church because of her apostasy (Rev 12:17). A significant portion will "bed" the antichrist during the tribulation week.

Two things are accomplished simultaneously during the tribulation week. One is that the Israel who turns her back on our Lord eight times is severely punished and eliminated. The second thing is that those of the remnant of Israel, who are called by the Lord, are brought into a position of extreme power and joy as they receive their promised inheritance. The Scripture below fits that type perfectly. *Seven thousand* alludes to our *Lord's desire to have Israel be a Holy people consecrated by the blood of Christ so as to have a loyal Israel for his own to enjoy*. Those described below may well be a type for the 144 000 warrior Messianic Jewish Christians that come out of the fire of the Great Tribulation. They are much loved by the Lord and they complete the symbolic 288 000 select warriors of Scripture listed in 1 Chron 27:1-15.

Below, in response to Elijah's statement that he is the only one left, our Lord informs him otherwise. I believe our Lord is pointing toward the end of the tribulation week to those who are still alive after the Great Tribulation. Use of the number *seven thousand* points squarely to *our Lord's involvement in sanctifying a great many saints for service in the age to come*. Those saints who are martyred also belong to this group.

1KI 19:18 "Yet I have reserved **seven thousand** in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him."

This cross correlation of the types from the life of Elijah to open the events of the tribulation week are not complete without reference to the transfer of the mantle of power from Elijah to Elisha. The mantle that Elijah wears is a complete sheepskin that still has the hair attached. When he stands and pulls it up over his head he resembles a standing Ram. Because it is the Spirit of Christ who directs this old prophet, how fitting it is that he resembles the Lamb who is slain for all of us. The transfer of the sheepskin is symbolic of the anointing of the Holy Spirit being shifted to Elisha at the end of this age to initiate a new move (purpose) of our Lord for the next age. There are several unique and applicable types from the interaction of these two prophets (moves of the Holy Spirit) to sections of the book of Revelation.

When Elijah is told to go anoint Elisha, this typology may occur sometime during the time after the seventh seal is opened, actually shortly after the type Job repents and prays for the three who persecute him. Upon Elijah finding him, Elisha is described as plowing with the twelfth yoke of oxen. Since *twelve* is associated with *being given authority to improve the body or bride of Christ* we can see that Elisha is already heavily involved in spiritual work concerning our Lord's bride. Seeing that he

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is plowing with the last team connotes that he is working at the very end of the age of grace. Also consider that if he is plowing with the twelfth yoke (team), two oxen per yoke, there is a hidden type for the number *twenty-four*. This number always marks *the very last work of this age on the Lord's bride*. From the sixth seal to the seventh seal the work on the bride, for this age at least, is in its final stages.

1KI 19:19 So he departed from there, and found Elisha the son of Shaphat, who was plowing with **twelve yoke of oxen before him, and he was with the twelfth**. Then Elijah passed by him and threw his mantle on him.

The fact that he kills both oxen and cooks them, using the plowing equipment, is a definite portrait that the end of this age of grace arrives. There is no more sowing or reaping. The door to salvation opened through Christ for an entire age is now closed and not one more sinner enters into the Kingdom of God, at least in the way we know it. This most probably occurs very near or at the seventh seal. I would very much like to suggest these two oxen are The Two but it doesn't fit well. It must also be noted that Elijah throws his mantle upon Elisha. This is indicative of a planned transfer of power and direction that is about to take place. The power of the Spirit of Elijah (the Holy Spirit working to bring about redemption) must now be redirected toward a new purpose to be executed during the millennial age. The Spirit of Elisha takes all the building blocks (people) bought by the blood of Christ during this age and unites them into one unified corporate structure to fully house our God. No, my dear Christian, at the end of this age the corporate living temple is still not the finished product! That doesn't happen until the end of the next age.

1KI 19:21 So Elisha turned back from him, and took **a yoke of oxen** and slaughtered them and boiled their flesh, **using the oxen's equipment**, and gave it to the people, and they ate. Then he arose and followed Elijah, and became his servant.

In 2 KI 2:1-7, as Elijah and Elisha walk together, the growth and maturation process that Elisha experiences is described. Elijah asks Elisha to remain at Gilgal while he is called to Bethel. The inability to dislodge Elisha from his master demonstrates an incredible loyalty, particularly when you know the meaning of each of the locations to which they go. After Bethel, Elijah is called to go to Jericho and then finally to the Jordan River. *Gilgal (rolling)*<sup>18</sup> is *a place of circumcision*. For the Israelite warriors preparing to take the land, at the beginning of the last age, Gilgal is shown as a place of pain when the sin of Egypt is "rolled away." In a Christian's life the cross type is when each of us comes to repentance after looking into the mirror; that is also a place of pain. We do not have to shed blood, however, as the warriors of Israel do during the circumcision process. Christ does the bleeding for us. Many Christians remain at this salvation point for the rest of their lives and do not grow.

Bethel (house of God) is a place where one develops a relationship with the Lord, a prayer life comes about and counsel is obtained. Again many remain at this level of their growth without proceeding further.

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*Jericho (place of fragrance)*<sup>18, 22</sup> is a place of the first great victory when the Israelites begin taking the land of the promise. It is a place of faith and obedience and, I am sure, much prayer. To stand for the Lord in a time of battle, having great faith is indeed a pleasing fragrance to our Lord. Again many stay at this level of maturity in Christ and dwell on the victories of the battlefield rather than move on.

The absolute toughest place to go with Elijah is the *Jordan (descender)*.<sup>18</sup> Even the prophets stand at a distance away from this site in 2 KI 2:7. The meaning of the name *Jordan* means *descender* and this may be due to the *difficulty in getting down to it* because it lies in a deep valley. Also consider that it is while John is baptizing Jesus that the dove descends upon him in fullness. One that is drawn to this level of intimacy with Christ receives a special portion of His Spirit. Only The Two are strengthened enough by our Lord to venture that far. From my own personal studies, particularly of Mahanaim (the *Jordan is a place of absolute death of self-will*), to be at this place is to give your entire life over to the will of our Lord keeping nothing for yourself. In this sense *descender* implies that which humbles and humiliates. Self-will does not die easily but often must be repeatedly thrashed until it finally lies in a permanent stupor. Very few Christians arrive at this destination and those who do usually go kicking and screaming creating quite a furor among the body of Christ that surrounds them. Naturally, few understand our Lord's calling on the lives of those He calls to this position. They often are very much looked down upon with disgust. If you understand the reaction of Job's three "best" friends to Job's plight, you might have an indication of how the present day church leadership reacts to the formative years of The Two.

A believer experiences all of the above symbolic locations during The Time of Jacob's Trouble. The double portion, (spring and fall rains together) often mentioned by many Christians, is given to those at the end of the age close to, or at the time of, the rising up in the air to meet Christ. Of course it could be given in heaven after the rapture. Now just who might receive this special portion?

Elisha requests a double portion of Elijah's Spirit in 2 KI 2:9. I take this as being the great anointing by the Holy Spirit on those who are called to rule and reign with Christ during the Millennial Kingdom period.

2KI 2:9 And so it was, when they had crossed over, that Elijah said to Elisha, "Ask! What may I do for you, before I am taken away from you?" Elisha said, "Please let a **double portion of your spirit** be upon me."

Elijah responds, after they cross the Jordan, to the request with this statement: "You have asked a hard thing." To receive a very heavy anointing of the Holy Spirit takes significant refining, and The Time of Jacob's Trouble is just that fiery furnace that makes it possible for those who go through it to have the double portion. This does not mean that The Two who are martyred at the beginning of the Great Tribulation do not inherit it. Remember they have already received the fall rains at the end of this age and they will receive the spring rains of the next. Isn't that double?

2KI 2:10 So he said, "**You have asked a hard thing**. Nevertheless, if you see me when I am taken

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from you, it shall be so for you; but if not, it shall not be so."

2KI 2:11 Then it happened, as they continued on and talked, that suddenly a chariot of fire appeared with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven.

It must be interjected at this point that when Christ is taken up into the clouds all eleven disciples watch. These disciples receive a significant portion of the spring rains of this age at Pentecost. Now, at the end of this age there is Scripture that states that the enemies of the Lord see the rapture event (Rev 11:12). These include a remnant of the Jews marked for salvation later at His Second Advent.

The following Scriptures describe a strong type of what occurs at the end of the tribulation week. Notice in the Scripture below that Judah is the bow and Ephraim is the arrow. Both of these "tribes of Israel" are used to defeat the "sons of Greece." The sons of Greece are regarded as the great army of the antichrist that is surrounding Jerusalem. Judah and Ephraim appear linked to the Jewish remnant that are still on the ground fighting. Ephraim is previously linked with one of The Two. In this Scripture it seems that Ephraim is of Jewish origin. The question is: are either of these two tribes, Judah and Ephraim, left on the ground while the greater church is taken up? At Christ's return, are they the primary weapons of His wrath?

ZEC 9:13 For I have bent **Judah**, My bow, Fitted the bow with **Ephraim**, And raised up your sons, O Zion, Against your sons, O Greece, And **made you like the sword of a mighty man.**"

Note below that our Lord is over them. This is the Second Advent and Christ is returning with His bride. It appears that the two tribes might be on the ground at His arrival. If you consider the structural arrangement of His "holy mountain," or chariot, those who serve Him are slightly below Him if they are to arrive with Him (but I do not believe that is the case as we will see later in another chapter).

ZEC 9:14 Then the Lord **will be seen over them**, and **His arrow** (*Ephraim*) will go forth like **lightning**. The Lord God will blow the trumpet, and go **with whirlwinds from the south**.

While these two groups battle below Him, the Lord defends them. Knowing He is their protector they can be bold and reckless as agents of His wrath. This certainly seems to be the case below. If they are left behind after the "rapture" then they certainly would see those taken in the air by their Lord thirty days before this event (just as the original eleven disciples watched Christ ascend). Perhaps these tribes, Ephraim and Judah, then could be recipients of His double portion at this time.

ZEC 9:15 The Lord of hosts **will defend them**; they shall devour and subdue with sling stones. They shall drink and roar as if with wine; they shall be filled with blood like basins, like the corners of the altar.

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Below, it is shown that they, Judah and Ephraim, are saved in that day. This implies that they are not taken up with the church. There seems to be a remnant of the Jews saved at the end of the bowls-of-wrath period, the ones who arrive with Him at the Second Advent. These are different from the two tribes.

ZEC 9:16 The Lord their God **will save them in that day**, as the flock of His people. For they shall be like the jewels of a crown, lifted like a banner over His land.

Apparently Elisha (those who are marked for leadership during the next age) achieves that double portion for which he asks (2 Ki 2:9). The type for Elijah ascending is analogous to the church of this age of grace being raptured at its end. A cross type could also be an “individual,” who is the seventh from Adam, who also does not taste death, that is, Enoch who is translated directly to God. He walks with God three hundred years (Genesis 5:22). *Three hundred* connotes those *leaders who would be gifted (chosen) for the purpose of setting free captives by promoting consecration leading to Holiness*. These goals are the main thrust of the Lord during this age and its end is close at hand. A few other things that point to Enoch being a type for a portion of the bride at the end of the tribulation week include:

1. His name is listed twelve times in Scripture. *Twelve* represents *those authorized to improve the bride or promote the righteousness of Christ within in it*.
2. Two fathers in Scripture named their son Enoch (Genesis 4:17, Genesis 5:18). The fathers were Cain and Jared, one of whom was evil and the other good. Cain and Jared, therefore, could be types of what is to come. Our Lord uses Satan (who tempts with the law) to refine us in the fire of affliction by revealing our weaknesses and the Holy Spirit who shows us the need for the Lord, and Christ (grace and truth) restores us.
3. Jared was 162 when Enoch was born (Ch 5:18). This number gives us these meanings:
  - Two means grace is given.
  - Sixty represents allowing the law to show the mirror to the one chosen to see.
  - One hundred symbolizes receiving that which Christ bought on the cross for those the Father calls.
4. The name Enoch is associated with a city (Genesis 4:17). The bride of Christ is the New Jerusalem, all of which, to some extent are refined by the evil one’s fire.
5. Jared lives 800 years after Enoch is born (Genesis 5:19). *Eight hundred* in Scripture denotes *those who would restore others to full partnership with Christ*. They are in essence “set free” to serve and worship Him.
6. Enoch lives 365 years (Genesis 5:23) which when translated is: sin (5) as revealed by the law (60) for the purpose of consecrating the bride (300).
7. In Hebrews 11:5, Enoch is shown to have pleased God! Paul in Romans 8:8 states that those controlled by the sinful nature cannot please God. Apparently he is controlled by the Holy Spirit and becomes pleasing to our Lord much as today’s true church pleases Him at the end of this age.
8. Enoch is the seventh from Adam (Judge1:14) and this is a portent of the time when the bride fully comes into rest and peace. It lies just ahead of us. It is the Sabbath Day that is a very special

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Jubilee Year.

9. Finally, in Jude (vv. 14-15) Enoch is said to have prophesized, "Behold, the Lord comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." This certainly seems to point to the beginning of the next age, the seventh "day," when our Lord and all who belong to Him return to wreak vengeance at Armageddon and Jerusalem.

The above constitutes what is thought to be a significant amount of evidence that Enoch is a strong type for not only the leadership of the church but perhaps of the whole church.

The three close cross types of Job, Elisha, and Enoch given above seem to have much in common. But what exactly is the double portion Elisha requests and that Job receives at the end of his testing? Are the saints that return with Christ endued with a double portion of His Spirit to work our Lord's purpose during the millennial rule? The saints during the Millennial Age have considerable responsibilities and power. Perhaps a portion of Elisha might be the Jewish remnant that remains during the pouring-out-of-the-bowls period. Do they face the beast and his army that are being prepared for a double portion of wrath upon Christ's return with the rest of the saints? In any case, I believe that all of The Two receive the double portion.

### *Samson as a Type for a Repentant Church*

We have examined Samson as a strong type for perhaps the Messianic Jewish portion of the church, and possibly containing The Two. Considering this type, we must look at him again as we approach the time of the end. After his subjugation by Delilah he is taken to *Gaza (the fortified, the strong)*,<sup>18</sup> one of the main Philistine cities that resists almost all efforts to subdue it down through time. Eventually Solomon takes the city

(1 Kings 4:24). I would again state that Solomon is a type for the risen Christ ruling and reigning. He returns at the seventh bowl to establish his reign. But at the time below, prior to the sixth seal, Samson as a type represents those who must go through the Great Tribulation. Eventually they reach a point of deep repentance for their weakness revealed during that time period. Let me remind you again that this very deep cleansing of the bride is in preparation for the double portion she needs to rule and reign with her Groom during the next age.

JUD 16:21 Then the Philistines took him and **put out his eyes**, and brought him down to Gaza. They bound him with bronze fetters, and he became a grinder in the prison.

JUD 16:22 However, the **hair of his head began to grow** again after it had been shaven.

Did you notice above that the first thing the Philistines do to Samson is to put out his eyes? The *eyes* designate a type for the *great warrior prophets of God* (The Two) like the first apostles at the beginning of this age. The difference here is that this scriptural event needs to be placed in the timeline at the end of this age. I submit to you that the loss of his two eyes is representative of the martyring of the two witnesses. The leadership of the church is being wiped out shortly after the

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midpoint of the tribulation week. The rest of the church then is subjugated. At the end of JUD 16:21 a statement is made that Samson becomes a grinder in the prison. This is fascinating that he is making flour for bread. Perhaps this is a type for the “bread of affliction” spoken of in Deut. 16:3 and 1 Kings 22:23. The Hebrews eat it upon their release from Egypt (a type for salvation), and the prophet Micaiah, who is placed in the cistern by Ahab (antichrist), also eats it. This bread of affliction brings a person into introspection regarding earlier choices and most certainly has an effect in engendering repentance. Immediately after JUD 16:21, mention is made of Samson’s hair beginning to grow. When we honestly repent, doesn’t our Lord hear and restore us?

Below, the prophet Micaiah, in a position like Samson, prophesizes to Ahab (type for the antichrist) that Ahab will be killed. Consider this: if Ahab is a type for the antichrist, this prophecy would be the Word that, at the seventh bowl when Christ’s army descends, is validated when the antichrist is thrown into the lake of fire. God shows the enemy that he is never to return in peace. Peace is never to be granted to this one who has led rebellion down through the ages.

1KI 22:27 "And say, "Thus says the king: "Put this fellow in prison, and **feed him with bread of affliction** and water of affliction, until **I come in peace.**"

1KI 22:28 But Micaiah said, "**If you ever return in peace**, the Lord has not spoken by me." And he said, "Take heed, all you people!"

### *Cross Correlation With New Testament Passages*

If we look at each of the three gospel references that address this time period each gives us a slightly different picture. When all are combined we are given a much clearer view of truth.

In Luke 21:25 reference to the events of the sixth day is made. It is followed in verse 26 by a statement that “*the powers of heaven will be shaken.*” Our Lord prefers to use people in the display of His power. This is a time when the power of the Holy People is broken. *Shaking* denotes *separating substances* (chaff or impurities) *that are not of God* or *removing refining agents no longer needed by Him.* Anything that is not of God in His people is removed at this time. When Elihu states, “Oh that Job might be tested to the utmost” (Job 34:36), he most certainly could be referring to this great shaking. There is never again such a severe testing (shaking) as what occurs during the Great Tribulation. Finally in LU 21:27 after this severe time of testing and after a period of repentance that lasts until possibly up to the seventh trumpet, the church looks up and sees their Groom approaching in the air to receive them. They may be beaten up, half-dead physically, and wearing torn filthy clothing, but to our Lord they are gloriously radiant and pleasing in his sight due to intense and full repentance.

LU 21:25 "And there will be signs in the **sun, in the moon, and in the stars**; and on the earth distress of nations, with perplexity, **the sea and the waves roaring.**"

The signs above put us at the time period somewhere near the beginning of or slightly within

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the sixth day of the tribulation week. The *great sea (unregenerate peoples belonging to Satan)* is indeed stirred up (sea and waves roaring) due to the great event that occurs during the middle of the week when so many accept our Lord through actions of The Two and the church.

LU 21:26 "Men's hearts failing them from fear and the expectation of those things which are coming on the earth, **for the powers of heaven will be shaken.**

LU 21:27 "Then they will see the Son of Man coming in a cloud with power and great glory.

In the book of Matthew, the words "immediately after the tribulation" are found (see below). If this is indeed the second Great Tribulation then from this wording it must be over. Also notice following the stars falling, or the saints being compromised, the sign of the Son of Man appears in heaven (a great rainbow signifying, "Enough!" because the cleansing period is over). Immediately following this sign an Angel, with what I believe is the seventh trumpet, blows it, and the elect who are left are prepared to ascend to meet their Lord in the air.

Sandwiched between the stars falling from heaven and the sign of the Son of Man is the shaking of the powers of the heavens. Remember that shaking means removal of chaff or refining agents that are no longer needed. After the Great Tribulation (a time of shaking), a time of repentance occurs where the church looks deeply into the mirror and repents. It is repentance that our Lord views as cleansing, or loss of chaff. The shaking stops for the church, but it goes on for our refining enemy because he is now no longer needed. Satan falls (is thrown down) from heaven during this final shaking process, later in the section, immediately after the seventh seal is broken. I would emphasize one more time as shown below in MT 24:31 that the gathering together, for meeting the Lord in the air, occurs after the tribulation not before it!

MT 24:29 "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.

MT 24:30 "Then **the sign of the Son of Man will appear in heaven**, and then all the tribes of the earth will mourn, and they will see **the Son of Man coming on the clouds** of heaven with power and great glory.

MT 24:31 "And He will send His angels with **a great sound of a trumpet** (*the seventh*), and they will **gather together His elect** from the four winds, from one end of heaven to the other.

Just an aside; how can the pretribulation group suggest the church is taken up at the beginning of the tribulation week with all of this evidence to the contrary?

Please note below in Mark we again are shown the words, "after that tribulation." This is in agreement with Matthew 24:10 that the second Great Tribulation (Time of Jacob's Trouble) is completed. Jesus is again shown coming for his Bride in the clouds with all of his majesty.

MR 13:24 "But in those days, **after that tribulation**, the sun will be darkened, and the moon will not give its light;

MR 13:25 "the stars of heaven will fall, and the **powers in the heavens** will be shaken.

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MR 13:26 "Then they will see the Son of Man coming in the clouds with great power and glory.

MR 13:27 "And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven.

Now then, viewing collectively the portion of the portrait that alludes to the gathering of the saints from above, we can relate this act to its parallel in Rev 7:14, a group of 144 000 (not taken literally) individuals who are said to come out of the Great Tribulation. These people are those who are pointed out in Luke, Matthew, and Mark above who are gathered by the angels to ascend with their Groom in the air. Their robes are washed in the blood of the lamb in a repentant acceptance of our Lord's act of grace. They are perhaps primarily the Hebrew portion of the bride as well as some Gentile survivors of the church who are refined in the fire. These servants serve under The Two, while they lived, and are similar in type (though not in belief) to the warriors of old (those of the outer court) under King David.

In chapter 13 it is shown that the full number of temple warriors is 288 000 (1 Ch 26:2-5). This number is not to be taken literally. In any event the number 144 000 denotes half of the temple warriors of the bride of Christ. These may be primarily those of Jewish extraction refined at the end of the age, as most of the Gentile portion has already experienced it. I do not take these numbers literally. Half really does not mean exactly one half but it does point to a completion of this warrior group by the addition of what is missing!

Chapter 13

*The Brightest Morning*

Seal 7 – Day Seven, or the Seventh Year of the Tribulation Week

Before the seven trumpets begin to blow and in response to the prayers of the saints coming up before the throne, an angel throws fire to the earth and there is an earthquake. The unveiling of the Lord's wrath begins slowly in year seven and increases in tempo and strength from this point on. It is this "fire" that is reserved solely for those who reject the gate (Christ) that prepares most of them for entry into the lake of fire.

RE 8:5 Then the angel took the censer, filled it with fire from the altar, and **threw it to the earth**. And there were noises, thunderings, lightnings, and an earthquake.

In answer to the prayers of the saints, our Lord responds now with an answer directed toward judgment and His expression of vengeance against the enemy. The time of Satan's testing of the church, or our Lord's refining fire for consecration of the saints, is over. Now it is almost time for the full vengeance of our Lord and his bride.

Although this book is about The Two primarily, I want to point out a few things that occur within the first five trumpet blasts. First, the period of time between each trumpet blasts seems to be two months. Twelve months are needed to reach the seventh trumpet. Several math constructs support this deduction. The trumpets seem to have one thing in common and that is: destruction is being prepared and delivered against the unregenerate people, primarily by Satan! The snake begins to eat his tail. Payback time finally arrives! The term, a third, is mentioned in five of the seven trumpet messages. The only conjecture I might have to offer regarding this is that Satan deceives and throws down a third (Rev 12:4). Possibly this torment is reserved for them. When the third angel sounds his trumpet, a great star falls from heaven burning like a torch. It is given the name *Wormwood* and it fouls a third of the rivers and springs of water. This star is a type for Satan finally being cast down. Throughout his reign he always spreads bitter poisoned water (truth mingled with lies) that, if drunk, leads to the death of many people.

Remember, in the three gospels there is to be a time of shaking of the heavens (Lu 21:6, Mr 13:25, Mt 24:9)? Below we see things falling from heaven during that shaking. Things, individuals, who have lost their position, are being thrown down.

RE 8:10 Then the **third** angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a **third** of the rivers and on the springs of water.

RE 8:11 The name of the star is Wormwood. A **third** of the waters became wormwood, and many men died from the water, because it was made bitter.

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This great star falling from heaven is none other than Satan who approaches the throne of God to accuse and condemn those of the bride for the last time, at least during this age. During the tribulation week (typologically) he approaches God twice to ask permission to sift Job (a type for a portion of the church leadership possibly Messianic Jews and assorted other Christians). When "Job's" sifting and consecration is complete there is no longer any need for the old morning star (guardian cherub of the law) until the end of the next age. Then, just for a short time, God again uses him and some that belong to him for one final short test (Rev 20:8).

In this case the poisoned water seems to be reserved only for a third, those who, perhaps have belonged to Satan since the beginning. Satan has no loyalty toward his followers. When he is nearing complete failure he vents his anger and frustration against any poor soul. Now I realize many put Satan's fall at the middle of the tribulation week and others even at the beginning of our age. They do this because of the fact that in his anger he pursues the woman who gives birth to the male child and who is hidden for a time, times and half a time. Scholars believe that this represents the latter half of the tribulation week, or three and a half years. However if I am correct in the typology that Satan is this great burning star and is thrown down after the third trumpet following the breaking of the seventh seal at the end of the period, and during the end of the time when the heavens are shaken, it still leaves three and one half time periods left in the trumpet judgments. Each time period between trumpet blasts lasts just two months.

Another view of the same event is found in Revelation 12:7-9, but in this view we see that his angels are thrown down with him. These are not the third that are thrown down by his tail in Rev 12:4. That occurs earlier. Those people at that time may be many who are refined during the period of intense refinement in the seven fat years preceding the tribulation week.

Other reasons why I believe he is thrown down after the third trumpet are found in Rev 12:10-12. First the claim made in Rev 12:10 below in boldface does not occur until after the seventh seal is opened. From the middle of Daniel's tribulation week, day three and one half (middle of the fourth year), until early in the sixth day there is the Great Tribulation so the statement is not valid for that time. It appears that there is a connection between the old guardian cherub being thrown down and our Christ (the new guardian cherub) receiving power to rule and reign.

RE 12:10 Then I heard a loud voice saying in heaven, "Now **salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.**

In the very next passage there is mention of an already-achieved victory for the saints. This fits very well in the middle of the trumpet judgments, when the saints are sealed, but not at all in the middle of the tribulation week. In the next Scripture, three things are listed as being important in their victory over the evil one.

NIV RE 12:11 "And they overcame him by the blood of the Lamb and by the word of their

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testimony, and they did not love their lives so much as to shrink from death.”

Although the betrothed bride is almost ready to meet her Groom in the air, in the middle of the trumpet judgments she undergoes sealing while still on the earth. The sealing now protects her. Satan is only allowed to turn his hate on those who belong to him. Satan begins destroying his own body at this time as shown below. Heavens would not be told to rejoice if the bride were the object of Satan’s wrath at this time.

RE 12:12 "Therefore rejoice, O heavens, and you who dwell in them! **Woe to the inhabitants of the earth and the sea!** For the devil has come down to you, having great wrath, because he knows that he has a short time.

Table 16. Timetable Number Five

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| The Seven Trumpets of the Seventh Year Plus One Month |   |   |   |   |   |   |
|---|---|---|---|---|---|---|
| 2300 days (6.38 years) → Sealing period (Rev 7:3)     |   |   |   |   |   |   |
| Dan. 8:14 Begins 4.56 months                          |   |   | 7.44 months                               |   |   |   |
| 1   | 2 | 3 | 4   | 5 | 6 | 7 |
|   |   | ↓ |   |   |   |   |
|   |   | 2 | 2   | 2 | 2 | 2 |
| 7 <sup>th</sup> seal broken                           |   |   | woe    woe    woe                         |   |   |   |
| Correlation with Elijah’s type in 1 Ki 19:15-17       |   |   | Hazael    Jehu    Elisha                  |   |   |   |
| Satan thrown down ★                                   |   |   | Key ← 5 months →                          |   |   |   |
| of torment or three woes (Rev 9:5, 9:10)              |   |   |   |   |   |   |
| ← 12 months of the seventh year                       |   |   | → ← First month of the<br>millennial rule |   |   |   |

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Yes, if Satan were thrown down in the middle of the tribulation week it would be a short time to the end, perhaps around 1290 days or a little over three and one half years. If he were thrown down near the middle of the trumpet judgments then he would have only until the seventh bowl is poured out (a period of nine months). That is when he leads the great army of the nations against Jerusalem. This would give him a far shorter time.

In fact if we look at Rev 9:1, a star is described as being given the key to the abyss after the fifth trumpet sounds. It is my opinion this is the same star (Satan), described earlier, which has been thrown down. The star, Wormwood, is Abaddon, or Apollyon, better known to us as Satan. He

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has taken our Lord's waters of life and has twisted the truths within them for a long time now causing the death of many. The key that Satan is given to open hell (as allowed by our Lord) releases a great demonic horde army that is commanded not to harm any of the ones who have the Lord's seal on their foreheads (Rev 9:4). Those who are sealed and whom this great army cannot touch actually are what remain of our Lord's church of this age ready for rising in the air. The great locust (demonic) army torments all unregenerate peoples of the earth for a period of five months (150 days). This period of time is the three woes. One month, or thirty days, of the torment occurs during the seven-bowl period – the third woe. The one hundred and fifty days takes us to the end of the bowl plagues. The antichrist indwelt with Satan has about nine months from the time God throws him down. His time would indeed be short (see Table 16.).

### *The Sixth Trumpet is Blown*

The great Locust army described in Rev 9:7-10 and in Rev 9:16-19 is a demonic army. No, the two hundred million spoken of in Rev 9:16 are not from China. The number is used to portray the incredible extent of demonic activity at this time. This is not the army that surrounds Jerusalem although some of that army could be possessed by many of these demons. The symbolic descriptions given portray these entities as being great deceiving demons that will take control of all unregenerate men of that day particularly those just east of Israel. These could be cross-correlated as types with the five "men" of Ezekiel 9:2-6.

These agents of deception at this time are deceiving and punishing the unregenerate of the world and not the Christians. They have a substantial influence in bundling the tares for the great fire. The very weapon Satan and his demons use against the church for purification purposes are turned back on the unregenerate preparing them for eternal damnation. Our Lord throughout the Bible frequently destroys the agents that he uses to punish and purify His people.

In the last Scripture below it is mentioned that the demonic power is in their mouths. This points to lies that deceive. The poison (delusion) given by the serpent's heads is the result of rebellion against God and rebellion leads to death.

RE 9:17 And thus I saw the horses in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of the horses were like the heads of lions; and out of their mouths came **fire, smoke, and brimstone.**

RE 9:18 By these three plagues the fire and the smoke and the brimstone, which came out of their mouths, killed a third of mankind ---.

RE 9:19 For their power is in their mouth and in their tails; for their tails are like serpents, having heads; and with them they do harm.

### *The Seventh Trumpet is Blown and the Church Taken*

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The blowing of the seventh trumpet (the last trumpet) brings about the rapture of the church now better called the betrothed bride. It also just precedes the bowl plagues – God’s personal vengeance. It is the end of the seven years of tribulation (2520 days from the beginning or 1260 days from midweek) for the corporate church of this age. A new age is dawning, and it is the first day of the beginning of the Millennial Kingdom. It is a time when Christ takes His authority to rule and reign. After he takes his bride home, one of his first acts is to begin to expend His vengeance in the form of the bowl plagues. His wrath reaches its zenith when with His bride, he appears over Jerusalem, after their marriage, to attend what might be called the “supper of the Lamb.”

NIV 1 Cor 15:51 Listen, I tell you a mystery: We will not all sleep, but we will all be changed

NIV 1 Cor 15:52 In a flash, in the twinkling of an eye, **at the last trumpet**. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

The last trumpet is the seventh trumpet. It is at this time that those Christians, who have survived the Great Tribulation, are given their new bodies. They rise to meet the descending Christ in the air. Below is a slightly different version from 1 Thessalonians.

1TH 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and **with the trumpet of God**. And the dead in Christ will rise first.

1TH 4:17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

### *The Two Called Up as Part of the Church*

The timetable for bringing the two witnesses back to life shows that after being dead for three-and-one-half days (actually years equaling 1260 days) they are resurrected, like Christ. This puts their resurrection very near the time that the church is called to join Christ in the air. The command to the two witnesses to “come up here” is the same command the entire church hears as Christ descends to receive his bride. When Christ is resurrected only those who love Him see him. In this case, below, the enemies of The Two also see them.

RE 11:11 Now after **the three-and-a-half days** the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them.

RE 11:12 And they heard a loud voice from heaven saying to them, **"Come up here."** And they ascended to heaven in a cloud, and their enemies saw them.

RE 11:13 In the same hour there was **a great earthquake**, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven.

The church and their warrior apostle leaders (The Two) are taken up together and then “in

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the same hour” a great earthquake occurs. It is quite probable that the earthquake mentioned in Rev 11:19 after the seventh trumpet refers to the great earthquake in Rev 11:13. A great earthquake occurs at the same time as when the church goes to meet her Groom in the air.

There is another type in Revelation of this meeting in the air. In RE 14:14 below, an individual is described as sitting on a white cloud. This puts him in the air. He is described further as one like the Son of Man and is wearing a golden crown. The term, *Son of Man*, refers to Christ and the *golden crown* signifies a *righteous King given power to reign*. A messenger from the Father is sent to Him and He is told to reap the harvest of the earth. I believe this is Christ meeting those who are His in the air.

RE 14:14 Then I looked, and behold, a white cloud, and on the cloud **sat One like the Son of Man, having on His head a golden crown**, and in His hand a sharp sickle.

RE 14:15 And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, "Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe."

RE 14:16 So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.

Again, there is a great earthquake that acts as an exclamation mark pointing to the meeting in the air of Christ and His bride. There is another very great earthquake that occurs when Christ and His bride return at the seventh bowl plague. In the following Scriptures mention is made of the appearance of the chief prince (antichrist, Gog) and his army approaching Israel in connection with a great earthquake.

Ezekiel 38:18 "And it will come to pass at the same time, when Gog comes against the land of Israel," says the Lord God, "that My fury will show in My face.

Ezekiel 38:19 "For in My jealousy and in the fire of **My wrath** I have spoken: 'Surely in that day there shall be a **great earthquake** in the land of Israel,

It is important to note above that our Lord mentions the fire of His wrath. Because of this mention of wrath and because of the great earthquake, I must equate Gog (the chief prince of Meshech and Tubal) with the antichrist as described with his armies. There is controversy regarding these two descriptions, Eze 38:18 and Rev 19:19 each describes, I believe, the same event. One individual believes because of the Scripture in Eze 38:8, mentioning the invasion of Israel, being at a time when they are recovered from war and are at peace and all of them live in safety, that this must of necessity be at the half way point in the tribulation week<sup>6</sup> because of the covenant of peace with the antichrist. I must disagree with this position for several reasons: (1) there is no great earthquake mentioned in the middle of the tribulation week and as shown in Ezekiel 38:19 there is one; (2) the Lord's wrath, as expressed by Him, does not fall until the first bowl is poured out and in the same Scripture our Lord describes that this is done so as to exert His wrath; (3) the use of the terms Gog and Magog in Rev 20:8 points to a time at the end of the Millennial Age when they are brought against a completed bride (Gog and Magog in that Scripture are identified as *"the nations in the four*

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*corners of the earth.*<sup>29</sup> They are used at the very end of that age, the Kingdom Age, to test and prove the completed bride); and (4) though the covenant of peace is not broken until the middle of the week, we see from the types for Job's first testing, and from the type in the story of Elijah that prophets of the Lord are killed during the first half of the week (1 Kings 18:4). Job's first testing represents the first three and one half days of the tribulation week. From these two types it follows that there is little peace for those belonging to the Lord except during perhaps part of the first year of the tribulation week. Consider these reasons as I argue against the great army attacking Israel in the middle of the tribulation week.

So when could this be in relation to a time of living in safety (Ezekiel 38:14) or when they are dwelling in safety? One possibility that presents itself is the time period just after or during the sealing of the saints when our Lord allows the beast only to touch those with the mark of the beast upon them. Those with our Lord's seal are not to be touched by any of the enemy (Rev 9:4). This occurs during the trumpet judgments immediately prior to the church being taken up. This has to be a time of the greatest peace and safety when the Lord commands that those who are sealed are not to be touched! But that great army does not approach Jerusalem at that time but after the sixth bowl. Perhaps as our Lord's wrath pours down during the seven bowl judgments Israel might be shielded as a nation and thereby be in safety. This is doubtful however because Scripture states that half are led into captivity at that time and the other half are in hiding. Finally the millennial Kingdom reign is probably the greatest time of peace this world will ever know and yet at the end of it Gog and Magog are again gathered to, one last time, test the completed bride. (At this point I have to leave it up to you dear reader to continue the search for this particular truth.)

When Christ left at the end of the last age he rose from the Mount of Olives. Looking at ZEC 14:4, on the next page, it clearly portrays Him returning to the Mount of Olives. From a previously mentioned Scripture, the earthquake that causes the Mount of Olives to split in two when Christ returns takes place just thirty actual days after the Church being lifted up to meet Him in the air. It is for this reason I believe that Christ takes his bride (of the first resurrection, Rev 20:6) home for a period of thirty days and then returns with his Saints to express His wrath. To reiterate, there are two great earthquakes; one occurs slightly after or at the seventh trumpet and one (the greatest) just after or during the pouring out of the seventh bowl. From the middle of the tribulation week, it is 1260 days to the seventh trumpet and 1290 days to the end of the period of wrath. The bowl period, which is thought to last just one hour or thirty actual days, is the direct expression of our Lord's wrath. These bowls are poured out swiftly each lasting only between four or five actual days. The two witnesses, (end days apostles) and the church rise at the seventh trumpet and so are absent on earth for the first six bowls. This thirty-day period might be viewed as a time of sequestering for the bride and groom after the wedding mentioned in Rev 19:7. Christ and all who are His return just before or during the greatest earthquake thirty actual days later, just after or during the seventh bowl being poured out. The arrival site is shown below to be the Mount of Olives.

Next, we see our Lord's approach through the window of Zechariah's prophesy. The great chasm apparently is created during the greatest earthquake just after the pouring out of the seventh bowl. A similar scenario is shown in part again later as Christ approaches with a white horse.

## The Two Witnesses: The Royal Chariot

ZEC 14:4 And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. **And the Mount of Olives shall be split in two**, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south.

ZEC 14:5 Then you shall flee through My mountain valley, for the mountain valley shall reach to Azal (the way of escape should be made easy – very near)<sup>18</sup>. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Thus the **Lord my God will come, and all the saints with Him**.

We are shown another view of the above event in the book of Isaiah below. This is the same earthquake that is associated with our Lord's victory at Armageddon when He appears with His bride. Ariel (*a place of the hearth for offering sacrifices*) is Jerusalem.

NIV Isa 29:5 But your many enemies will become like fine dust, the ruthless hordes like blown chaff. **Suddenly, in an instant,**

Isa 29:6 **the Lord Almighty will come with thunder and earthquake** and great noise, with windstorm and tempest and flames of a devouring fire.

Isa 29:7 Then the hordes of all the nations that fight against **Ariel**, that attack her and her fortress and besiege her, will be as it is with a dream with a vision in the night

### *A Review of the Earthquakes After the Sixth Seal*

The great earthquake that occurs after the sixth seal is broken (Rev 6:12) marks a time of introspection and repentance by those saints still alive because the great tribulation is over. This is where the type for Job being confronted by Elihu (Job 32:4) and the Lord would fit.

After the church's repentance the reconsecration of the temple is represented by the time of the sealing of the saints (the 144 000) prior to taking them home (Rev 7:3). The number 144 000 is not to be taken literally. There is an earthquake just after the seventh seal is broken indicating our Lord's announcement of the trumpet judgments due the world (Rev 8:5). The seventh trumpet is blown and those chosen for the wedding rise up to meet Christ. A great earthquake strikes at that time. Finally the greatest earthquake strikes as Christ and his bride returns to split Jerusalem and the Mount of Olives in two as or just after the seventh bowl of wrath is poured out (Zec 14:4, Rev 16:17, Isa 29:6, Eze 38:19). At this arrival the army of the unregenerate beast system that is surrounding Jerusalem completely self-destructs.

DA 12:11 "And from the time that the **daily sacrifice** is taken away, and the **abomination of desolation** is set up, there shall be **one thousand two hundred and ninety days**.

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Consider that since the daily sacrifice (intercessory prayers for mercy leading to salvation) is taken away in the middle of the tribulation week, the duration of this desolation, or leaning on a wing of the temple (Da 9:27), increases in intensity. Though the abomination of desolation is not fully set up until the end of the bowl period there is desolation that occurs throughout, and is a part of, the Time of Jacob's Trouble. Also it can be inferred from the above Scripture that the abomination of desolation is not completely set up and in position until thirty days past the end of the tribulation week, or at the seventh bowl. This is calculated as being 1260 days to the seventh trumpet when The Two and the church are taken up. The end of the bowls of wrath occurs at 1290 days. The thirty days between these two periods give ample time for all of the seven bowls to be poured out. The culmination of the abomination that causes desolation is none other than that great army of the antichrist that is gathered against the land of Judah and Jerusalem. Judah then is a primary portion of the "wing of the temple" (see picture on page 268) on which the antichrist and his army are allowed to lean on (put spiritual pressure on). This is a living temple, not as most claim, a rebuilt temple of stone.

The end of the abomination of desolation occurs when the returning Christ and His church destroys that huge army mentioned in Ezekiel 38-39. This is the army that is commanded by the antichrist who comes against Israel, surrounding and decimating Jerusalem. A list of the nations that comprise this army includes the land of Magog, containing Meshech, and Tubal. Persia, Ethiopia, Put, Gomer, and Beth-togarmah are also mentioned. Taking these areas one at a time we find that Magog denotes the Scythian peoples that live beyond the Caucasus Mountains near the Caspian Sea and possibly even over to India. If we look at each of the three regions that are given and we translate Gog as chief prince of Rosh, we find that they cover a large crescent north of present day Israel and Turkey. The people of Meshech originally live between the Black and Caspian seas and are driven north onto the steppes of Russia. Their name eventually becomes Muscovs whose name is given to the present day capital of the old Soviet Union.<sup>18</sup> Rosh, considered to be Russia but in any event it is a third Scythian tribe. Schofield identifies Tubal as being Tobolsk and Meshech as Moscow both of which certainly place these areas in the far north.<sup>21</sup> Persia probably includes what we today call Iran. Ethiopia is considered being a portion of modern day Sudan. Put is Libya. Gomer is an area North of Asia Minor. Beth-togarmah is probably the original home of the Armenian race. Today most of these areas contain peoples of the Islamic religion. The great army or armies that are brought against Israel are made up primarily of Islamic believers<sup>4</sup> with some people from eastern European countries that essentially become godless. In any event all are filled with hate for Israel.

Another cross reference that puts the battle of Armageddon together with the above Islamic peoples is found in Eze 39:11 below. The burial place for the great army that comes against Israel and Jerusalem is in a "valley of those who pass by east of the sea." This valley could be the valley of Jezreel that has at one corner of it the plain of Megiddo, which is called Armageddon.

Ezekiel 39:11 "It will come to pass in that day that I will give Gog a burial place there in Israel, the valley of those who pass by east of the sea; and it will obstruct travelers, because there they will bury Gog and all his multitude. Therefore they will call it the Valley of Hamon Gog.

### *The Hour of Trial*

The time it takes from the middle of the tribulation week until the time that The Two are resurrected is 1260 days. We also see that the church rises to meet Christ in the air at the seventh and the last trumpet that is blown a year after the seventh seal opens. The church and The Two are called up as a great earthquake hits. I believe both rise up together to meet Christ in the air. If these things are true then the end of the tribulation week, or seven years, occurs at the seventh trumpet. Another amount of time, 1290 days, which is from the middle of the week, takes us to the time when the abomination that causes desolation is completely set up (DA 12:11). This abomination is the army of the antichrist that surrounds and ravishes Jerusalem and Judah. There is a thirty-day period between the church rising to meet Christ in the air and His descending to destroy the abomination that causes desolation.

Many of you are aware that during the ancient Hebrew weddings the groom, after making proper preparations, would come to pick up his bride at a time when no one expected it. This occasionally happened at night at a late hour. She had to be ready at all times. He would then take her away to be married and then the both of them would be sequestered awhile. Upon their return (as one), a great party would be given.

This same Hebrew wedding scenario, I believe, Christ utilizes when He returns to take his bride home at the seventh trumpet. Thirty days later He returns with her and destroys the abomination that causes desolation when the seventh bowl is poured out. Perhaps this might sound strange but the wedding meal may well be the remains of that great, destroyed army. Sounds ridiculous doesn't it? But look over all related Scriptures. I believe that after the heavenly bride and groom come out of their month of being sequestered, their first act is the destruction of the evil one and his army. What a wedding party! Below in RE 19:9 we read that those who are called to the marriage supper of the Lamb are blessed.

RE 19:9 Then he said to me, "Write: 'Blessed are those who are called to the **marriage supper** of the Lamb!' " And he said to me, "These are the true sayings of God."

Shortly thereafter in RE 19:17 there is mention of the "supper of the great God". Could this be what is spoken of in RE 19:9?

RE 19:17 Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the **supper of the great God,**  
RE 19:18 "That **you may eat the flesh** of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great."

If that is the case, then all those saints in Christ's army are partakers in the vengeance of their Lord. Below in Zephaniah our Lord is speaking of a sacrifice he prepares. His saints (guests) are invited. This sacrifice is directly related to an expression of his wrath upon those who are not

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His. I believe this sacrifice is that supper alluded to in RE 19:18. The so-called “foreign apparel” listed below is the mindset of the Babylonian system inculcated by Satan, which is the antithesis of the blood of Christ.

ZEP 1:7 Be silent in the presence of the Lord God; **for the day of the Lord is at hand**, for the **Lord has prepared a sacrifice; He has invited His guests.**

ZEP 1:8 "And it shall be, in the day of the Lord's sacrifice, that I will punish the princes and the king's children, and **all such as are clothed with foreign apparel.**

In Ezekiel below much is said of the same event described above. Our Lord is speaking to His prophet and he calls him son of man. These are the very words of Jesus coming forth to speak His will for the expression of His wrath for the future. He speaks of a sacrificial meal being prepared on the mountains of Israel. This meal is described as being of the mighty, princes, and fatlings of Bashan. In Ezekiel he adds soldiers to the menu. Corporately the fare of this meal describes those who have lived in luxury. Babylon, the symbolic world state, has been fattened as a steer for the slaughter. This is Gog as described in Ezekiel 38 and 39, the army of the antichrist who brings desolation.

Ezekiel 39:17 "And as for you, son of man, thus says the Lord God, 'Speak to every sort of bird and to every beast of the field: "Assemble yourselves and come; gather together from all sides **to My sacrificial meal which I am sacrificing for you, a great sacrificial meal on the mountains of Israel**, that you may eat flesh and drink blood.

Ezekiel 39:18 You shall eat the flesh of the mighty, drink the blood of the princes of the earth, of rams and lambs, of goats and bulls, all of them fatlings of Bashan.

Ezekiel 39:19 You shall eat fat till you are full, and drink blood till you are drunk, at My **sacrificial meal**, which I am sacrificing for you.

Ezekiel 39:20 You shall be filled at My table with horses and riders, with mighty men and with all the men of war," says the Lord God.

From a section of Zechariah, which I believe describes the great end days' battle, we find a connection between a sacrifice and an altar. Below, Judah and Ephraim (from Zech 9:14) are identified as those that devour and subdue with sling stones. With the Lord backing them it makes no difference what they use. They still win. They are described as being filled with blood like basins, like the corners of the altar. Our chief priest Jesus kills the sacrifice with Judah (Messianic Hebrew leadership) and Ephraim (Messianic Jewish portion of The Two) attending.

ZEC 9:15 The Lord of hosts will defend them; **they shall devour** and subdue with sling stones. They **shall drink** and roar as if with wine; they **shall be filled** with blood like basins, like the corners of the altar.

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These invited guests get a little wild during the banquet. We must remember that God's vengeance is shared with His leadership. From the New Testament we find a familiar verse tied in with the allegory of a king inviting many to a great banquet. Many decline and finally after a while when he does find those who will come in he makes this statement:

LU 14:24 'For I say to you that none of those men who were invited **shall taste my supper.**' "

I believe those who decline his offer actually are the supper (sacrifice). The supper is not a literal supper, but an event of vengeance and victory.

Below, Christ mentions a day and hour that no one knows. Only the Father knows when the time is to come. We can know the season by the signs He gives us. I present to you that the "day" He returns, at His second advent, occurs after the closure of the seventh day (year) of the tribulation period. It happens during the beginning of a whole new age, approximately thirty days into the new millennium to be exact. When thirty days are returned mathematically back to symbolic time based on one day equaling one year, we get 1/12 of a day (not including night), which is one hour. How interesting. Now please understand I am not saying from this we know the exact day or hour, but we do know the circumstances. Below Jesus identifies that there are twelve hours in a day. He is not speaking of walking at night.

JOH 11:9 Jesus answered, "Are there not **twelve hours in the day**? If anyone walks in the day, he does not stumble, because he sees the light of this world.

Jesus below uses the terms day and hour. He could have said the day or just the hour but he uses both.

MT 24:36 "But of that **day and hour** no one knows, not even the angels of heaven, but My Father only.

MR 13:32 "But of that **day and hour** no one knows, not even the angels in heaven, nor the Son, but only the Father.

In the following Scripture, RE 3:10, Jesus is speaking to the church of Philadelphia which I strongly believe Scripture shows to be one of The Two, that is, the Gentile apostle portion half of the leadership that serves during the first half of the tribulation week. The hour of trial, of which he speaks, I believe to be the thirty-day period after the bride is taken up --- the time when the seven bowls of wrath are being poured out. All sealed Christians are gone during that period of time. The command, below, is given to half of The Two (Church of Philadelphia) who belongs to the Lord. It is a promise that if they do persevere and not deny their Lord, they can avoid the Lord's wrath during the hour of trial.

RE 3:10 "Because you have kept My command to persevere, I also will keep you from the **hour of trial** which shall come upon the whole world, to test those who dwell on the earth.

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RE 3:11 "Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.

Below, we see that the hour (thirty-day period) of judgment (the hour of trial) is mentioned. Again, this is the time that God pours out the seven bowls.

RE 14:7 Saying with a loud voice, "Fear God and give glory to Him, for **the hour** of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."

The beast during the last thirty days (period of the seven bowl plagues) requires allies to face the returning Christ. Giving ten of the kings authority during his time of need buys their allegiance for a short time.

RE 17:12 "The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for **one hour** as kings with the beast.

The day referred to below does not include the hour mentioned above. This is the seventh year (day) of the tribulation week. It precedes the hour (thirty day period) and occurs during the trumpets that are blown in response to the prayers of the saints. At this time, fire is mixed with the great sea. The great demonic locust army is turned loose upon those having the mark of the beast.

RE 18:8 "Therefore her plagues will come in **one day** --- death and mourning and famine. And she will be utterly burned with fire, for strong is the Lord God who judges her.

We see below that the great world state Babylon, built upon the premises given by the evil one, is judged and comes to ruin during a one-hour period. Now I remind you that not all Israel is Israel. There are some Jews who have compromised with the beast, but the Hebrew remnant that our Lord calls is made glorious.

RE 18:10 "standing at a distance for fear of her torment, saying, 'Alas, alas, that great city Babylon, that mighty city! For in **one hour** your judgment has come.'

RE 18:17 'For in **one hour** such great riches came to nothing.' Every shipmaster, all who travel by ship, sailors, and as many as trade on the sea, stood at a distance

RE 18:19 "They threw dust on their heads and cried out, weeping and wailing, and saying, 'Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth! For in **one hour** she is made desolate.'

The above Scriptures all show lamentation by the world for the loss. Power, riches, and trade all are taken from this world system. This one hour, I reiterate, is actually a thirty-day period that contains the pouring of the bowls.

The salvation of the last portions of the nations, chosen by our Lord for redemption, occurs near the middle of the third year. This great event is connected typologically with Elijah's sacrifice --

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- the two witnesses' testimony. Those who are left have the Lord's wrath poured out upon them. In PS 2:9 a prophecy occurs that essentially promises that they are broken with a rod of iron (justice). They are pictured as a clay pot being smashed with an iron rod. *Iron* often refers to *justice* in the Word. It is quite often linked with the Lord's bride and our Lord's scepter of iron. Could the bride be an instrument of iron forged in a very hot flame to be a loyal agent of our Lord's will (Isaiah 54:16)? Remember, the old guardian cherub provides exactly that hot flame for Job until his weaknesses are revealed. At the end of the above hour of trial, which the world must endure, it seems our Lord's bride might just fit the picture because she is an awesome instrument of justice. Below, a rod of iron is referred to as dashing to pieces the Lord's enemies. Could this be the bride?

PS 2:8 Ask of Me, and **I will give You the nations for Your inheritance**, and the ends of the earth for Your possession.

PS 2:9 You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.

### *The Seventh Bowl*

As this seventh bowl is poured out in the form of Christ and His army of saints, the Lord delivers the final Wrath (plague) of God upon the army of the beast. This evil army comes together during the sixth bowl. A statement is made that this finishes the Lord's time of wrath.

### **The View Given in Revelation**

RE 16:16 And they gathered them together to the place called in Hebrew, **Armageddon**.

RE 16:17 Then the **seventh angel poured out his bowl** into the air, and a loud voice came out of the temple of heaven, from the throne, saying, "**It is done!**"

RE 16:18 And there were noises and thunderings and lightnings; and there **was a great earthquake, such a mighty and great earthquake** as had not occurred since men were on the earth.

I believe that the mightiest earthquake mentioned above points to Christ's touching down on the Mount of Olives. It could be viewed as a great exclamation mark identifying it as the finale much like the ending of a glorious fireworks display.

Remember that the body of Christ has three corporate parts (concluded from the study of three). Below, this great city probably is the earthly Jerusalem broken up into three distinct portions during the great earthquake. This is significant as the New Jerusalem, or the living bride of Christ, is also a tripartite being a viewed from top to bottom.

RE 16:19 Now the great city was **divided into three parts**, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath.

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RE 16:20 Then every island fled away, and the mountains were not found.

RE 16:21 And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the **plague of the hail**, since that plague was exceedingly great.

Hail is mentioned also in Ezekiel 38:22 in regards to our Lord's wrath on Gog and his army. This is another reason why the army of Gog is regarded as one and the same as the army of the antichrist.

### *The Wrath and Vengeance of Our Lord and His Saints*

The battle of Armageddon begins immediately after the return of the King with all of his Saints, just after the events described in Rev16:17-18 that occur at the pouring out of the seventh bowl. The expression of his vengeance does appear to last through all seven bowls and culminates with His arrival.

From the shortest book in the Bible comes a partial vision of the final confrontation between the Lord and the antichrist and his army. This portion of the army of the beast approaches from the south from the land of Edom (red). All are destroyed.

### *As Shown to Obadiah*

It seems from OB 1:7 that the nations cannot help themselves in attempting to come against Israel. Remember a statement that Christ made, that a house divided against itself cannot stand (Mt 12:25, Lu 11:17)? He also states in the same passage that such a house will be brought to desolation. Below, we have a portion of the force that brings desolation to Israel but it, itself, is brought to desolation. As you read the Scriptures below take note that it is a house divided.

OB 1:7 All the men in your confederacy shall force you to the border; the men at peace with you shall deceive you and prevail against you. Those who eat your bread shall lay a trap for you. No one is aware of it.

OB 1:8 "Will I not in that day," says the Lord, "Even destroy the wise men from Edom, and understanding from the mountains of Esau?"

OB 1:9 Then your mighty men, O Teman (*leadership*), shall be dismayed, to the end that **everyone from the mountains of Esau** may be cut off by slaughter.

A cross type for Obadiah above is Rev. 16:12-16. Below we see the Lord's Day spoken of as approaching those He desires to destroy, or make desolate, as they drink from the cup of wrath that He gives them.

OB 1:15 "For the **day of the Lord** upon all the nations is near; as you have done, it shall be done to you; your reprisal shall return upon your own head.

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OB 1:16 For as you drank on my holy mountain, so shall all the nations drink continually; yes, they shall drink, and swallow, and they shall be as though they had never been.

Now then, below, in one sentence, we are shown another facet of the time of the end of our Lord's wrath. He uses the term saviors to describe those who return to fight against the antichrist and his army. I believe the term, saviors, describes those belonging to His bride, to The Two, and of course to Christ. Their two-fold purpose is described with two words within this sentence and that is save and judge. A king and his scepter are closely connected in the area of rendering grace or judgment. Queen Esther in Es 5:2 after much prayer approaches the throne of her King uninvited, which could lead to her death, but the King held out the golden scepter to her inviting her to speak. Her ultimate purpose is to make intercession for mercy for the Jewish people because a death warrant is issued against them.

OB 1:21 Then saviors shall come to Mount Zion to judge the mountains of Esau, and the kingdom shall be the Lord's.

There is an excellent type for our Lord approaching the end days' battle in the land of Edom with his Two and the rest of the bride in Genesis 33:1-3. As you read those Scriptures at first it is very difficult to believe. The expected "battle" within the type amounts to nothing. Those who belong to our Lord at Armageddon sustain no damage at all. Read and consider the portion of the story of Jacob and his two wives returning to face his brother Esau. It is a type for the approach of Christ, his Two, and other saints, to the battle of Armageddon where they face the antichrist. Genesis 33:1-3 shows the final approach. Jacob is a type for Christ, Leah a type for the Gentile portion of The Two, Rachel a type for the Messianic Jewish portion of the Two, and the rest, various other portions of the bride of Christ. Note that Rachael (the Messianic Jewish portion of The Two) is placed at the greatest position of safety!

GE 33:1 Now Jacob lifted his eyes and looked, and there, **Esau was coming**, and with him were **four hundred** men. So he divided the children among Leah, Rachel, and the two maidservants.

GE 33:2 And he put the maidservants and their children in front, Leah and her children behind, and Rachel and Joseph last.

GE 33:3 Then **he crossed over before** them and bowed himself to the ground **seven times**, until he came near to his brother.

*Four hundred* denotes *unregenerate men of the world that accompany Satan*. Notice that Jacob bowed seven times. *Seven* denotes the *time of the end*, a time when all is complete. This correlates quite well with meaning of the seventh bowl being poured out. The type ends here, as the antichrist does not greet Christ warmly as Esau greets Jacob.

***As Shown to Joel and Viewed in the Book of Revelation***

From the book of Joel we are shown why the Lord brings the nations to the valley of Jehoshaphat. We know he will judge them there but he also brings up the nations that He will hold accountable for scattering the Hebrews, His heritage Israel. It is also clearly stated that the nations took the land that belonged to the Lord for their own.

JOE 3:2 I will also gather all nations, and bring them down to the Valley of Jehoshaphat; and I will enter into judgment with them there on account of My people, My heritage Israel, **whom they have scattered among the nations; they have also divided up My land.**

In Revelation there is a very direct plain facet describing the two sides that enter into this battle. This facet portrays only one view of the battle.

RE 19:19 And I saw the **beast, the kings of the earth, and their armies**, gathered together to make war **against Him who sat on the horse and against His army.**

Finally, in Rev 14:17-20, there is a splendid type for what is occurring during the seven bowls of wrath. Earlier we saw the harvest of our Lord's people in Rev 14:14-16 that occurs at the seventh trumpet. Now in Rev 14:17-20 we are shown from another viewpoint the harvest of the tares. This angel has the power over fire. In this case it is utilized for utter destruction. A command is made to harvest the grapes of the earth. The statement that the grapes are fully ripe pertains to iniquity reaching its fullness.

RE 14:18 And another angel came out from the altar, **who had power over fire**, and he cried with a loud cry to him who had the sharp sickle, saying, "Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe."

RE 14:19 So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of **the wrath** of God.

RE 14:20 And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs.

In RE 14:19 the vine is thrown into the winepress of the wrath of God. This event points to the seven-bowl period of our Lord's wrath. The blood coming up to the horses' bridles is a powerful picture of the full extent of the wrath of God against this vine of iniquity. The number, 1600, is used at the end of this Scripture. This is a multiple of sixteen. From Scripture, the number *sixteen* is often related to *royalty* and *complete consecration* or the *cleansing of the temple*. Cleansing can be done by the destruction of an unclean object or through cleansing by substitutionary redemption. Here there is no question of the outcome. Another method of reading this number is to start at the far right with *six hundred* that indicates *those who hold others in bondage*. Connect that with *one thousand* that indicates the *will of the Lord for the action being completed*, in this case cleansing by death or

annihilation. Either technique of reading this number gives valid clues as to its use at this point.

### ***As Viewed in the Book of Judges - Gideon as a Type***

The Lord is said to destroy the evil one with the brightness of his coming (2 Thess 2:8). Below is described a type for The Two, as well as a type for Christ, at the end of the age, destroying those who hold others in bondage. The story of Gideon's battle gives much consternation to Bible scholars, but when applied to this study, it fits well as a piece of the puzzle containing the Battle of Armageddon.

We enter the story of Gideon (Jerubbaal – contender with Baal)<sup>18</sup> being reminded that this event is occurring at a time when Israel's disobedience is getting her into trouble again. This fits the type for the majority of Israel at the end of this age as she commits her eighth major act of adultery against Jehovah by compromising again with the eighth beast system. The Hebrews' enemies (Midianites, Amalekites, and others of the east being compared to locusts) are allowed dominion over them and food is very scarce. It is much like a famine, due to their enemies taking their food. (Remember there is a great spiritual famine at the end of this age. Even now the "locusts" are removing spiritual truths from society.) The Angel of the Lord comes and chooses Gideon to fight against the enemy from the east. Gideon is threshing wheat in a winepress to keep it from the enemy. At this point he is hidden and is providing a source of hidden food for his family. How very much like Elijah being alone by the Brook Cherith and then being sent to the woman and her son during a time of famine. It is only by continuing and seeing how closely the two stories (that of Gideon and that of the tribulation battle) match can we ascertain the validity of the type. In Judges 6:15, after the Angel of the Lord commissions him for battle, Gideon expresses the fact that his clan is the very weakest of the tribe of Manasseh. He also makes an excuse that he, physically, is the weakest in his family. Manasseh is one of the two tribes born to Joseph in Egypt and is a type for the Messianic Gentile portion of The Two at the end of this age. In Revelation the two witnesses are identified as two men that function as one. The Angel of the Lord does say that Gideon will "*defeat the Midianites as one man*" (JUD 6:16). In the NIV version the Scripture reads, "*as if they were but one man.*" Each of the two witnesses forms "one corporate man" in Christ. The enemy can be also be viewed corporately as one being.

Gideon's desire to make an offering to the Lord reminds me of the great acceptable offering that Elijah offered up in the middle of the tribulation week that was consumed by fire. Gideon is told by the angel to place the meat and bread on a rock and to pour the broth out. The angel then touches it with his staff and fire from the rock consumes the offering. The rock, I believe, symbolizes Christ and the fire symbolizes that the offering was acceptable. It is somewhat symbolic of an offering of repentance for sin. We lay our sin on our Rock at confession. This is a type for Christ revealing Himself to the Jews during the third day of the tribulation week as demonstrated earlier in the previous chapter. Regardless, it is the acceptance of his sacrifice by fire that provides Gideon with the faith to be obedient to our Lord's request. All of these events seem to tie in with the events at the beginning of Daniel's seventieth week.

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Gideon's father is a Baal worshiper (a type for the apostate Gentile portion of the church). Gideon is instructed by the Lord to tear down the altar of Baal and to erect a new altar to the Lord. This is accomplished during the night. The tribulation week is a time of increasing darkness with the darkest night being around the opening of the sixth seal. Out of that terrible tribulation walks a highly refined and redeemed group of warrior saints for our Lord. This setting certainly is a time of tearing down old altars and building new ones (Rev 7:14).

In JUD 6:25 mention is made of a seven year old bull being used as an offering in conjunction with the removal of the altar of Baal. *Seven* denotes *a time of completion* of payment for an object, event, or person. Our Jesus becomes an offering that completes payment for all those whom our Father calls. It is possible that these two bulls, one younger than the other, are types for the two witnesses in Revelation being martyred, offered up, in the middle of the tribulation week and throughout the very early part of Jacob's Trouble. The Holy Spirit is in charge of renewing our minds, that is tearing down the old mental paradigms and building new ones. The fear that causes Gideon and the ten men to work at night (JUD 6:27) probably originates from the severe apostasy into which the men of the village and Gideon's own father (apostate leadership of the church) have entered. In JUD 6:26 below, consider that which fuels the fire is the wood from an image that is torn down. I believe that the tearing down of apostasy is correlated with the type for Elijah's great sacrifice on top of Mount Carmel when he destroys 850 prophets of Baal. Jezebel's response and threat that lends fear to Elijah could be the cross type that promotes a self-protective attitude mentioned below.

JUD 6:25 Now it came to pass the same night that the Lord said to him, "Take your father's young bull, **the second bull of seven years old**, and tear down the altar of Baal that your father has, and cut down the wooden image that is beside it;

JUD 6:26 "And build an altar to the Lord your God on top of this rock in the proper arrangement, and take the second bull and offer a burnt sacrifice with the wood of the image which you shall cut down."

JUD 6:27 So Gideon took ten men from among his servants and did as the Lord had said to him. **But because he feared his father's household and the men of the city too much to do it by day, he did it by night.**

Ten men work with Gideon during the night. The number *ten* indicates that *in spite of us and our weaknesses the Lord will accomplish what he so desires in us and for us*. Any sacrifice that we make as Christians must be in the Spirit or "placed on the rock."

The next Scripture describes men rising early in the morning. The evidence from the book of Revelation points to this being the time just after the fourth seal opens. It is the morning of the fourth day that begins the great retribution against The Two and the church. Scripture calls it the Great Tribulation. The two bulls, one old and one young, certainly look as though they are strong types for The Two being martyred, cross types of Manasseh and Ephraim. It is the actions of The Two during the first three and one-half days that frustrates (topples) and reveals the designs of the antichrist and his beast system.

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JUD 6:28 And when the men of the city arose early in the morning, there was the **altar of Baal, torn down; and the wooden image that was beside it was cut down, and the second bull was being offered on the altar which had been built.**

In Judges 6:30 the men demand the father of Gideon bring Gideon out to be killed, but his father refuses and now turns on the men inferring that anyone who worships Baal should be killed. The father symbolizes a portion of the leadership of the church that becomes filled with apostasy. However, at this time they, by the actions of The Two, come to their senses. Gideon's father is given eyes to see the truth! He is being quite protective of his son and now seems willing to fight against those who worship Baal. It is when the men of the city demand Gideon's death that the cross type for the Great Tribulation begins.

Finally in the Scripture below a type emerges that is very similar to the great battle between the dragon's army and the returning Christ and His Bride. This concludes our Lord's wrath at the seventh bowl.

JUD 6:33 Then all the Midianites and Amalekites, the people of the East, gathered together; and they crossed over and **encamped in the Valley of Jezreel.**

It is in this valley of Jezreel that Ahab's family is killed. This is prophesized by Elijah (1 Kings 21:23-24). As stated before, Ahab and his family are strong types for the antichrist and those who belong to him. They are destroyed at Christ's coming as the seventh bowl is poured out in part at Armageddon. There is a relationship between the location of the valley of Jezreel and the battle of Armageddon. The main body of the valley of Jezreel is an irregular triangle. At the top of the triangle is a pass, half a mile wide, opening onto a plain. This plain, called Aecho, is the ancient Megiddo plain, the Armageddon of Rev 16:16.<sup>23</sup> The cross type for this battle that Gideon and his three hundred men fight may well be that of the battle of Armageddon. The number *three hundred* is a strong clue as to what is being accomplished. From a study of this number and its connection to three and thirty, it marks *those that pay a price for cleansing of the land or people*. Another way to understand the three hundred men is that they are those who restore that which is taken away. The issue here is not so much the enemy but the severe apostasy of Israel that precipitates this situation. At the end of this age Israel again is in for a severe shock. She signs a peace pact with the antichrist. She goes to bed with the wrong groom and this for the eighth time in a row! Whether you are male or female I believe this would upset you regarding a prospective spouse! In any case after a time of thorough scrubbing and repentance our Lord takes a remnant of the Jews home to be wed but those he leaves are in for a very difficult time of it. At the seventh bowl Christ returns with those who are His.

We see that Gideon separates the three hundred into three groups of one hundred each (*100* designates the actions of *saviors that promote Christ or truth*). These are the elite of the elite and need not represent the entire bride of Christ. As the bride is tripartite, this is another clue as to the type for this battle. When Christ returns to earth it is at a time of utter darkness (no truth to be found)

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near the end of the Day of Wrath (the Lord's Day). Gideon gives each man a trumpet and a lantern with a light that is covered so it cannot be seen. This is all the armament they have. Light can signify truth and it can be very bright so as to dispel all darkness.

JUD 7:16 Then he divided the three hundred men into three companies, and he put a trumpet into every man's hand, with empty pitchers, and torches inside the pitchers.

These three groups surround the enemy camp at night. The type for David's three mighty men is leading these three groups: symbolically, one is Jesus and the other two I believe are "The Two." The men are told that when Gideon gives the signal of blowing his trumpet that all are to do the same while yelling "*The sword of the Lord and of Gideon.*" Christ in Revelation is often shown as speaking with a voice like a trumpet (Rev 1:10 and 4:1). In ZEC 9:14 the Lord is seen over them on this day of battle and he, the Lord God, blows the trumpet. As Gideon is a type for Christ, this sword would be the sword of His mouth as described in Rev 19:21. The Lord always accomplishes His spoken will and, in this case, all those who return from heaven with Him also accomplish it.

JUD 7:18 "When I blow the trumpet, I and all who are with me, then you also blow the trumpets on every side of the whole camp, and say, 'The sword of the Lord and of Gideon!'"

Below, Gideon and his small army arrive in the middle of the night. The trumpets are blown and the lamps are uncovered so as to dispel the darkness.

JUD 7:19 So Gideon and the hundred men who were with him came to the outpost of the camp at the beginning of the middle watch, just as they had posted the watch; and they blew the trumpets and broke the pitchers that were in their hands.

JUD 7:20 Then the three companies blew the trumpets and broke the pitchers --- they held the torches in their left hands and the trumpets in their right hands for blowing --- and they cried, "The sword of the Lord and of Gideon!"

Another cross type to the above Scripture is as follows: in 2 TH 2:8 "And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the **brightness of His coming.**" We can see that his spoken word consumes like a hot fire or destroys, as would a sharp sword. Mention is made of destruction caused by his arrival with brightness (truth). In Isa 62:1 a similar Scripture describes Israel's future brightness as the Lord blesses her with righteousness. Her salvation is described as a lamp that burns. Below, as Gideon's men stand their ground in faith and do what they are told to do, the enemy consume themselves and self-destruct.

JUD 7:21 And every man stood in his place all around the camp; and the whole army ran and cried out and fled.

JUD 7:22 When the three hundred blew the trumpets, the Lord **set every man's sword against his**

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**companion** throughout the whole camp; and the army fled to Beth Acacia, toward Zererah, as far as the border of Abel Meholah, by Tabbath.

### ***As Shown to Zechariah***

In this particular view of the battle when the enemy army closes in around Jerusalem our Lord states that at this time a cup is given them that makes them lose all sense. We are shown that the abomination that causes desolation (army of the dragon) leans on Judah.

ZEC 12:2 "Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, **when they lay siege against Judah** and Jerusalem.

Further in ZEC 12:3 Jerusalem is compared to an extremely heavy stone that when any country attempts to throw it away, it cuts that individual to pieces. Remember, at this time all of our Lord's elect are with Him in heaven. Jews, who are unregenerate apparently, are still in Jerusalem or else the nations would not be approaching this city to destroy it. This may represent the Lord's wrath against the apostate country of Israel for continually turning away from Him and seeking other lovers. All nations of the earth are gathered against Israel.

ZEC 12:3 "And it shall happen in that day that I will make Jerusalem a very heavy stone for **all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.**

As in so many other prophetic views of this battle, our Lord is able to bring confusion and madness into those belonging to the enemy camp. He does mention the leaders of Judah as being given special attention, keeping His eyes on them. This particular tribe in the past is more loyal to Him than any of the others. Due to our Lord's compassion for those in Jerusalem he, when all hope is gone, bends down and saves the city that gives Him so much grief when he walked its streets several millennia ago. His eyes being on the house of Judah implies concern and grace.

ZEC 12:4 "In that day," says the Lord, "I will strike every horse with confusion, and its rider with madness; **I will open My eyes on the house of Judah**, and will strike every horse of the peoples with blindness.

The statement below by the leadership of Judah is one of faith in their God. This pleases our Lord and He always honors faith.

ZEC 12:5 "And the governors of Judah shall say in their heart, 'The inhabitants of Jerusalem are my strength in the Lord of hosts, their God.'

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The Israeli leadership, up to this point, does not yet recognize Christ as Savior (see the reason why, below). Nevertheless our Lord ordains that they become enabled to act as a torch to consume their enemies. The mention of the leaders of Judah again is quite important because it points to the “wing of the temple” on which the abomination leans.

ZEC 12:6 "In that day I will make the **governors of Judah like a firepan in the woodpile, and like a fiery torch in the sheaves**; they shall devour all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place --- Jerusalem.

In Zec 12:7 the Lord sets out to destroy all the nations that attack Jerusalem. This occurs at the time of the seventh bowl and the arrival of Christ with His army of saints. In Zec 12:10, a very important action on the part of our Lord takes place. It appears that it is at this time that our Lord gives His Spirit that leads to the salvation of the last portion of His Jewish remnant. Although he specifically mentions those of the house of David, He points out that He gives also to the inhabitants of Jerusalem. These may be Gentiles, as well as Jews, who rally to the cause of protecting Jerusalem. With His Spirit they are given eyes to see and recognize who He is. This brings about a tremendous outpouring of repentance. This is peculiar because the great bulk of the bride is already with Christ and at this point accompanies Christ back to express His wrath. Being given the “Spirit of grace and supplication,” as stated below, gives them eyes to see the truth of just who the Lord is.

ZEC 12:10 "And **I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then** they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

From Zec 12:10 to Zec 12:14 a deep period of grief-filled repentance is shown by those who remain of the house of Israel. Zec 13:1 refers to the availability of the saving grace of the blood of Christ given to Israel at this time. In Zec 12:9 our Lord declares that on that day He will set out to destroy all the nations that attack Jerusalem. That certainly sounds like the time of Armageddon to me. Another reason that I believe this is the Second Advent of Christ is that in Zec 13:2 a statement is made that men no longer prophecy. The gifts are taken away “when that which is perfect”(1 Co 13:10) returns. That which is perfect is our Jesus at His Second Advent. Zec 14:2-14 gives a second look at what occurs above but with more detail concerning our Lord’s actions during the battle. Those in Jerusalem sustain much damage with half the people being led into captivity. Still our Lord expresses the fact that a half still has access to the city. The scene here is such that we are led to believe that our Lord comes at the very last moment, at a time when it is Jerusalem’s most desperate hour.

ZEC 14:2 For I will gather **all the nations to battle against Jerusalem**; the city shall be taken, the houses rifled, and the women ravished. Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city.

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ZEC 14:3 **Then the Lord will go forth and fight against those nations**, as He fights in the day of battle.

This occurs as the last bowl is poured out, or rather the last plague. The wording in Zec 14:12 is quite appropriate at confirming the time of this battle. This is definitely the seventh and last plague poured out from the seventh bowl. Zec 14:13 reinforces a very much-repeated description from various areas of Scripture of the members of the enemies' army enveloped in a great panic that leads to annihilation. Judah is mentioned again as fighting at Jerusalem.

ZEC 14:12 And this shall be the **plague** with which the Lord will strike all the people who fought against Jerusalem: their flesh shall dissolve while they stand on their feet, their eyes shall dissolve in their sockets, and their tongues shall dissolve in their mouths.

ZEC 14:13 It shall come to pass in that day that **a great panic from the Lord** will be among them. Everyone will seize the hand of his neighbor, and raise his hand against his neighbor's hand;

ZEC 14:14 **Judah also will fight at Jerusalem.** And the wealth of all the surrounding nations shall be gathered together: Gold, silver, and apparel in great abundance.

The spoils of this war, as described by gold, silver and apparel above, I submit to you, is not literal but describes the significant righteousness, completed redemption, and completed covering as provided by the bride through the hellish fire. This fiery juggernaut is brought against Jerusalem (Ariel) to be sacrificed on the fiery hearth. Those whom the Lord uses to refine those He loves are sacrificed and destroyed when their refining chores are finished. This is always the case as shown throughout Scripture.

### ***As Shown to Habakkuk***

Starting in a prayer of Habakkuk there is an unveiling of the time of the last battle that we have just analyzed in Zechariah above. More symbolism is used in this description making it is more difficult to interpret. Let's use the King's code to unveil the prophecy hidden in the midst of a prayer. This prophecy may well be set to music with the tempo picking up as well as the volume. It almost seems that it is sung as a vibrant victory song regarding the time of the end. It is given to Habakkuk at a time when he is very distressed as Israel at that time is being invaded and the future seems bleak.

In Hab 3:1-2 after a short prayer of need, an answer seems to come beginning in Hab 3:3 and continuing to Hab 3:15. This answer so terrifies Habakkuk that in Hab 3:16 he expresses the incredible dread that is stirred up within him at the revelation of the Lord's wrath.

In Hab 3:4 our Lord is shown approaching with splendor like the sunrise. Other Scriptures describe the destruction of the evil one as being concurrent with the brightness of our Lord's coming. Hab 3:5 describes that a plague goes before him. Plagues in Revelation accompany the seven bowls. Christ's appearance is tied to the seventh bowl. In Hab 3:6 He is described as standing up and shaking the earth. This is a way of describing the greatest earthquake that accompanies His

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return. We also know that there is a time of great shaking during the seven trumpets. In the same verse *the ancient mountains crumbling* are symbolic of *competing religions being destroyed* and the age-old hills that are difficulties given to the Lord's people for maturing now collapse, as they are no longer needed.

HAB 3:7 I saw the **tents of Cushan in affliction; the curtains of the land of Midian trembled.**

The Scripture above shows the countries that are targeted by the Lord's wrath. They are quite familiar, as we have seen most of them before in the description of those nations accompanying Gog. The Land of Midian (strife)<sup>18</sup> contains the Midianites, which Gideon overcomes with his three hundred. These peoples descend from Ishmael and are not the people of the promise. These people are located to the east of Israel and to the south extending down the peninsula of Sinai. These are the Arab peoples of today that promote Islam. Cushan (blackness) is an old term that describes Ethiopia or what is now the Sudan, a location that at one time was a portion of the old Babylonian empire. Compare these areas with the countries that accompany Gog and I believe you will find that many are included in these areas.

Within the verse below (Hab 3:8) is a series of questions that must be viewed through the eyes of symbolism for proper understanding. When the Lord is asked if He is displeased with the rivers we must understand that rivers of water from anyone other than our Lord contain lies that take captive or lead to idolatry. Naturally, He is displeased that any waters contain lies.

So the answer to the next question is most certainly that his anger is directed to those rivers. He is particularly against those that spew the type imitating His water of life from their mouths.

The next question reads: is His wrath directed against the sea? Because the *sea* is symbolic of *those who are of the world and under the yoke of Satan (leviathan)*, it can be understood that at this time when their purpose of testing and trying the bride is completed, it is time for them to be destroyed. All of these questions come connected to an observation that He is riding on his warhorses and chariots of salvation (victorious chariots).<sup>29</sup>

Looking at an expression in Song of Songs 1:9 the youthful Schulamite is compared to a mare harnessed to one of the chariots of Pharaoh.<sup>29</sup> Later she, when quite mature, states that her desire set her among the **royal chariots** of her people (S.O.S. 6:12).<sup>29</sup> From these two expressions, we might surmise from the Scripture below that our Lord is riding with or within His saints. In any case we do know, from a previous study, that at this time a great many of those people that are left in besieged Jerusalem seem to receive salvation at this time. The bride, at this time, is already taken up in the air and is returning with Christ to save the beleaguered Jews. Whether this saving from the situation is also a spiritual salvation, I do not know, but the one Scripture below lends credence to it. Saints that belong to our Lord most certainly can be called *chariots of salvation*.

HAB 3:8 O Lord, **were You displeased with the rivers**, was Your **anger against the rivers**, was **Your wrath against the sea**, that You rode on Your horses, **Your chariots of salvation?**

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A bow is mentioned in the next Scripture (we have seen this before mentioned by another prophet of the Word). In Zec 9:13 Judah is called the bow and Ephraim is called an arrow. A partnership is inferred in this Scripture, as Judah is the Messianic Jew and Ephraim the Messianic Jewish leadership portion of the church working together. The names of Ephraim and Manasseh, which are types for The Two, often come up during a time of battle. Gideon is from the tribe of Manasseh and is felt to represent the Gentile portion of the church. Arrows in our Lord's quiver are His saints. The last portion of the Scripture below refers to the deception (rivers) that our Lord allows to separate and to confuse those of the nations who do not choose Him. Our Lord only provides one river of life. Since the plural form regarding rivers is mentioned here, they are not thought to be truth from our Lord but are all of the many lies produced by various religious groups during the end days. We also cannot forget that He allows the evil one to spew forth rivers of deceit to produce various religious divisions among men. His river of life to us promotes unity and love in our camp.

HAB 3:9 Your bow was made quite ready; oaths were sworn over Your arrows. Selah **You divided the earth with rivers.**

HAB 3:10 The mountains saw You and trembled; the overflowing of the water passed by. The deep uttered its voice, and lifted its hands on high.

Verse 3:10 describes the response of the enemy to sighting our approaching Lord. Verse 3:12 gives us a clue as to when the unregenerate are to be harvested for the fire. Threshing the nations is harvesting. This is when the tares (chaff) are bundled for the fire. The NKJV uses the word trampled instead of threshed.

NIV HAB 3:12 In wrath you strode through the earth and in **anger you threshed the nations.**

NKJV HAB 3:12 You marched through the land in indignation; **You trampled the nations in anger.**

Below, we again see a statement that at this time "salvation" is to be achieved for His people, the Jews. The word *anointed* is attributed to them. This term is used to indicate someone whom the Lord chooses for a future purpose. Long ago the Lord chose Israel and we can see that finally the last portion to be redeemed is brought in just a little beyond the end of the tribulation week.

A lethal blow to the head of this leader is related to revealing truth about him from neck to the feet. The NIV states he is stripped from head to foot. This means an uncovering or revealing of the full truth about him. During the first half of the tribulation week The Two confront the world system and do reveal considerable truth regarding it.

HAB 3:13 **You went forth for the salvation of Your people,** for salvation with Your Anointed. **You struck the head from the house of the wicked,** by laying bare from foundation to neck. Selah

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The laying bare of the enemy occurs many times down through history. When Christ comes he reveals the nature of the enemy. When The Two stage their last stand, it results in an enormous number of people being brought into the Kingdom. They uncover the truth of the evil system. Remember though that only those that are given eyes to see truth are able to recognize it. In this context it seems that our Lord is at the very beginning of the next age revealing Himself to those of Jerusalem that are making their last stand. During the tribulation week there are three groups of the Jews that seem to be brought to “salvation, each at a different time: (a) a group of Messianic Jewish leaders at days two and three, (b) others who accept salvation halfway through the week and then come through the Great Tribulation, being the 144 000 warriors, and (c) finally just as Christ returns, a third group. From a study of three, we discover that the bride is a tripartite being. Possibly we are being shown a picture of the three portions that Israel provides to the greater bride.

At a time when the enemy’s victory seems certain, the Lord turns the enemy’s own weapons against them. Compare the translation of the NIV with that of the NKJV given below.

NKJV HAB 3:14 You thrust through **with his own arrows the head of his villages**. They came out like a whirlwind to scatter me; their rejoicing was like feasting on the poor in secret.

NIV Hab 3:14 **With his own spear you pierced his head** when his warriors stormed out to scatter us, gloating as though about to devour the wretched that were in hiding.

Finally in 3:15 our Lord is shown trampling the sea and churning the great waters. This is the end of the beast and his army.

### ***As Shown to Zephaniah***

There are some parallel types within the Scriptures below. Starting in Zep 3:1-4 Jerusalem is scathingly reproached for all the evil she does throughout the years. In 3:7 the Lord is shown as not wanting to punish Jerusalem (or the Jewish nation) but he recognizes that they still are all willing to act corruptly. Then we see in 3:8 an allusion to the battle for Jerusalem. He is tying a portion of Israel’s salvation to a terrible time of purification. Below, he seems to be telling those of Jerusalem (the Jews): since you do not change, then wait until the day I do all these things. You can recognize from below the same picture we repeatedly see above. This time at the end of 3:8 our Lord’s jealousy is linked with the fire of his wrath. This is an expression of His righteous indignation because the one he loves gives herself to another. His wrath is poured out primarily on the one to whom she gives herself who is now abusing her. Still she suffers some punishment.

NKJV ZEP 3:8 "Therefore wait for Me," says the Lord, "**Until the day I rise up for plunder; My determination is to gather the nations to My assembly of kingdoms, to pour on them My indignation, all my fierce anger; all the earth shall be devoured with the fire of My jealousy.**

NIV 3:8 “Therefore wait for Me,” declares the Lord, “for the day **I will stand up to testify**. I have decided to **assemble the nations**, to gather the Kingdoms and **to pour out my wrath on them --- all my fierce anger**. The fire of my jealous anger will consume the whole world.

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After His wrath is expended many wonderful promises in ZEP 3:9-17 are given to peoples and to the Daughter of Zion and Jerusalem. They all amount to the fact that He is their God and they will be blessed.

ZEP 3:9 "For then I will restore to the peoples a pure language, that they all may call on the name of the Lord, to serve Him with one accord.

### ***As Shown to Malachi***

Starting in Malachi 3:1 the Lord through Malachi makes a startling statement. He is going to send a messenger that prepares the way for His entrance. We know from previous studies that this is the Spirit of Elijah, or the Holy Spirit that brings to repentance. This occurs possibly sometime within the sixth day of the tribulation period, The type in Scripture that discloses the preparation of a portion of the house of Israel for salvation is Elihu starting in Job 32:2. Below is Malachi's description of the wrath of the Lamb as it is expressed at His coming.

MAL 4:1 "For behold, **the day** is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And **the day** which is coming shall burn them up," says the Lord of hosts, "That will leave them neither root nor branch.

MAL 4:2 But to you who fear My name the **Sun of Righteousness shall arise with healing in His wings**; and you shall go out and grow fat like stall-fed calves.

MAL 4:3 **You shall trample the wicked**, for they shall be ashes under the soles of your feet on the day that I do this," says the Lord of hosts.

### ***As Shown Using Samson as a Type***

We find Samson typologically at the end of the Great Tribulation blinded and perhaps eating the bread of affliction. He appears to be a type for the Spirit-empowered Jew. He is taken captive and is worn down by the enemy's incredible power during the time of the Great Tribulation so as to test him (the saved remnant of Israel). Late in the sixth bowl period, the beast and his army are formed and prepared as a sacrifice to be presented upon the mountains of Israel. At the seventh bowl this beast army encircles Jerusalem and torments Israel (Samson) with great glee. Note the Scriptures below that I believe pertain to this time period. We know our Lord is preparing the army of the enemy at Armageddon for a great sacrifice but they believe their victory will be a sacrifice to their own god. They believe that Satan delivers Israel into their hands when in reality it is our Lord that deliver them into the hands of the completed Jews (Samson) who belongs to the bride of Christ.

JUD 16:23 Now the lords of the Philistines gathered together to offer a great sacrifice to Dagon their god, and to rejoice. And they said: "**Our god has delivered** into our hands Samson our

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enemy!"

JUD 16:24 When the people saw him, they praised their god; for they said: "Our god has delivered into our hands our enemy, the destroyer of our land, and the one who multiplied our dead."

Remember, within this type, this is taking place at Gaza, a city of the Philistines, that has never really been conquered before except by Solomon (type for Jesus). Three thousand men and woman are mentioned as watching on the roof. These individuals are used by our Lord to refine His people in the furnace of affliction during most of the tribulation years. But the three thousand above (our Lord's "anointing" for purification) result in purification through absolute destruction of those who complete their work as refiners of fire.

JUD 16:27 Now the temple was full of men and women. All the lords of the Philistines were thereabout **three thousand men and women** on the roof watching while Samson performed.

It is the scene below that I believe represents the destruction of all of those who oppose the Lord when Christ returns. This is the vengeance of our Lord as expressed partially through the Messianic portion of his bride. Typologically speaking, I believe the two eyes to be in reference to the Two Witnesses (owned by both major portions of the bride) who are sacrificed so that many others could live.

JUD 16:28 Then Samson called to the Lord, saying, "O Lord God, remember me, I pray! **Strengthen me, I pray, just this once**, O God, that I may with one blow take vengeance on the Philistines **for my two eyes!**"

### *Rewarding the Saints*

The great clean up period that lasts from Christ's destruction of the evil one and his army, at or just after the 1290<sup>th</sup> day (Dan 12:11) to the 1335<sup>th</sup> day (Dan 12:12). After this time period of forty-five days, it appears that our Lord calls for a time of judgment. This is not the white throne judgment that occurs at the end of the millennial period. It is a judgment (rewards ceremony) specifically for those belonging to our Lord who live and die throughout the tribulation week. I believe the ones who sit on those thrones, being given authority to judge, are The Two (Rev 20:4). We do see in Eze 44:24 a group of end day's priests (apostles) that are to act as judges in what I believe to be the future living temple or bride. At the end of Rev 20:4 we see a group whose loyalty is rewarded by those who are judging; *"Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands."*

These individuals who are tested in this great end day's fire are to be rewarded with living and reigning with Christ for a thousand years. In Rev 20:5 this is called the first resurrection. These saints are called blessed and Holy. This first resurrection due to its timing occurs at the 1335<sup>th</sup> day as described in Dan 12:12. From the description of these individuals it seems like they live during the

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tribulation week (Rev 20:4). Because of this there is a possibility that the great bulk of Christians do not receive their inheritance until sometime within or at the end of the millennial period. This tribulation group of saints is stated to be priests of God and of Christ. They reign with him for the entire millennial age. Apparently they have their glorified heavenly bodies and no longer age. Now what of the vast majority of Christians who live during the past two thousand years or so? As the millennial age seems to be a time when all true Christians become assembled into one whole, it seems that their placement (function) within the body is their inheritance or reward. We will take a final look at this question at the end of this book as we look at the entire completed bride.

During much of this chapter we concentrate on the remnant of Israel and their part in the tribulation week. In the next chapter we look primarily at the Gentile portion of the bride. I say primarily because there is no doubt that there are converted Jews within her as well. Differentiating between these two portions of our Lord's body is not easy and I know that occasionally the differences blur to the extent that both can be included in a particular type.

## Chapter 14

### *The Shulamite*

There has been just an occasional cursory mention of the Shulamite, or Shunamite, so far in this writing. Since she is so important to the discovery of the identity of “The Two,” as well as their purpose, the analysis of this “individual” is saved until just before the last two chapters so as to reinforce the template of our Lord’s battle plan of the tribulation week already presented.

The book of Song of Songs, or the Song of Solomon, permits and even demands an allegorical interpretation. Superficially, if taken literally, it is a book written about the infatuation and carnal love between a man and a woman, and even those of the world can understand it. Many Christians avoid this book and few have studied it as a type covering the tribulation week generation of Christians. Some Bible scholars are even in disagreement about its canonization. From an allegorical point of view, as one understanding the language of symbolism as defined by the Word of God, it is a book that unlocks the deep mysteries of the process and purpose of our Lord in expressing his love to those He chooses to become His. It reveals different parts of the church and its fears, hopes, and longings. When you understand that the Bible with its sixty-six books all pointing to the creation and restoration of a bride, or body, fit for the Son of God, this book looms as one of the most important. It is classic “hidden manna” reserved for the last generation of Christians of this age.

Watchman Nee wrote a classic allegorical interpretation of this book much of which is truth.<sup>32</sup> He wrote it in a time when computers were non-existent making this type for interpretation exhausting and time consuming. I refer you to his book for a complete interpretation of the book Song of Solomon at the second level, that is the growth and maturation of a Christian in their love for Christ. The type that I am attempting to open is that of the third level. This type is that of the last generation of Christians of our age (the true Shulamite) that will shepherd Christ’s children through the tribulation week.

During this examination I will cover that which is relevant to “The Two” and in particular their activities during the tribulation week and during the week immediately preceding it. Throughout this chapter I will attempt to prove that this “lady” is the last generation of a group of believers called to become the top echelon of leaders within the completed bride of the next age. I cannot use the term *church* for that age. What we know as the “church” of this dispensation ceases to exist as such during the next age as the call to salvation has been completed. Remembering that Jesus having an inner circle of confidants while with us at His first advent, I attempt to prove that this individual called the Shulamite contains the Lord’s most loyal and trusted guardians of His children. Her ministry is expressed and gains momentum during the tribulation week. The people in this corporate group are those who rule and reign with Him during the Millennial Age. They suffer the most for Him and for other Christians. They are those who become the very least within the kingdom and so they, in receiving their inheritance in the Kingdom, are placed first. Call them the neck that connects the body to the head. This group of Christians are refined and made ready in

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the week prior to the tribulation week. They will be not only a great mother to our Lord's children but will display the purpose and power of the next age. Remember Christ came at the end of the last age to prepare some for initiating this age when the Spring rains came at Pentecost. He, during his three years of ministry typified the purpose and the power of our age. So then will the Shulamite do the same at the end of our age.

I like to call this corporate lady the Royal Chariot. It is the opinion of this author that the Shulamite is a portion of the bride of the tribulation week that contains The Two, There is symbolism that supports the position that she is a portion of the church of just the tribulation week that contains The Two for the purpose of being a mother to the rest of the Lord's called children.

The Shulamite, or Shunamite, comes from an area in Israel called Shunum. It is a part of Israel famous for containing some of the most beautiful woman in the land. The name means *peaceable, perfect and that which recompenses*.<sup>18</sup> The village of *Shunum* can mean *two resting places*<sup>18</sup> or *a place of change or a place of sleep*.<sup>19</sup> Another source gives the meaning of *a double resting place*.<sup>22</sup> Could this be construed to mean a place with a double portion of rest or honor? With this statement I infer that a double portion of His Spirit is received as a reward for her work and, of course, it is given for service to carry out our Lord's purposes of the next age. There is also another viewpoint regarding this double anointing. Consider this: these selected believers have already received the spring rains (empowerment of Pentecost) as have other Christians but due to their called purpose they will also receive the fall rains early in the first year of the tribulation week. This would be the empowering of "The two" as pointed out in Rev. 11:3.

Although I would like to call this the double portion with which they will typify the power and purpose of the next age, I cannot. Actually, the fall rains are empowerment to prepare the church for a transition into the next age where the spring rains are given to the entire bride to fulfill the purposes of that age. So, a double portion would represent the fall rains at the end of our age and the spring rains of the next age. The Israelite farming season begins with the fall rains as they loosen up the soil for the plow allowing for plowing and harrowing. Planting of the wheat occurs at that time. Finally the spring rains allows for a maturation of the crop. Both of these "rains" of wisdom and empowerment will only be given to a portion of the bride at the end of this age and the beginning of the next. During this time of preparing the bride for the next age the two witnesses will make the last great call to salvation and help to wash the Lord's children to prepare them to eventually wear that white wedding gown without spot and wrinkle.

The Shulamite's purpose, in the body of Christ, can be found scattered among the many allegorical portraits of her throughout Scripture. Although she is always shown to be Hebrew in the last age, allegorically she probably represents a top echelon of leadership at the end of this age made up of the true Israel – that is the church. This does not mean that the remnant of the Jews will not make up a very important part of the Shulamite! She is linked with *Mahanaim*, in the Song of Solomon, that is, *a place of great travail*. Scripturally, it is a place where unintentional murderers go for safety until their case is decided, a city of refuge. I maintain that it is a place where an individual called by God goes repeatedly to be shown their sin, giving them a chance to repent and be cleansed. Those who are sent most often become sanctified to a greater extent. Have you ever noticed that those in the Kingdom truly having the most power and grace seem to be more aware of their sin and

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the grace given them? True humility and transparency is a fruit grown at Mahanaim. So let's begin an analysis of this lady who is found in quite a few different places in Scripture. Again we are only interested in this study as she, or a portion of her, might fit into the mold of The Two.

There is a strong cross type for The Two within the entire church of the tribulation week, that may be placed at the end of this age in 1Ki 1:1. She is called Abishag the Shulamite. The meaning of the name *Abishag* is *father of "given to" error, or the stumbling one*.<sup>18</sup> Using a more modern descriptive term she is a classic klutz. I wonder how often many of you during your Christian walk have felt like you just can't do anything right? Connecting this meaning to that of her last name we get something like this: *the klutz who eventually receives a double portion of rest*. Have you ever known individuals like this that no matter how inept they might be, they always come up smelling like roses? Well, my dear Christian, just look in the mirror because you are probably destined to be a portion of Abishag the Shulamite who walks in the refining fire of the tribulation week if you have made it this far reading a book like this one.

In the book of first Kings the Shulamite is portrayed as being used to keep the aging David warm. David, being at the end of his years and apparently having difficulty keeping warm, is advised to take a young wife (1KI 1:1-3). She shares King David's bed but they have no intimate relations. This individual, however, later on becomes the wife of Solomon and is given a very privileged position in his harem. Could this be analogous to the double portion?

Since this occurs at the end of David's life, perhaps we can project that the end days' corporate individual, Abishag, develops very late at the end of this age, possibly just before and during the tribulation week. She will indeed keep Christ "warm" during a very dark night! To place this "woman" in the proper perspective, an understanding of the strong types that David and Solomon play during the exchange of the kingdom from father to son must be discussed.

Previously, I alluded to the position that I believe David represents the "Bloody Christ" who died on a cross to purchase all the needed parts for the temple of God (that is the living temple). By His blood He purchased all Christians who, when construction is completed, make up the corporate bride of Christ. This type for Christ (King David) ruled throughout this age, an age of redemption and grace for all of those called into the kingdom.

At the end of the age many abandon the faith but there is a special loyal core that keeps the fires burning during the tribulation week's time of horrific testing! Solomon, the son of David, seems to be a type for the reigning Christ who sits at the right hand of the Father and rules during the next millennium. His purpose is to build, or put together in unity, "the final living temple of God" called the New Jerusalem (Re 3:12, Re 21:2)

Abishag, the Shulamite, represents a portion of the church, which contains The Two. These Two seem to be a precursor of what our Lord desires from the rest of His bride. This portion, that serves during Daniel's seventieth week, must undergo the travail of the tribulation week. The time of the transfer of Abishag (the church) from David to Solomon occurs during Daniel's seventieth week at the end of this age.

Adonijah, one of David's sons, attempts through the deception of Bathsheba to procure the Shulamite for himself. He desires her so that he might have the throne and possibly circumvent Solomon's position as king. Adonijah is an excellent type for Satan using the antichrist during the tribulation period. The antichrist does everything in his power to steal (deceive) the true bride from Christ. Just as Solomon kills Adonijah for this attempt, Christ comes at the end of this age as the

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cross type for Solomon. Similarly, he destroys the antichrist and his kingdom for the attempt to abduct His bride and the kingdom.

With this as a short introduction, we now go to the book of the Bible that contains the most information on the Shulamite, and that is Song of Songs. The period of time we will begin looking at is the formative years for this portion of the bride of Christ that Abishag represents. If she represents, or contains The Two, then we are looking at the seven-year period immediately preceding the tribulation years (Genesis 41:2). Though it is called the seven fat years in Scripture these years are, for this portion of the bride, terrible years of testing and travail as she is prepared for a mighty anointing (the fall rains of this age) given for service and sacrifice. During this period of time the rest of the true church would be utterly unaware of her situation and would even persecute her during her growth process. These seven formative years of consecration would be divided into two portions. The first portion would be a time of “calling,” that is a time when the Lord is calling her to become but she “in the flesh” doesn’t desire to be obedient or just cannot believe the Lord has chosen her for this mighty awesome task. The second portion is very difficult as she is placed in a position where she is given no alternative but to say “yes Lord.” This would be akin to Jonah being placed in the belly of a great fish or Gideon being given the signs he asked for. This could then be termed a period of convincing, actually a final consecration.

In the first chapter of the book of Song of Songs the Shulamite describes her brothers (mother’s sons = leaders in today’s church) as being angry with her. They have made her the keeper of the vineyards. After working in the vineyards, she is very tanned, or dark. In Scripture to have dark skin is to be shown to have sin and this would include the awareness of it. She comments that she neglects her own vineyard (her gifting by the Lord) possibly because she is overwhelmed with too much work leaders in the church force her to accept (S.O.S. 1:6). At this point the leaders of the church are blind to her purpose and actually try to force her into ministry in areas they need help with to promote their agendas. Her own gifts are neglected or at least channeled away from her purpose.

As Job and the Shulamite have a great deal in common (almost direct cross types) we will cross correlate to attempt to clarify details. When we transfer to the book of Job, we may note that he has seven sons and three daughters. The seven sons are associated with those who destroy iniquity and the people associated with it. They promote payment for the iniquity over time through the blood of Christ. The male sex, in scripture, seems to be associated with this type of warfare in Scripture. Job, being identified as the “greatest man from the east,” also points to the male as headship in regard to those younger Christians this does not mean woman cannot be included in this corporate being. Like Christ, he is one who judges sin. It is even possible that Job may contain a type for Christ guiding by intercession in the end days through his two, possibly containing the seven sons and the three daughters. Perhaps, but it is not likely, the seven sons are those who promote growth in holiness and belong to old Israel. The three daughters (Gentile portion of the church) are those selected for working cleansing grace. They actually, being under the blood, benefit from what the law shows them in recognition of sin as it leads to repentance through the work of the Holy Spirit. The Shulamite, being female, is indicative of being under the authority of Christ, below the head or subservient to Him. With this in mind, we must remember we are all female

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(members of the bride) under Christ.

These two, Job and the Shulamite, contain The Two as types during the first three and one half years of the tribulation week. At the end of this age they work synergistically and quite probably overlap significantly in identity. They do this while in a great refining fire, to bring to saving grace all those whom the Lord would call in that period of time as well as bringing to maturity many in the kingdom. At the end of this age, *mother's sons* (perhaps those of the remnant of Israel but probably leaders of the present day church) will recognize the Shulamite's true anointing and again go to work in the vineyard supporting the Shulamite to tend to her own garden.

To expound a bit more on the identity of the sons who force the Shulamite to work in their vineyards and this one I believe to be far closer to the truth. At the end of this age there are a great many upper level leaders, being bound by denominational traditions who doggedly pursue the directives of "old wine." For a while they hold the "Shulamite" captive because they desire to use her to further their own traditional religious practices. Many of these young Christians are doing great "works" under the directive of present day leaders. These works are not the works of the Holy Spirit however but promote what the mother's (today's church) sons (leaders) desire. So, for a time, she is distracted from what the Lord's personal call for her entails. This period of time does give her time to mature.

If the three friends of Job, who actually torment him, represent the present day leadership of the church, and the Shulamite symbolizes a strongly anointed corporate group of leadership of the church, then we can understand the enmity between her and her brothers. Old wineskins that are used to old wine quite often resent those filled with the new wine of the Spirit because they feel threatened. If Job and the Shulamite are two different facets of the same corporate being (last generation of the church) both are shown to be mistreated by misunderstanding members of the leadership of the true church of our day each within their allegorical story. Also this same enmity would increase because it would eventually come to pass, as the Shulamite matures, that she would question the work in the vineyards she is assigned to by these men (leaders of today's church). Some of the present day leadership of the church (perhaps the seven brothers of Job) will eventually turn over that portion of care of the Lord's vineyard due the Shulamite. Once this is done (during the first year of the tribulation week) she will no longer neglect her portion of the vineyard. She will not be alone because she will now contain two sons, one the Messianic Jewish portion of The Two and the Messianic Gentile portion of The Two are brought on line to help.

Of all the books of Scripture that contain references to myrrh, it is found more often in this book. *Myrrh* is a scent attributed to Jesus Christ. It may well symbolize his *death* for all of us. It is often associated with death in Scripture. It is very bitter to the taste. The Shulamite and Solomon willingly share the scent of myrrh. The development of flowing liquid myrrh in the character of the Shulamite (an element of self-sacrifice, or death of the will) is very much admired by our Christ (the groom). He does promote its development in us. It is the primary element developed in the church that stands during the tribulation week. It is also what allows our Lord to give the double portion to that portion of the bride.

Song of Songs 1:13 A bundle of myrrh is my beloved to me that lies **all night** between my breasts.

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In the preceding scripture we see the bundle of myrrh (our Lord) located in a very special privileged position. *Night* usually stands for *difficult times of testing (tempting)*. Considering its position, the fragrance of the myrrh is quite apparent coming from her. This very strong portrayal of the type for The Two, having Christ in the center and His top church leadership on each side of Him, is a very common positioning of The Two. The Two, in the end, evidence the same odor as our Lord because they are so similar (close) to Him. They are almost indistinguishable from Him. The aspect of self-denial, or death of self, is quite noticeable in these believers, particularly as they mature. Because these two female physical attributes (her breasts), which are strong types for The Two, are found on the Shulamite's body, she certainly seems (as a corporate being) to contain the two witnesses working during the tribulation week.

Much of the early portion of this book of Song of Songs is about our Lord's developmental work in the heart of this corporate individual (leader). Much of this takes place during the seven year period prior to the tribulation week. She is given the very heart of her Groom. She undergoes much testing through trials and tribulations to conform her to the image of her Groom. Quite possibly the trials she endures are symbolic of her being brought from the outer court of salvation through the central court of service to the third and inner courtyard of the priesthood (warrior-apostles). During the seven years of the tribulation, the Shulamite is brought through two periods of testing, just like Job. Each testing costs her greatly but in the end allows her to express her love for her Groom more fully. I believe there is a close cross correlation between the Shulamite's two periods of testing and the two great trials (as Job endured) that occur during the tribulation week. In the book of Job we see the cost in his agony and suffering. In the book of Song of Songs we see the beauty that is produced by these same testings during her service. This then would also allow her to include more than just The Two as The Two are martyred in the middle of the week after the first three and one half year of service.

There are three admonishments in this book to "not awaken love until it so pleases." Each of us on our journey through our Christian experience is taught to "let go" of our toys and take on His mantle to work the garden. This is indeed a sacrifice, but it does lead to a deep joy as the fruit of the garden in Christ begins to mature. A mature Christian is much more "single minded" regarding the importance of our Lord's desires. Eventually the Christian takes on Christ's desires as his own. To awaken sacrificial love too early in a believer's spiritual walk is to expect a negative response. The ability to evidence sacrificial love takes time and the work of the Holy Spirit.

In this next Scripture, the Shulamite's brothers, are interested in consecration or the payment for sin being associated with the Law. They ask her to catch the *foxes (sin that spoils fruit production)* because their grapes are as yet not mature. Could these immature grapes be recognized as fruit to be developed in the Hebrew portion of the Bride of Christ? This is found in the New King James Version, however in the New International Version Song of Songs 2:14 does not refer to the brothers as speaking about Song of Songs 2:15 but allows that verse to be given by the beloved or lover. There is significant debate between various translations as to who is speaking at times in the book of Song of Solomon. Knowing the language of symbolism does give significant help in determining just who is speaking. It is the opinion of this author that it is indeed the groom

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speaking to his loved one.

The Groom

NKJ Song of Songs 2:14 "O my dove, in the clefts of the rock, In the secret places of the cliff, Let me see your face, Let me hear your voice; For your voice is sweet, And your face is lovely."

The Groom

Song of Songs 2:15 **Catch us the foxes, the little foxes that spoil the vines, for our vines have tender grapes.**

The Shulamite

Song of Songs 2:16 My beloved is mine, and I am his. He feeds his flock among the lilies. (To Her Beloved)

If her brothers are making that request, particularly since they are originally angry with her and have her take care of the entire vineyard, she responds that her interest now is centered on pleasing her Lord. She no longer allows herself to be used by others. At least, she no longer neglects Him in caring for the vineyards that other gardeners should be tending.

Still, she points out in Song of Songs 2:16 that "He feeds his flock among the lilies." This is akin to saying He is the One who washes now with His word. If it is her lover (Christ) asking her to do this then nothing more needs to be said. After her response to either her brothers or to her lover she doesn't obey her lover's request to come with him but tells him to go without her S.O.S. 2:16-17. She fails her first test, due to her fears, and loses sight of her beloved. It is quite possible that this test occurs during the seven years prior to the tribulation week. It would be a direct cross type of Jonah saying "No" to the Lord's request that he go to Nineveh. Both requests require the removal of sin. Upon finding him again, we do note in S.O.S. 4:6 a statement that she makes, which shows that she is now willing to go "to the mountain of myrrh and to the hill of frankincense." She recognizes that she needs more work to destroy self-will (symbolized by myrrh) and that it takes considerable prayer (hill of frankincense).

If she is destined to become a great leader, or at least contain one as a corporate individual, then the above testing must happen. As stated before this occurs during the seven fat years that precede the seven lean years (famine) of the tribulation week. She is still too young and self-protective to sacrifice herself for the welfare of others (her love is not awakened as yet). Her second testing is initiated at the center of the tribulation week and it is a similar offering as what Christ gave on the cross.

There is a significant difference if you compare what occurs with Job with what happens to the Shulamite during what might at first look to be concurrent times of testing. Job seems to become spiritually weaker and weaker until Elihu and the Lord confront him. Job eventually receives "double back." The Shulamite's beauty becomes greater and greater until she is able to obey a directive that costs her very dearly. Her very name indicates that she is given a "double portion of rest" and this would be equivalent to what Job receives as "double back." Finally, there must be a slight realigning of the two time lines if any cross correlation is to be found between these two types or portions of the bride that function during the tribulation week. However, if these two,

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Job and the Shulamite, are different aspects of the same being, it certainly stands to reason that there is not a perfect correlation. Each of us, as we become less secure in ourselves, should find that we become more dependent on Christ. In our weakness His strength is perfected. To put it another way, as we realize our great need in our weakness the Holy Spirit then moves in and glorifies the Lord with His strength.

Let's take a moment to analyze what is in the Scriptures below. The carriage (palanquin carried with poles) is a strong type for The Two functioning with the fullness of Christ during the first half of the tribulation week. This is thought to be a preview of the marriage ceremony our Shulamite will take part in when she becomes mature enough. This would occur at the very end of the tribulation week. All the symbols in describing this "carriage" point to those that our Lord includes in the identity of His work within the Shulamite. If we cross-correlate it with the old ark of the covenant carried by the Levites utilizing the two long poles to lift and carry it, we have a very close cross type for Christ in the center with The Two flanking or enclosing Him. As this set of scriptures is not in the proper time reference with the other events of S.O.S. consider it a promise to the Shulamite of what is to come like a diamond placed on her finger.

Song of Songs 3:6 Who is this coming out of the **wilderness** like pillars of smoke, perfumed with myrrh and frankincense, with all the merchant's fragrant powders?

Song of Songs 3:9 Of the **wood of Lebanon** Solomon the King made himself a **palanquin**:

Song of Songs 3:10 He made its pillars of silver, its support of gold, its seat of purple, its interior paved with love by the daughters of Jerusalem.

The wilderness is a place of refinement, growth, and preparation for a Christian. It is where our Lord Jesus does the greatest work in us. Solomon (reigning Christ) is finished with a portion of his work on his bride. He is now leaving the wilderness, enclosed or surrounded by a portion of his bride, or at least the closest portion (The Two), of the chosen (the carriage, palanquin, or may I dare say a royal chariot).

Using symbolism to open the meaning of the parts of the carriage should convince one that it is very much like its maker. It is reminiscent of what Adam exclaimed when he was introduced to Eve, "*This is now bone of my bone and flesh of my flesh (Genesis 2:23).*" In Song of Songs 3:9 King Solomon (Reigning Christ) is described as having made himself a palanquin from the wood (cedars) of Lebanon. The wood of Lebanon, from a study on trees, is felt to be *people taken from the Gentile nations for redemption* during this age of grace. Jesus as a carpenter and even today is still building His living temple from the "trees of the field."

In Song of Songs 3:10 *pillars of silver* stand for *salvation*. These would support a roof that would keep out the sun. The *sun* in Scripture *brings out or reveals sin in a person* or, at least, allows it to become visible like a tan. For us that covering is important but the roof covers and protects our Lord. There is a cross type in Scripture we have already discussed but I would bring it to your mind again as repetition is necessary to learn this language. Remember the vine that grew up in one night to shade the head of Jonah from the sun? The palanquin in the above Scripture, that has this roof, is an excellent and very meaningful cross type for The Two who cover and protect their Groom.

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They do this by keeping that which is profane from that which is Holy.

Also in Song of Songs 3:10 mention is made of the support or base being made of gold. *Gold* stands for *righteousness* in Scripture. Our Lord is totally righteous (Holy) and He desires to be surrounded by those who walk in righteousness. The place where He sits is purple. This designates a seat for royalty. After all, He is the King of Kings. The only portion of the carriage not made by Him is its interior. The NIV translates it “its interior lovingly inlaid.” Another possibility offered by the NIV is “its inlaid interior a gift of love from.” This represents the willing sacrificial works of the saints (daughters of Jerusalem) in response to what Christ does for them on the cross. These works are motivated by love and are an expression of love enabled by the Holy Spirit.

Song of Songs 3:11 Go forth, O daughters of Zion, and see King Solomon with the crown with which his mother crowned him on the day of his wedding, the day of the gladness of his heart.

Solomon, coming out of the wilderness sitting in the carriage, is a type for Christ moving in fullness within a select group of believers (the palanquin). Those believers so radiate the fullness of Christ that they can turn many away from sin to accept the work of the cross. So in Song of Songs 3:11 this is what is occurring. All the people, who view the Lord’s acceptance of the bull that Elijah sacrifices on Mount Carmel, state that “Jehovah is God” in recognition of the true God. These daughters of Zion (unbelieving Jews or many peoples of the nations?), by seeing Gentile Christians doing great wonders by the Lord’s power, similarly are led to believe in their Savior. From the timeline of chapter 10 this occurs late in the second or early in the third day because Christ is functioning within His Two at that time. In this case, the palanquin, or the Royal Chariot, represents The Two and as this author has stated before The Two are a portion of the Shulamite (her breasts).

One symbol that is disconcerting to many is the use of the number *sixty* when associated with *noble warriors* of Israel (S.O.S. 3:7-8). (See the number train containing sixty in the appendix). This number points directly to the *incarnate law that accuses and condemns* (Satan or the old guardian cherub). It is often found in unregenerate Israel. Paul before he is saved is an excellent example of the use and behavior of those associated with the number sixty. At that time Paul still belongs to Satan, and those who give grace to cover sin would be enemies of the law. Our Lord uses Satan to cut down or render justice to all who are proud and haughty. This set of Scriptures may well show His sovereignty over the evil one in using him to “cut down” those whom our Lord fashions into a portion of His bride.

From the study of *sixty*:

- 60 The one who is full of pride and directs the enslavement of others. The accuser or tester of fine metals. The one who is used to express the wrath, punishment, or refining, resulting from God’s judgment. The one who fells “trees” (people) by tempting. Or finally, in the case of those called by the Lord, the one who prepares one to look into the mirror. The Holy Spirit is the one who removes the veil that we might recognize within the mirror just what our problems with rebellion are and what to do about them.

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It must be noted that these warriors are not part of the carriage itself. Nothing is stated regarding the division of these sixty. If they were two groups of thirty flanking the carriage then I could point to them as believers. They would be executing the commands of their Lord to render justice for sin by his command to cleanse with compassion. In any case, these warriors do what He desires. The use of this number as well as *six*, *six hundred*, and the infamous *six hundred sixty-six* are seen quite often in association with the *creation of righteousness by the revelation of sin (weakness) leading to repentance*. However this is only for those our Lord chooses to be His. The number is commonly seen in association with Solomon (our risen Christ). We also see it in the book of Revelation where the cross type for the ruling and reigning Christ (Solomon) steam cleans his bride in the fire of affliction (666). Consider one more very interesting correlation. Back in Genesis we are shown a flashing sword with a cherubim on each side (the original law with its' two guarding the way to the Tree of Life.) As the palanquin with Solomon inside actually is a strong type for the Tree of Life we see the old guardian cherub as indicated by the number 60 still attempting to keep that which is unclean from that which is Holy. Satan hasn't as yet been thrown down and replaced by the new guardian cherub or, better yet, the new bride is now able to give not only grace but is able to use the law with compassion.

Within the Scriptures S.O.S. 3:9, 4:8, 4:11, and 4:15, we infer a relationship between the Shunamite and Lebanon. Lebanon is a type for the Gentile world where unbelievers are cut down (as the cedars of Lebanon) and transformed into believers (cedar paneling). This is just one indicator that the Shulamite is a type for the Gentile portion of the church, quite probably a special group of leaders groomed for the time of the end. This doesn't mean Hebrews cannot be a part of her because during our age the Jews are regarded as one of the nations, albeit one within which is a remnant with a special calling or promise!

In Song of Songs 4:11 there is a description of what is beautiful regarding Solomon's bride. Solomon (Christ) makes this statement: "Your lips, O my spouse, drip as the honeycomb; honey and milk are under your tongue; and the fragrance of your garments is like the fragrance of Lebanon." This fragrance (oil of the cedar tree) of Lebanon may mark her as a portion of the church derived from the Gentiles. During the seven year prior to the tribulation week the Hebrew portion of The Two must also be readied for her task. As stated before Israel is still in full apostasy, she could be regarded as one of the nations during this church age. This odor reflects a high level of consecration. Dripping as the honeycomb is in reference to being able to share deep truths of the gospel as a teacher to others. Milk connotes being able to give the very basics to new Christians.

S.O.S. 4:15 "A fountain of gardens, a well of living waters, and streams from Lebanon" is an allegory of her ability to provide the water of life (truth from the Word) to our Lord's garden (believers). We know that Jesus is the one who gives us access to this living water, and He transforms her into a conduit through which He delivers the water to His garden. This garden is His entire bride. It brings to mind the original Garden of Eden spoken of in Genesis through which a river flowed. In S.O.S. 4:12 we see that at this point the Shulamite is a garden locked up, or a spring enclosed. This refers to her ministry having not yet come to fruition. She has been called but not commissioned as yet. A fairly prolonged time of preparation prepares her for her ministry. She

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desires to minister as shown by S.O.S. 4:16. However she cannot until her preparation time is finished. From an examination of the seals, this scenario fits sometime early after the first seal is opened during the first year of the tribulation. Her release to minister, or her commissioning, is a direct cross type for Elijah's running out of water when the brook dries up and having to go to the woman (1 Ki 17:9) and her child. There is one other Scripture, besides one in Song of Songs, that might explain how she feels at being kept "on the shelf" for such a long and arduous training period. It is found in the book of Ecclesiastes.

Ecc 8:6 For there is a proper time and procedure for every matter, **though a man's misery weighs heavily upon him.**

Note below in Song of Songs 4:12 the Groom describes His bride as His private garden. Remember she is His work. He places in her everything of value. At this point she is His private garden where He is at work conforming her to His image.

Song of Songs 4:12 A garden enclosed is my sister, my spouse, **a spring shut up, a fountain sealed.**

Many in the body, with improper motives and undeveloped abilities, desire to jump in immediately to serve our King. Some ministries, particularly those that are called to the inner courtyard of the apostleship-priesthood, can take a very long time to bring to fruition. The ministry of The Two is one such ministry. A great deal of time and intense refining heat is spent in humbling these vessels. Their ministry lasts, at least during the tribulation week, only about three years, but then so did Christ's.

Her desire to minister to the body is shown in the Scripture below. She even calls for the Lord to "measure" (judge) her with the north wind and to put her through trials (refining) with the south wind in order to prepare her for release into her ministry. She asks that her lover come and taste of her garden to see if it is ready for others.

Song of Songs 4:16 Awake, **O north wind, And come, O south! Blow upon my garden, that its spices may flow out.** Let my beloved come to his garden and **eat its pleasant fruits.**

Below, our Lord inspects this portion of the bride to see if she is ready to be "poured out." In S.O.S. 5:1 He examines her maturity and capacity to serve and tells those around him (his friends, younger Christians) that she is ready and capable of refreshing and strengthening them. She gets His approval and an important statement is made by Him to the friends in this Scripture: Song of Songs 5:1 *I have come to my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk.* (To His Friends – young Christians) **Eat, O friends! Drink, yes, drink deeply, O beloved ones!**

There are two interesting correlations that can be made with the hidden manna in the statement above. One would be that within the above commissioning is a direct parallel type with

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this verse in Revelation 11:3 where the Lord states that He will give power to the two witnesses. The other small point of interest is that our Lord uses the term my eight times in the above verse. If you remember the number of His name is 888. The first eight, the one farthest to the right, is symbolic of being brought to repentance leading to salvation and this portion of His bride will bring millions to that position over the three plus years of her (their) ministry.

The Shulamite definitely contains a type for the top leadership of the Gentile portion of the church. But we must not forget that the Hebrew portion of The Two is also fully functional within her. So from early on in the first half of the tribulation week until the midpoint of the week, she gives all she has to those who belong to the Lord both young and old. She is poured out as Christ was poured out during His three years of ministry and finally gave himself for us on the cross. This costs her dearly as the greatest persecution follows her three years of ministry. As it cost Christ so shall it cost the Shulamite. The bride will be matured so as to be ready for the wedding. Can you imagine the joy of those in heaven when she arrives!

Back in S.O.S. 1:8 from the NKJ Bible she is referred to as “**O fairest among women**”, and in the NIV “**most beautiful of women**”. This is in her spiritual youth and quite probably presupposes what our Lord develops in her. As she is enabled to mature in spiritual beauty throughout Song of Songs, she realizes the potential that Solomon (Reigning Christ) predestines her to have. This occurs because a portion of the tribulation church is expected to make the greatest sacrifice in the two thousand plus years that the church has existed. All Christians are not called to this level of maturity, some stopping a step or two into salvation, others moving into the second court, and a very few called and consecrated to serve with Christ in the very Holy of Holies. This is where some of this portion of the bride, the Shulamite, is groomed to be a consort with her King.

The next section appears to be the ultimate test for The Two. It must be understood that though each of The Two arrives from a somewhat different source, one from the Gentiles and the other from the Jews, each will view the other in love as one in Christ. Regarding spiritual growth she seems to be at a standstill (in bed sleeping) but she still has a hunger for more of her Lord (her heart is awake).

Song of Songs 5:2 I sleep, but my heart is awake; it is the voice of my beloved! He knocks, saying, "Open for me, my sister, my love, my dove, my perfect one; for **my head is covered with dew, my locks with the drops of the night.**"

He comes during the night (the time just before the Great Tribulation or the halfway point of the tribulation week) with an unusual and very difficult request. He desires her to come forth and learn lessons from the “dew of the night.” This *dew* is *wisdom learned from paying the price (giving grace) for sin for someone else* much as Christ does on the cross. Have you ever walked with someone who has sinned terribly? When others of the body of Christ notice your association with that individual, you are judged for it and treated accordingly. It is synonymous to Christ Himself hanging on a tree

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while the sin of the whole earth is laid on Him so that we might be free. He looks weak, ugly, and compromised to most during that time and almost all abandon him. He asks if she is willing to do a similar thing, appearing as though she were committing sin as viewed by those closest to her, so that some of His people might in the end be cleansed. In like manner, Job during the second time of testing is shown his weakness and sin. It leads to his repentance, to be sure, but it also leads to his prayer for the three who harass him during his time of collecting the dew of the night. The prayers make his three friends acceptable (forgiven) to the Lord. Also remember that the dew falls on His hair. Hair is symbolic of strength. Perhaps this is the time that she will need the very greatest strength of all. Jesus didn't particularly want to go to the cross but for the reward set before him he chose to endure it.

Song of Songs 5:3 I have taken off my robe; how can I put it on again? I have washed my feet; how can I defile them?

She responds, at first, not desiring to walk through the terrible refining fire above. She stands naked before the mirror of her God (Lord). She does not want to wear the robe of sin any more. She does not understand that she still has some faults. Her Lord wants her to be truly sanctified so that her use as an instrument for serving others might be even greater.

Song of Songs 5:4 My beloved put his hand by the latch of the door, and my heart yearned for him.  
Song of Songs 5:5 I arose to open for my beloved, and **my hands dripped with myrrh, my fingers with liquid myrrh, on the handles of the lock.**

He entreats her again to follow Him into the night, thought to be near or at the very middle of the tribulation week. Because of her great love for him she approaches the latch (lock) of the *door* (*her will*). Her hands drip with myrrh, with liquid myrrh. This is a very important portrayal of what it must be like when a mature Christian is asked to do a very great sacrificial act for others. In order for it to even occur the believer's own will must be given entirely over to the Lord.

Pride is dead and the Shulamite's only desire is to please Him. An act of obedience of this magnitude can only come from one who knows Him very deeply and is given a deep faith by the Holy Spirit. The act He calls her to perform alienates her from all relationships she values and could well (and does) cost her life. Considering the two witnesses being martyred in the middle of the week it will cost them their lives.

Remember this statement is repeated three times: "Do not awaken love until it so desires." (SOS 2:7) If this truly represents our Lord asking this portion of His bride to go out and serve him by an act of great sacrificial love within the Great Tribulation, it means a sentence of death by being martyred for those who comply with His request. This is a bitter command not to be taken lightly. To be able to acquiesce to it is to have imputed that *agape* kind of love that only our Lord can give. Peter thinks he has it but finds out he does not during his time of testing (MT 26:75). The tribulation week is the time when the love of many grows cold and many fall away.

Now then, what is the cost to this suffering Shulamite to love (be obedient to) her Lord?

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She is walking about the city, the New Jerusalem of this age (or His living temple, the church) at night at His request. This makes her look like a lady of the evening. Even though her Lord sanctions this situation, the watchmen (some of the leadership of the church (very much like Job's three friends) view it as an evil act. Job's three friends judge him in the same way. The response of the watchman (church leadership) of this time, as expressed below, is similar to the three spiritual leaders that accuse and condemn Job. The NIV puts it a little more strongly. Her exposure is evident as she is stripped.

NKJ Song of Songs 5:7 The watchmen who went about the city found me. They struck me, they wounded me; the **keepers of the walls took my veil away from me.**

NIV 5:7 The watchman found me as they made their rounds in the city. They beat me, they bruised me; **they took away my cloak,** those **watchmen of the walls!**

Please note that the watchmen in those days, as well as today, are legalists who rule, or administer the law. They are judging superficially what this young maiden has done. Grace seems to be non-existent. They ascribe to her false motives of evil as she, a betrothed young woman, is alone and out at night. The judgment comes from mere appearances. The watchmen strike her and hurt her. They uncover her and bare her to all. Now these individuals think they are keeping the profane away from our Lord. It is possible that some of these may even be tares belonging to the enemy or to the antichrist of the Great Tribulation. So many Christians today are sitting at home licking the wounds that they receive from the "church." What is happening to her here is exactly what happens to Job during the early part of his second great testing, it is retribution. The three friends treat Job like these watchmen treat the Shulamite. A direct comparison of what was done to Christ prior to his crucifixion as well as the crucifixion itself is a direct parallel type of what she was asked to endure.

Here the granting of a request from her Lord costs her dearly as it cost Christ for being obedient to the Father. It may well be that she loses her position and esteem in the church for a short while. There is a severe cost to being obedient. The Two are almost like Christ in their obedience to their call. Their call is of the Lord as seen by those given "eyes to see" and not just the desires of their heart motivated by a self-centered codependency. No, we must not leave this event without an examination of one more quite relevant scripture.

S.O.S 5:8 I charge you, O daughters of Jerusalem, If you find my beloved, That you tell him I am lovesick! The Daughters of Jerusalem.

Above, the Shulamite is in agony at being separated from her Lord and lover. She is speaking to younger Christians – The Daughters of Jerusalem. Compare her expression of her love to her previous charges.

In S.O.S. 5:9 the daughters of Jerusalem question the Shulamite as to what makes her lover better than any other. This is a question that an unbeliever might make of the church as to why

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Christ is better than any other God. After going through the terrible travail, the Shulamite is still loyal to Christ and describes him with allegory in S.O.S. 5:10-17. If you cannot interpret the allegory in those Scripture you are missing a feast of spiritual beauty! This is her witness presented to them and it gets them interested, so interested that they desire to find Him and offer to go with her. As Job's prayers secured grace for his three friends by the Lord, her beauty and great desire to find her Lover may well be what brings many others into the Kingdom at the end of this age.

In the following verses I believe the Lord is giving an overview of all those who belong to Him both good and evil. The *sixty* queens are those who *look through the eyes of the Law and cleanse by demanding death*. The *eighty* concubines are those who *cleanse with grace that is, the blood of our Savior shed for us by allowing an understanding of our sin*. Each of these two are compared to the Levites who minister in the area of washing as well as the four cherubim who represent the cross type today found in Ephesians 4:11 of the Levites of old. The virgins without number are all those Christians under the blood in the whole world. Below in Scripture we must recognize it takes these two groups (60-Those of Satan using the law and 80 those of Jesus using grace) together to wash in two different ways leading to complete consecration of the general body of believers.

The Shulamite then is described as His dove, the one most like Him. He calls her **the perfect one!** I maintain that this individual may not be the whole church but a select group of believers, of the last generation of our age, selected by the Father to stand with or flank the King of Kings as portrayed in Mt 20:23 during the tribulation week. Now this corporate individual is felt to contain both of The Two. She definitely contains the very top Gentile church leadership called at the end of the age when the time of the Gentiles is fulfilled. She, representing primarily grace, is positioned on his right. Job, who, I believe, also contains The Two, stands on Christ's left as representing primarily, but not solely, the law. The book of Job and the book of Song of Songs I believe show two different pictures of the same individual. Each is marked with a 12 so both would equal 24. The cross types in Revelation are the twenty-four elders.

At the end of SOS 6:9 it seems that the entire church recognizes and agrees with the Shulamite's mature spiritual position in Christ. Regarding the mother of the Shulamite I propose that only the grace of our Lord bears us all. But of all of us who are given grace, this corporate individual is given the most grace to become what she is! Another very real probability is that her mother is today's church that should be an institution of grace. The Shulamite, the last generation of Christians of this age, is a prototype for that which is to come during the next age. This particular group of saints is conformed to this fully developed state, in a moral sense, and is very much admired by all of the other children born of the church. Though the translation is "one individual," another equally viable word might be "daughters," which is plural.

Song of Songs 6:8 There are **sixty queens** and **eighty concubines**, and virgins without number.

Song of Songs 6:9 My dove, **my perfect one**, is the only one, the **only one of her mother**, the **favorite** of the one who bore her. The daughters saw her and called her blessed, the queens and the concubines, and they praised her.

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Another Scripture that implies her position is that described in the next verse. This position is one of nobility. Christ's work in the redemption and restoration of her soul and spirit brings her to a point where she can be trusted with a great anointing. She now carries Him in a fullness which few others are capable. She becomes His war chariot having been made highly obedient to His will.

NKJ Song of Songs 6:12 Before I was even aware, my soul had made me as the **chariots of my noble people**.

NIV Song of Songs 6:12 Before I realized it, my desire set me among the **royal chariots** of my people (or among the chariots of the people of the prince).

As mentioned in the introduction of this chapter in SOS 6:13, when the friends want her to return so that they may gaze on her, the Lord, or her Lover, asks near the end of SOS 6:13, "*What would you see in the Shulamite --- as it were, the dance of the two camps?*" Or as stated in the NIV in SOS 6:13, "*Why would you gaze on the Shulamite as on the dance of Mahanaim?*" I believe there is expressed here a link between the identity of the Shulamite and The Two in the mention of the two camps. From a study of *Mahanaim*, it is *a place where one has to undergo intense refining with much suffering and introspection, as well as repentance*. Another way to put it might be *a place where one achieves extreme brokenness*. This "victory dance" is not a popular place or event and most Christians today do all in their power to avoid it. Yet our Lord draws a parallel between the beauty of the Shulamite and "*the dance of the two camps*."

If you are called to "greatness"(extreme servant hood in the kingdom), then be prepared for a living hell that destroys all self-will. To dance this dance is to carry the devil on your back and be stripped of all your worldly dreams. It is to drop all value for things of the world for just one purpose and that is putting our Lord and His will absolutely first! Temptations will be allowed that you can absolutely not resist. This is done so that when our Lord does strengthen you, so that you can stand in the face of temptation, there will be no pride generated. What would make this a particularly severe time is that there is no guarantee that when you drop all for Him that He will comply with your expectations. You are left for a time without anything of the world and still are without the joy of His presence or direction for a time in a "no man's land." The belly of the fish, in which Jonah spent time, represents this very place: no ministry, no pleasures of the world, just sitting on a shelf waiting.

Scripturally this is called the "wilderness." This is verified in SOS 7:10 following an extended allegorical description of her beauty when she makes this very important statement; "*I am my beloved's, and his desire is toward me.*" She makes it quite clear she is entirely given over to him and links that with his deep caring for her. She is assured of his love for her and nothing else matters. So then, to reiterate a second time, a link between The Two and the Shulamite is found in the verse below and it is worthy of meditation!

Song of Songs 6:13 Return, return, O Shulamite; return, return, that we may look upon you! The Shulamite what would you see in the Shulamite --- as it were, the dance of the two camps? The Beloved

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The Shulamite disappears from view for a time but the friends want again to look upon her beauty. Though I have no proof for it, I cannot help but compare her disappearance to the martyring of The Two immediately after they complete their great ministry lasting three years. This would occur in the middle of the fourth year of the tribulation week. The Shulamite and The Two “disappear” (Rev 11:7) just after their greatest acts of obedience! But both reappear or are resurrected, like Christ, later (Rev 11:11) so that all may gaze on their beauty.

Those of you who are old enough to remember the ministry of Katherine Kuhlman may well remember how so many Christians flocked to just watch the Lord glorified in her. She was exciting, vivacious, and incredibly anointed to serve the greater body and, yes, the Lord required her to walk in holiness as a prerequisite for her continued anointing. Her continual prayer was for the Lord not to take his Holy Spirit from her ministry. She, like the Shulamite, was entirely given over to Him and His desire for the care of the vineyard.<sup>1</sup>

There is another Scripture I would point to in the growth of the Shulamite’s love for her Lord. The Scripture, below, points to the Shulamite coming from the wilderness (desert) putting all of her weight upon her lover. Times of testing in the wilderness show us our absolute need to trust our Lord even when situations are very grim. He is who He says He is and He can be trusted to do what He says He will do. To be convinced of this, we must be taken into the desert to be shown over and over that He is trustworthy!

Song of Songs 8:5 Who is this coming up from the wilderness, **leaning upon her beloved**? I awakened you under the apple tree. There your mother brought you forth; there she who bore you brought you forth.

In the last chapter of Song of Songs there is another very important aspect of a type for The Two as shown in SOS 8:8-9. In this Scripture we have a young sister, and her breasts are not yet grown. What shall we do for our sister for the day she is spoken for? If she is a **wall**, we will build towers of **silver** on her. If she is a **door**, we will enclose her with panels of **cedar**.

Young Christians are not ready for the full love of our Lord to flow through them. They must be prepared by Him to be channels of His love. Three times in Song of Songs we read the statement *“do not awaken love until it so desires.”* When the Lord finally turns that living water, which He pours into us, into wine to be poured out by Him alone, we find the believer either to be primarily a *door* or a *wall*.

Now there is more to it than that. Many Christians today are legalists. They take the law to an extreme. They judge everyone around them with little grace being given, very much like what the Pharisees and Sadducees did at the end of the last age. Now I realize that some respond that these might well be tares in the church. If that is the case, our Lord calls very few to enjoy His saving grace and to be grace givers. *Towers of silver built on a wall* is symbolic of the *lawyer being given a strong interest in the salvation (grace) of the person being judged* so this lawyer is infiltrated (balanced) with grace.

The individual who is a *door* would normally just *let everyone inside*, even the filthy with *no expectation of change*. Much of this “sloppy agape” is called grace today in the church. Our Lord does

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not allow anyone in His Kingdom who does not at some time prior to conversion express some repentance for his or her sin. The church is a place where change is expected, where Christians are to walk with one another to facilitate that change. So Scripture states that a door will be framed with cedar. *Cedar* is used in the old tabernacle to scent the bathing water the priests used to wash with before working around and in the temple. It has an *odor of cleanness* associated with it. So if a door is going to allow a person to walk into an area closer to God, then that individual must receive the aroma of cleanness. The door is infused with a concern for washing an individual before taking him nearer a Holy God.

So both a wall and a door are brought to a place of mutual resemblance in that they become very much alike, as they are both transformed toward a semblance of Christ. Each has a balance of understanding the need for Law and Grace and are, at this point, practically indistinguishable from each other. This is why the two great Cherubim in Solomon's Holy of Holies are identical in all respects because they are classic symbolic types for The Two when complete.

It would be a shame not to cover the Shulamite's parting statements in this book as it gives considerable allegorical insight into her primary purpose. The future timing of this statement by her might be after The Two are martyred and taken from her. She continues through the desert of the Great Tribulation in spite of that loss refusing to turn aside from the Lord. After looking at her development throughout the book we see marks of significant grace marking her character. She may possibly be a special portion of the Gentile church from the present age chosen to walk in the fiery furnace of the tribulation week. She makes this statement in NKJ SOS 8:10 *"I am a wall, and my breasts like towers; then I became in his eyes as one who found peace."* In the NIV it is translated *"I am a wall, and my breasts are like towers. Thus I have become in his eyes like one bringing contentment."*

If this individual is a corporate group of mature believers who fight the good fight during the tribulation week, she in literal as well as allegorical language makes quite a statement. She calls herself a wall (which aligns herself with the Law) but she describes the physical attributes of a woman who can give milk to children and pleasure to a husband. The physical attributes that are positioned like The Two, flanking Christ, are described as being very well developed! If we interpret these attributes allegorically, we have a person, who being a *wall* or a *type for the law*, is still able to give the gospel of redemption (grace) to all those whom our Lord calls. This balanced ability is very attractive to the Lord and she knows that it pleases Him. She is a good spiritual lover who is very pleasing to her husband. How wonderful it is when all of us are that pleasing to our King and husband Jesus Christ.

I believe the essence of the above is that we can call what she does so well in ministering to her Lord, as truly "worshiping in Spirit and in Truth." It is not merely an experiential kind of worship making the worshiper feel better.

The majority of Scriptures describing this Shulamite seem to point toward the Gentile portion of The Two and her "towers" may be attributes that look for the unregenerate from a great distance to share Christ with them. I must confess that she is calling herself a wall and that connotes the possibility of her also containing those of the Messianic Jewish extraction.

Finally, let's return to her vineyard in Song of Songs 8:12. At first it is shown to us that she neglects her garden because her brothers force her to work in other gardens. Now since she is mature and reflects on what is behind her and what is ahead, she makes the statement in Song of

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Songs 8:12. The lover (Christ) speaks below in verse 13.

Song of Songs 8:12 My own vineyard is before me. You, O Solomon, **may have a thousand**, And **those who tend its fruit two hundred**.

Song of Songs 8:13 You who dwell in the gardens, the companions listen for your voice --- Let me hear it!

Remembering that this is the vineyard she neglects due to her brothers forcing her to work in theirs, we now know who gets the credit for the fruit. She immediately gives Solomon (Reigning Christ) a thousand. (A fascinating number is a *thousand* in Scripture as it means *by His sovereign will alone*.) She is taking no credit for the fruit production herself but points back to the One who enables her to become what she is and have the ministry she has. A thousand points to the Lord's work through us! Then we have the workers in the vineyard given two hundred. *Two hundred* often points to *the intercession for mercy and grace* that all Christians need; indeed those who intercede should receive credit because without them little happens. This is an important attribute that marks The Two. When you add these two numbers you get twelve hundred or one thousand two hundred. This number is a *multiple of twelve* that marks *authority given to work (impute righteousness to) on the bride of Christ*. The Shulamite certainly appears to be created for that purpose. If this type is correct we must consider that at this point in time she and Christ are facing the work of the Millennial Kingdom, that of uniting the entire bride into one being.

The lover (Christ) asks to hear the voice of those who dwell in the gardens (SOS 8:13). He is referring to the prayer of *intercession* to which she points with the use of the number *two hundred*.

Finally, Song of Songs ends with the Shulamite using her ordained voice of *intercession* (200) to urge her spouse to accompany her to the spice-laden mountains (places where other Christians may be brought to maturity by His Spirit). These are places to which she refuses to go earlier in the book since her love (trust) is not yet awake to such a degree. If these two lovers are looking at the work of the next one thousand years, I am sure that they walk hand in hand down through that span of time with great excitement, energy, and perfect unity of purpose.

Below is a vertical time line with scriptures that correspond to the progression of the Shulamite through the seven years preceding the tribulation week (years of plenty as described in a cross type from Genesis 41:29) and during the tribulation week (years of famine as described in a cross type found in Genesis 41:30).

Table 17. Fourteen years that reflect events of the Shulamite's life

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### Year one of the seven years of plenty

SO 2:15 Catch us the foxes, The little foxes that spoil the vines, For our vines have tender grapes. *It is felt that this request (from our Lord and not her brothers) frightens the Shulamite and causes her to reject this call. The cross type is from that of Jonah rejecting the call of the Lord to proceed to Nineveh (world system Babylon of our age).*

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*Her response to the above request in S.O.S. 2:15*

SO 2:17 Until the day breaks And the shadows flee away, Turn, my beloved, And be like a gazelle  
Or a young stag Upon the mountains of Bether. The Shulamite

*Above she is telling her Lord you go upon the mountains of Bether (possibly those that cause division) or you go and remove those little foxes that are ruining the vineyard.*

### Within the seven years of plenty

*For most of this seven year period of refining and testing she loses the close intimate relationship she had with him. Finally she encounters the watchmen (church leadership at the end of our age) and finds that not only is he absent from the city (much of today's church) but even the leaders don't know where he is. The direct cross type for this time would be that of Jonah running from the Lord during the first half (three and a half years) of the seven years of plenty and most of the time spent in the great "fish" (a time spent in Satan's hands being refined by being shown her weaknesses.) which is about three years.*

SO 3:1 By night on my bed I sought the one I love; I sought him, but I did not find him.

SO 3:2 "I will rise now," I said, "And go about the city; In the streets and in the squares I will seek the one I love." I sought him, but I did not find him.

SO 3:3 The watchmen who go about the city found me; I said, "Have you seen the one I love?"

### Near the end of the seven years of plenty

*After a very thorough description of what she has now become near the end of the seven years of plenty (S.O.S. 4:1-11) our Lord makes this statement below. This is again a direct cross type of Jonah still in the belly of the great whale or fish (actually the Leviathan or Satan). Notice she is not allowed to function yet in her ministry.*

SO 4:12 A garden enclosed Is my sister, my spouse, A spring shut up, A fountain sealed.

### Seal 1 which opens year one of the tribulation week

SO 4:16 Awake, O north wind, And come, O south! Blow upon my garden, **That its spices may flow out.** Let my beloved **come to his garden** And eat its pleasant fruits. The Beloved

*Above she is asking to begin her ministry and is asking to be evaluated.*

SO 5:1 I have come to my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. (To His Friends) **Eat, O friends! Drink, yes, drink deeply,** O beloved ones!

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*Above, he has entered His garden (to evaluate her maturity and content) and tastes everything He has placed within her and apparently finds her ready to serve. He tells the church to drink deeply from the Shulamite. The direct cross type would be that of Jonah being allowed out of the whale and stepping into the city of Nineveh (Jonah 2:10) and also this would be a direct cross type of the time of empowering of the two witnesses (Rev 11:3).*

### Sometime early in the first half of the tribulation week

*At this point in the tribulation week, our Lord, who has been hard at work toiling during this very dark time, comes to the Shulamite who is comfortable in bed. The question is: does he desire her to come with him or does he desire to come into her house? She offers excuses to not open the door as though it might cost her severely. Do remember this: the two witnesses will give their lives in the middle of the tribulation week due to their work in the darkness of the tribulation week to save many and wash others. The “dew of the night” are lessons learned during times of great travail while making sacrifices for others – like Christ on the cross. This work does result in the laborers getting dirty. Christ took our sins upon himself on the cross and the Shulamite is expected to labor like her groom.*

SO 5:2 I sleep, but my heart is awake; It is the voice of my beloved! He knocks, saying, "Open for me, my sister, my love, My dove, my perfect one; For my head is covered with dew, My locks with the drops of the night." SO 5:3 I have taken off my robe; How can I put it on again? I have washed my feet; How can I defile them?

*Below the Shulamite dies completely to self (liquid myrrh) and opens to his desires. The lock signifies her will.*

SO 5:5 I arose to open for my beloved, And my hands dripped with myrrh, My fingers with liquid myrrh, On the handles of the lock.

### The middle of the tribulation week

*Below we see the results of her obedience, the dew of the night she receives. The legalists of the law (the watchmen), or those indwelt with Satan who uses the law to condemn, exact justice upon her. This is a cross type of the two witnesses being martyred in the middle of the tribulation week.*

SO 5:7 The watchmen who went about the city found me. They struck me, they wounded me; The keepers of the walls Took my veil away from me.

### After the death of the Two Witnesses

*Below we see those of the church that remain alive desiring to see those comprising the two witnesses return. Their absence is felt very severely as they were great leaders.*

## The Two Witnesses: The Royal Chariot

SO 6:13 Return, return, O Shulamite; Return, return, that we may look upon you! The Shulamite  
**What would you see in the Shulamite-As it were, the dance of the two camps?** The Beloved

*Our Lord, above, asks a very important question as to why they desire to see again the Shulamite. He compares seeing her to seeing “the dance of two camps.” Mahanaim alludes to this dance of two camps and has been previously described in this book as a place where a great sacrifice is accomplished. Christ’s death on the cross was a dance although none of us would desire to watch. The Shulamite’s dance of two camps is the death of the two witnesses. It accomplishes our Lord’s will in completing His work at the end of this age.*

## The seventh seal opens the seventh year of the seven trumpets

*It must be remembered that the Two Witnesses only comprise a portion of the Shulamite. After the Two Witnesses are martyred in the middle of the fourth year, a portion of her goes on through the great tribulation to the sixth seal. It is there where she helps the greater portion of the bride repent of their weaknesses brought out in the mirror of testing that occurred in the great tribulation. Once this is completed we see her, below, coming up out of the wilderness (a place of testing and refining.)*

SO 8:5 Who is this coming up from the wilderness, Leaning upon her beloved? I awakened you under the apple tree. There your mother brought you forth; There she who bore you brought you forth.

*Below, she expounds upon a learned lesson. Few desire to go where she has gone to learn it. She has learned that agape love conquers all, particularly the heart of her groom. This is the dew of the night and it has prepared her for her marriage day. This is the kind of love her groom desires from her. It is the same kind as he displayed on the cross.*

*Look on this “dew of the night” and ponder what it means.*

The Shulamite to Her Beloved

SO 8:6 Set me as a seal upon your heart, As a seal upon your arm; For love is as strong as death, Jealousy as cruel as the grave; Its flames are flames of fire, A most vehement flame.

SO 8:7 Many waters cannot quench love, Nor can the floods drown it. If a man would give for love All the wealth of his house, It would be utterly despised.

## Just after the seventh trumpet blows and the marriage takes place

*Earlier in this chapter a description of this “couch or litter” is given. Below we see it is **coming “out of the wilderness.”** This correlates with the Shulamite coming **“up from the wilderness”** in S.O.S. 8:5 and is thought to represent a parallel type of the same event occurring in the same time period. Both the bride and the groom step out of this “wilderness” at the same time together. The “couch” or litter below that surrounds and covers Solomon is in reality the Shulamite or the last generation of Christians of our age.*

## The Two Witnesses: The Royal Chariot

SO 3:6 Who is this coming out of the wilderness Like pillars of smoke, Perfumed with myrrh and frankincense, With all the merchant's fragrant powders?

SO 3:7 Behold, it is Solomon's couch, With sixty valiant men around it, Of the valiant of Israel.

*Note that in the scriptures below a wedding day is revealed. This occurs at the end of the tribulation week just after Christ comes down at the seventh trumpet and retrieves His bride from the wilderness of refinement- the seven years of the tribulation week. There are two things which occur simultaneously: the marriage of the Shulamite to Christ and her being crowned, or given full authority, to rule and reign during the Millennial Age.*

SO 3:11 Go forth, O daughters of Zion, And see King Solomon with the crown With which his mother crowned him **On the day of his wedding**, The day of the gladness of his heart.

*Finally, to end this description of comparisons to events occurring in the tribulation week, we shall look at the married Shulamite and just what it is that gives peace, contentment, or pleasure to her groom. She describes two aspects of her spiritual body (which we can understand as compared to the literal female body) that are paramount in satisfying her husband. She describes herself as a wall. In the book of Revelation we see a wall described as being 144 cubits thick. Also in the scriptures of 1 Ch 25:9 – 1Ch 25:31, when all the men are added up we find a number of 288(1 Ch 25:7) which is just twice 144. These singers, those who praise, comprise the wall that gives our Lord much pleasure.*

*They are a protective wall just as jealous of their Groom as he is jealous of them. A wall keeps that which is profane from that which is holy. The number 144 denotes those of the Messianic Jewish camp that are brought in at the end of the tribulation week. The full number, 288, is the full count containing both converted Jews and Gentiles. (The meanings of each of these numbers has been discussed above.) The larger picture of this “wall” is that of the greatest loyalty one can imagine within a relationship. This loyalty is expressed in profound agape love where each has died for the other.*

*The second aspect the Shulamite describes are towers, or watch towers, on this wall. They would indicate an ability or great interest to see afar for the purpose of discerning and disarming iniquity. The blood of Christ is her remedy for disarming this iniquity.*

*These aspects would agree with the protective position she assumes as expressed in Jeremiah 31:22 that in that day “The Lord would create a new thing on earth - a woman will surround (or protect) a man.” This is a combination of grace and law being expressed within the Shulamite. She makes the last great harvest of souls at the end of this age of grace.*

NKJV

S.O.S. 8:10 I am a **wall**, And my breasts like **towers**; Then I became in his eyes As one who found **peace**.

NIV S.O.S.8:10 I am a **wall**, and my breasts are like **towers**, **Thus** I have become in his eyes like one bringing **contentment**

## Chapter 15

### *The Royal Chariot*

Because this chapter carries considerable material that requires the development of deep insight, there is a repetition of previous concepts to help with visualizing the truths of the types presented. If you have read and studied the first fourteen chapters, it helps you to be able to accept some of the following metaphors our Lord has held hidden within the pages of His wonderful book. He provides and hides these truths to be revealed at the appropriate times to those He gives eyes to see and understand these truths. This is not new truth but a revealing of hidden truth. Take your time with this chapter and as always have your Bible open to search the Scriptures.

#### The Identity and Purpose of the Chariot

God describes six symbolic beings, in His Word, who have perplexed Christians for millennia. They are never far from Christ and seem to be constantly praising Him and carrying out His commands. In uncovering the identity of the beings we find not only The Two, their position and purpose in Christ, but we identify those who help and support The Two. There is a hierarchical structure of command in heaven, which was modeled, in part, here on earth during the last age and is being perfected to some extent at the end of this age. The hierarchical structure that our Lord uses to bring forth His perfect will is dependent on the “free will” of all participants.

There are some very important finishing touches that the Lord implements on the six beings during this age. At the end of the age, our Lord lays out the final blueprints that complete the Lord’s living temple, the bride, on which He has been working since the beginning of time. Now, as the end of this age approaches, all of the rest of the “materials” necessary for the temple’s construction are being procured. The Lord’s Royal Chariot is representative of the very top of the leadership hierarchy of the temple with only Christ as the capstone above it. His entire chariot, which carries Him for all eternity, is none other than the completed bride of Christ.

#### The Beauty of the Shulamite

In ancient times a chariot was used for transportation but mostly its primary use was in times of war. It carried men of rank and privilege into battle.

There are a few references to the Lord’s personal “chariot” in Scripture. Remember, all we Christians carry His Holy Spirit to one degree or another depending on the amount of “work” the Lord does to transform us to His image. There are some mature Christians in whom He has done a magnificent work. These are the ones at whom we want to look; these are the ones the rest of us desire to see over and over as with the Shulamite in the book, Song of Songs (S.O.S. 6:13). Her friends ask to see her again just to marvel at the degree of beauty that our Lord brings forth in her.

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Watching someone like her gives the rest of us hope that change is possible. What we really are looking at is our Lord within. That idea deepens our faith so we can persevere in our own Christian walk. Taken from a literal position, what is described is her physical beauty, but if you know symbolism, as defined by the Word, her beauty is purely spiritual. She reflects so many cherished aspects of Christ and glorifies Him in her behavior.

Before we begin, we should look at some references that introduce us to the next level of discussion --- so that we can be prepared to look at this wonderfully complex corporate entity, His Chariot, which is designed and built by our Lord. Remember, from the study at the beginning of Song of Songs, the Shulamite represents a young woman who has just accepted Solomon (the risen Christ) as Savior.<sup>32</sup> She is very enamored by Him and by her salvation experience. But she is still very young and inexperienced having just come out of the world. Nevertheless, our Lord looks at her and is able to encourage her with a complement.

NKJ Song of Songs 1:9 I have compared you, my love, to my filly among Pharaoh's chariots.

NIV Song of Songs 1.9 I liken you, my darling, to a **mare harnessed to one of the chariots of Pharaoh.**

To put this in perspective, Solomon purchases many chariots and horses from Pharaoh (1 Kings 10:26). Egyptian chariots and horses were much venerated for quality in those days. However, there is a type here that shouldn't be ignored. *Pharaoh* is a type for *Satan who uses the Law to accuse and condemn*. Our Lord purchases us from him by His act on the cross, so that each of us becomes free to become what He (Christ) intends to make of us. The Shulamite is compared to a warhorse of excellent breeding that enables a chariot to fulfill its purpose. The analogy here is that of a new believer who is in the outer court learning, as well as, supporting the leadership through giving and through her works. The Lord also claims her as His own.

Now, much later in Songs we visit a very different Shulamite in S.O.S. 6:12. She is now speaking from a position of maturity being tried, tested, and trained. She now knows her Savior as Lord and her love for Him is transformed from a friendly enamored love to one now able to display a great sacrificial love for her Groom if necessary. She makes this statement:

NKJ Song of Songs 6:12 Before I was even aware, my soul had made me as the chariots of my noble people.

NIV Song of Songs 6:12 Before I realized it, **my desire set me among the royal chariots of my people.** (*or among the chariots of the people of the prince*)

She now carries His Holy Spirit in fullness and moves among the leadership of the true church and apparently displays a high level of the fruit of the Spirit. With this fullness comes a great responsibility, her ambition being for Him and His desires alone, forsaking all else in life. This does not mean that if a man were married with young children that he abandons his family allowing them to starve in order to "serve the Lord." This deep devotion is not something naturally inherent

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within anyone, but our Lord develops this level of devotion and dedication within those who are called to be close to Him. Consider the ability of His apostles to sacrifice in their service to Him.

Although the entire body of Christ is a chariot of our Lord, there are many successive enclosing walls of protection that surround Him. Even the way the early Hebrews camp around their tent of the meeting reflects these living walls. There is an outer wall consisting of the twelve tribes. Inside of that wall is another made up of the Levites. Finally, there are the actual sides of the tent that cover and protect the Holy things, which may be associated with Moses, Aaron, and Miriam, or, let us say, the priesthood. Even within the tent is a separate rear chamber that is set apart from the front.

This chamber is the innermost, strongest, and most protective enclosure that is made up of The Two that I am calling the Royal Chariot. There is a second wall around the innermost wall that I also must identify because it is so very closely connected to the purpose of the innermost wall. Each of these protective enclosures is comprised of cherubim, two different types, and I will attempt to prove that these cherubim are typologically comprised of Christians.

For those of you who understand and can accept the concept of election, these individuals making up the two separate central enclosing protective walls are the "very elect" (Matt. 24:24). These are the ones least likely to be deceived by the antichrist and those who follow him, having as their purpose the task of testing the church and deceiving the world.

There are two scriptural titles that apply to the creatures: seraphim, and cherubim. The term, *seraphim* (Hebrew – *burners*), only appears twice in Scripture (Isaiah 6:2,6). Each time it is used, the Holy Spirit, through the prophet Isaiah, describes these creatures and shows a part of their purpose. The word, *cherubim*, is used in all other references to them. Naturally, due to the two titles, most people assume that the two names designate two levels of these creatures. This is not necessarily the case because the partial description of these creatures given by Isaiah matches that of the four creatures in Revelation 4:8, which belong to the second outer surrounding wall. In one case the name *seraphim* is used and in another *cherubim*, but both groups have six wings. Nowhere in Scripture are the two cherubim that represent The Two shown as having six wings, but instead in all instances they have only two wings each. Another connecting characteristic is that seraphim and the four cherubim are both shown to continually profess the Lord's holiness and glory. Each kind can and do act as praise teams. The cherubim and seraphim also utilize their six wings for the same purposes.

ISA 6:2 Above it stood **seraphim; each one had six wings**: with two he covered his face, with two he covered his feet, and with two he flew.

ISA 6:3 And one cried to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory.

RE 4:8 The four living creatures, **each having six wings**, were full of eyes around and within. And they do not rest day or night, saying: "**Holy, holy, holy, Lord God Almighty, Who was and is and is to come!**"

In the Scriptures below can be seen the purpose and motivation of these four cherubim.

## The Two Witnesses: The Royal Chariot

They desire to cleanse and restore the Lord's people. One of these seraphim (cherubim) takes a hot glowing coal from the altar and touches it to Isaiah's lips after he expresses insight that he is unclean (repentance). This *hot coal* today is *what Christ did for us on the cross*.

ISA 6:6 Then one of the seraphim flew to me, having in his hand **a live coal which he had taken with the tongs from the altar.**

ISA 6:7 And he touched my mouth with it, and said: "Behold, this has touched your lips; your iniquity is taken away, and your sin purged."

A question from the review of the above Scriptures arises: if these are the same beings, why are two different names used to describe them? The answer may come from an examination of the ancient use of the terms, Seraphim and Seraphs, in ancient Greek history.

The term Seraphim originated from the Areopagus (Mars Hill), or rocky hill, in Athens where the Athenian supreme tribunal and court of morals were held. The individuals, seraphs (archons), were in charge of judging citizens regarding their life styles, behavior, etc. Seraphs were elected to a lifelong position to judge those who were members of Greek society who were thought to have broken societies' laws.

Knowing this, it puts in perspective the very great concern of the four cherubim (seraphim) for the cleanness of those who approach the Lord. Indeed the acceptance of the necessity of the "fire" that consumes Christ on the cross is what allows us to be seen as clean in our Lord's sight.

In Schofield's opinion, the two different names indicate different beings, and he asserts that the seraphim are associated with the laver and the cherubim with the altar.<sup>21</sup> To my knowledge, he makes no distinction between the two types for cherubim, those having six wings (originally four, as seen in Ezekiel) and those having only two wings. In the old temple there are ten lavers or washbasins that are used to cleanse the animal sacrifices before the priests offer them up to the Lord. The Levites have the job of cleaning the animals before the priests offer them. In the following view of the two types for cherubim, I maintain that the four cherubim originally represent the old Levitical temple workers who support the priesthood. The two cherubim of Glory (on the ark of the covenant) could represent the two priests who support the high priest who serves to placate the law. The distinction between these two groups of cherubim (temple castes) becomes clearer as we proceed in this study.

## The Two Cherubim – Symbolic Types of the Two

In chapter six, it is pointed out that there are actually two groups of two. One group of two belongs to Satan, who uses the law to prevent those who are unclean from having access to Christ (tree of life). Another two belong to Christ. They are given many great spiritual abilities used for the purpose of positively affecting the bride of Christ. Two prime gifts that mark The Two are those of *intercession* and *evangelism*. The Two strongly desire to bring the unregenerate to repentance and to an acceptance of Christ's death on the cross to give access to the Tree of Life (Christ and His

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bride). Setting the captives free for the purpose of having a mature relationship with our Lord is also a high priority of these two.

It is this second innermost group, which flanks our Lord, that I refer to as the Royal Chariot. The members appear in many forms in Scripture as our Lord changes them and molds them into what He desires them to eventually become.

The first mention of the Cherubim of Glory in Scripture is in Genesis 3:24. The term Cherubim of Glory is derived from the fact that the visible glory of God (being used to refine) rests on these two (even though they belong to Lucifer the original guardian cherub).

The original two “Cherubim of Glory,” who serve under the law, are found attached to the top of the Ark of the Covenant on each side of the mercy seat. The arrangement of these two on each side, or end of the mercy seat, is different from those flanking the “ark of the covenant” in the Holy of Holies in Solomon’s temple. Again, I must repeat, Solomon represents a strong type for the risen Christ sitting at the Father’s side during this age and ruling at the end of the age. The old Ark of the Covenant, that contained the law, shows the attached cherubim actually using their wings to block access to the mercy seat. The four outstretched wings of these two almost make a square, like a wall, surrounding, protecting, or enclosing the mercy seat.

This portrait of a protective purpose is much like that of the original two cherubim in Genesis 3:24 who prevent access to the Tree of Life (Christ). They use a flaming sword (probably representing the law that does not allow any unclean individual near the Tree of Life). The blood of Christ permits us access to the Tree of Life in that it satisfies the law. Picture the original two raising their wings to allow you access as you approach the Holy of Holies covered with the blood of Christ to speak with your Lord in prayer.

In Solomon’s temple both giant cherubim are physically facing forward toward the door of the Holy of Holies permitting and even inviting access to Christ. This is much like the original apostles, who do this at the beginning of this age. The tribulation days’ apostles, The Two, do the same at the end of this age. So then the question comes: why leave the two smaller ones on the top of the Ark of the Covenant if the blood of Christ permits a person access to the mercy seat? What about those who have not accepted the grace of salvation through repentance? For those who are unrepentant, the old two cherubim on each side of the mercy seat still must prohibit access to the Lord of life because the unrepentant are profane! Repentance is a necessary part of the key that unlocks salvation along with acceptance of what Christ does for us.

There is another reference to a chariot that is at first puzzling in 1Ch 28:18: the gold covered cherubim found within the Holy of Holies, or the room of twenties, in the temple that Solomon built. These cherubim are introduced previously as a type for The Two at the end of this age. We see below in 1 CH 28:18 that they corporately are called a chariot. A chariot is designed as an instrument of warfare and partially, at least, encircles a warrior in such a way as to give him as much protection as possible while still allowing him to fight well. The wings of the two giant cherubim mentioned above lovingly cover and protect the “Ark of the Covenant” which is a type for our Lord the Christ. The old wooden gold-covered Ark of the Covenant, holder of the Ten Commandments, the law, contrasts with our living Ark of the Covenant, Jesus, who carries the new covenant of grace, having lived a perfect life under the law.

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1CH 28:18 And refined gold by weight for the altar of incense, and for the construction **of the chariot**, that is, the **gold cherubim that spread their wings and overshadowed the ark of the covenant of the Lord**.

Wings enclose and protect so possibly the 20-cubit walls, which make up this room, represent a type identified by the fleshy enclosure that the 24 elders, who surround the throne of our King in Revelation, provide. The identity and purpose of the twenty-four elders and these two cherubim are thought to be one and the same because they are perfect cross types.

There is a second less likely possibility that resides here as well. Since the two cherubim cover and surround the ark, they act as one wall. The enclosing cube of twenties could be a second wall of protection and may well stand for those (the other four cherubim) carrying out the will of the Christ as given through The Two. The problem with this picture is that *twenty* stands for the *prime purpose of The Two, intercession*, but the four cherubim do not have as strong a gifting in that area.

### Three Cross Types for The Two

#### *The Two Cherubim, The Twenty-four Elders, and a 20 x 20 x 20 Protective Cube*

From a study of the number *twenty*, it marks *those who would intercede for mercy and for propitiation for sin*. The square of the number twenty equals *four hundred* and points to *those people of the world who need forgiveness*. The cube of the number twenty equals *eight thousand* and this number signifies *the Lord's desire for those He would call to have circumcised hearts leading toward full restoration and freedom in Christ*. I suppose all of this could be sheer coincidence but these pieces of the puzzle fit well.

At this point, from evidence to follow, let me state that these two mighty cherubim are very strong types for "The Two" or the finished priesthood (warrior apostles) of our Lord who serve during the tribulation week and the millennial age.

2 CH 3:8 And he made the Most Holy Place. Its length was according to the width of the house, **twenty cubits, and its width twenty cubits**. He overlaid it with **six hundred talents of fine gold**.

The cube that the two cherubim are housed in is described, in part, above. Using numbers to examine its purpose leads to some deeper insights. In the above Scripture the number *six hundred* is a bit incongruous when allied with gold. *Six hundred* can mark *what or who holds us in bondage*. *Gold* indicates *righteousness* that implies a setting free from the bondage that holds us captive. Perhaps the total translation is that these individuals who make up this inner wall, or cube, the two cherubim, are fashioned from a position exposed to a great refining fire into individuals exhibiting the righteousness of Christ. Their positions and the numbers that mark them, or parts of their bodies, point toward the use of intercession. The intercession covers the asking for mercy to procure

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forgiveness for the sin involved in the lives of others. Praying for someone's salvation and cleansing is a strong representative type for the most important purpose of The Two. Further examination, below, of the construction of this cubical room called the Holy of Holies provides more insight as to its purpose and what it contains.

2CH 3:9 The weight of the nails was **fifty shekels of gold**; and he overlaid the upper area with gold.

Nails hold things together. The people, whom our Lord can trust with His spirit to do the same for his living temple, are certainly worth a great deal. They must have a significant portion of His Holy Spirit to do this type of work. These individuals are analogous to our Lord's apostles. They connect the head (Christ) to his body (the church). Have you ever met Christians that are peacemakers? They keep order and hold a church together by enabling those having differing gifts to understand each other or at least help them to continue to work together. Unity is promoted by peacemakers as they are given a greater ability to give grace, evaluate, and love others. A good illustration is a perfect father or mother. Such is the position of those our Lord selects to shepherd His undershepherds. As Jesus paid the price to allow us to enter His freedom, so these leaders are also willing to emulate the actions of their leader doing the same for others. That is precisely what *fifty* stands for, *the ability to sacrifice oneself that others might live and function within the body*. To have the ability to do this, Christ alone can and must impart his righteous *agape* love because it simply does not exist within us.

When putting all the numbers from Scriptures, in 2 CH 3:10-13 and in 1 KI 6:23-28, that pertain to these two cherubim, referred to as a chariot, we find human qualities.

One wing is five cubits designating, sin or derived from uncleanness, taken from sin.

Two wings means *grace given to cover sin*. All four wings add up to 20 cubits, which equals the width of the room of twenties. This measurement connotes *intercession for mercy to forgive and restore*.

*Carved from olive wood* holds this meaning: the olive tree is the *tree of life that we are grafted into with Jesus being the root and stump of Jesse*. The one who does the carving is the master carpenter who is an expert in all kinds of wood, this again being our Jesus the Christ. Covered with *gold* designates *imputed righteousness* by His blood.

Finally the number ten, that is the overall width of two wings, which can mean: in spite of ourselves (our sinful natures) He will and is able to work through us to accomplish His desires for Himself and that which is best for each of us. This is an expression of His absolute sovereignty and this knowledge should give peace to the believer.

Similarly, notice that twenty designates these two cherubim in the total length of the four wings (twenty marking *extreme intercessory abilities for mercy and grace*). Each wing being five denotes that these individual corporate entities are originally unclean but because of grace (2 + 5) they are redeemed. The wings touch each other at only one point and that is over the mercy seat (what I believe to mean "in Christ"). Law and Grace at first simply cannot agree and they are diametrically opposed to each other, however our Lord uses both to love us and transform us. These two giant winged cherubim are the closest things to Him in this "temple" (His body) that is mentioned in Scripture. They touch the *walls* that symbolize *those people who are called to carry out what messages are given to them through these beings or corporate entities*. The walls also could simply mean they are an extension of

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these two beings in that they enclose and protect Him. These two, being the end days' apostles (the twenty-four crowned elders of Revelation), are certainly close to those immediately below them (the four cherubim) in the hierarchy. They interact with them in giving care and direction for the sheep much as the early apostles did with their churches.

### Purpose and Transformation of the Cherubim (Chariot)

In a nutshell, as we study cherubim from Genesis to Revelation, there are some significant observed changes from the original guardian cherub, Lucifer, to the new guardian cherub, Christ and His Body. Please remember that a guardian cherub is a corporate being. For instance, Christ at the top (the head) with The Two (all apostles) immediately subordinate to Him represents Christ in His fullness. Typologically speaking, below Christ are the apostles (The Two) followed by the four cherubim that are made up of prophets, evangelists, teacher-pastors, workers of miracles, healers, those with helps, and governing specialists (1 Co 12:28-29, Eph 4:11). Accompanying the physical changes down through time in the cherubim, as noted in Scripture, there is a dramatic symbolic transforming maturation in form and purpose within the attending personnel of the top two levels of leadership under the head.

There is no mention regarding a description of a face on either of the two cherubim on the top of the Ark of the Covenant or the two giant cherubim in the Holy of Holies of Solomon's temple. There is one Scripture in Ezekiel that may give us a clue as to how they might have looked.

Ezekiel 41:18 And it was made with cherubim and palm trees, a palm tree between cherub and cherub. **Each cherub had two faces,**

Ezekiel 41:19 so that the **face of a man was toward a palm tree on one side, and the face of a young lion** toward a palm tree on the other side; thus it was made throughout the temple all around.

In the above Scriptures we see two cherubim each having two faces. One face is that of a man and the other is that of a young lion. Each of these cherubim is beside a palm tree. As this author maintains the *palm tree* is symbolic of *Christ*. If the two flanking cherubim are The Two, their faces symbolically reveal their character, qualities, and personalities imputed by Christ. The face of the young lion represents the kingly aspect of God (that of the Lion of the tribe of Judah), and the face of the man represents the sacrifice of the suffering servant Christ upon the cross. These two aspects of Christ, one of absolute authority and one of absolute obedience and subjugation to the cross from a position of agape love, seem to be diametrically opposed but typically paradoxical. Jesus does say in the gospels, "*But many who are first will be last, and the last first*" (Mt 19:30). We also consider that these two aspects of Christ relate quite well to absolute law and absolute grace. The completed Two reflect these two critically necessary aspects of Christ just as do the lives of the apostles of old. Many see them as the lowest of the low on the earth when they appear and are not well thought of by many, even by the true church. However, they speak with all the authority of

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Christ and always attempt to glorify Him. Just as Christ dies for the many and is raised to the greatest glory, so The Two also die as an expression of the love of Christ for His sheep and are raised to the glory Christ gives them.

To contrast the traits imputed by Christ to The Two, it is necessary to look at another corporate being. We now take a look at a trait of the original guardian cherub, or Lucifer, as connected with his trading.

Ezekiel 28:16 "By the abundance of your **trading** You became filled with violence within, and you sinned; therefore **I cast you as a profane thing out of the mountain of God**; and I destroyed you, O **covering cherub**, from the midst of the fiery stones.

Trading is associated with money, power, and things that feed pride. In our Lord's eye, to place these things in a position of importance that would replace Him is idolatry. Lucifer was created to be very close to our Lord, being for a time, the innermost protective wall as a type for the law. The human type that fits him is the old Hebrew high priest and the support leadership that flank him. Because of the attraction of money, power, and things, they also are "thrown down" at the end of the last age for a new and better priesthood. In the above Scripture, do you notice the term "*covering cherub*" (*NIV guardian cherub*)? The wording is the same that describes the function of The Two with Christ. The mighty wings of The Two, as described in Solomon's temple, when complete, cover and protect our Lord. These cherubim are a type for the apostles at the beginning of this age and also those future apostles (The Two) who come at the end of this age. The portion of the Scripture above that states that Lucifer is cast out of the mountain of God is referring to his being thrown down at the third trumpet when he loses access to the throne. His destruction is when he is placed in the fiery pit.

One of the meanings of the names of these creatures, *cherubim*, is that of a *snake* or *serpent*. *Nine* in Scripture often points to the *serpent* (Eze 28:13, the King of Tyre with nine stones). The old Hebrew symbol that predated the more modern Hebrew alphabet for the letter *I*, that is, *tet* or *nine*, symbolizes a *snake surrounding (protecting) perhaps a basket*.<sup>26</sup> An Old Testament cross type for this serpent, showing the protective surrounding position, are Aaron's two sons serving near their father at the altar. They occupy the same position as The Two in that they flank the high priest.

To go a little further down this trail I would like to bring up the old meaning of *Seraphim*, which means *burners*. If we look into Leviticus 1:7-8 there is a very good cross type for the old serpent. These Scriptures simply show that Aaron's two sons build the fire of the altar and then place the pieces of the meat offering on the fire to "burn them." Since there is blood shed, the meat offering that gives off a savory scent acts as propitiation for sin for the one who gives the animal as the offering. Technically in Leviticus it keeps the poisonous snake (the law) at bay and permits a bit of a relationship between God and the believer of that day.

Shortly, during the tribulation week, the new Two offer up the blood offering (Christ) for the last time. They also offer up intercessory prayers for mercy and grace leading to redemption that are perceived by the Father as an acceptable savory offering. Not only does this offering keep the snake at bay, it absolutely satisfies the demands of the law allowing an intimate relationship to grow

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between believers and their God of this age. This event, which occurs halfway through the tribulation week, is the greatest evangelistic outreach of all time.

From the picture above we are transformed serpents now being given wings – winged serpents or, by the grace of our Lord, righteous dragons capable of offering grace. As the *serpent* indicates *the law*, the counterpart is the *wing* symbolic of *grace*. If you do a study of wings in Scripture, you may note that in most cases, other than helping us get around and getting the job done, wings are primarily for: a) protecting others, b) promoting proper doctrine (speaking His word correctly), and c) enclosing and covering our Lord (protecting His holiness) and everything connected with Him, essentially enabling us to be agents of His *agape* love. Protective winged serpents, or dragons, are a bit difficult to swallow but our Lord is in the redemption business. He states that those who are forgiven much will love much (Lu 7:47)! Throughout all eternity we never forget our fallen condition from which He rescues us. I believe that is what keeps us from repeating the mistake of turning from Him a second time.

Below are two of the activities that our Lord does from between the two cherubim. From *between* he does it, yes, and quite often *through* The Two as they act as His messengers (angels) to His church!

EX 25:22 And there I will **meet with you**, and I will **speak with you**

1 SA 4:4 So the people sent to Shiloh, that they might bring from there the ark of the covenant of the Lord of hosts, **who dwells between** the cherubim. And the **two sons** of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

In the above Scripture the high priest Eli with his two sons is a close type for the Lord as High Priest and His two cherubim (who come later). In the sentence immediately prior we have the Lord with His Two (the ark and the cherubim). A man and his sons can have a pretty close working relationship! We are looking at a type for the original two that flank the law before The Fall (Lucifer with his two, the original guardian cherub).

1 CH 13:6 ... who dwells **between** the cherubim, **where His name is proclaimed**.

Providing a dwelling place is certainly a strong attribute of the Two as they have been consecrated to such an extent that His Holy Spirit may indwell them to a great degree. Proclaiming (promoting) all the names of our Lord and what they reveal about Him is another attribute of The Two. Below, the Lord reveals another attribute of the The Two that enables them to serve Him.

2 SA 22:11, Ps 18:10 He **rode upon a cherub**, and flew; And He was seen upon the wings of the wind.

Here we see Him riding on a cherub, or, as some translations may offer, in a chariot. This cherub is described as a single entity but it could represent The Two and perhaps the four cherubim particularly at the end of this age. At the end of the next age the Lord has a completed bride

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working through His leadership (a new fully completed guardian cherub to replace the old one). Occasionally in Scripture whether it be the two cherubim or the four cherubim that serve under them, the original text describes them in the singular (Eze 9:3, 10:15) as translated by the NKJV. The NIV translates them as being in the plural form. It is my belief that this entity is a corporate being who is even now being developed to serve God and to be with Him in an intimate relationship flanking His sides.

## The Four Cherubim

Unlike the two cherubim on the Ark of the Covenant, or the two giant cherubim (the innermost protective wall) that flank Him in the Holy of Holies of Solomon's temple, there are another four cherubim (a second wall of protection) found encircling the brazen altar. These four cherubim are definitely different from the two cherubim already described in the previous section. The four great creatures undergo notable physical changes (a metamorphosis) as the Bible progresses from beginning to end. The changes are related to transformations from their primary service under the law to their service under a balance of law and grace. The use of biblical numerics identifies the changes. Not understanding biblical numerics or not accepting the truths inherent within them is to be blind to many biblical truths reserved for leaders at the end of this age.

Although these are not "The Two: the Royal Chariot," they do serve closely with The Two (so are covered in this chapter). The Two, that I have labeled the Royal Chariot, are those who carry the Holy Spirit in a greater fullness than any of the other portions of the Bride of Christ, at least during this age. The Christians who make up the four cherubim undoubtedly carry the Holy Spirit, but the relationship, intimacy, and the sharing in His sufferings is just not as great as with The Two. Remember, these four are also a very important part of His greater chariot.

We begin with a look at the four cherubim that serve at the beginning of this age. The description of these early cherubim is different in some respects from the picture found in Revelation when they are apparently complete at the end of this age. Sweep your eyes down to the next quoted Scripture before beginning this next section.

In this early portrayal of these cherubim (Ezekiel 1:6), the number four immediately is apparent. There are four of them; they have four wings apiece and four faces each. *Four* in Scripture has several meanings. First, the number *four* points to the *four ordinal directions of the compass*, that is, *toward all people* of the world. Each cherub having four faces implies that any direction toward which our Lord chooses to look has one face of each cherub, a different face, looking in that direction. Remember also that these four faces reflect the *four aspects of the persona of Christ* as portrayed in the four gospels. If four faces look in each direction, then there are a total of sixteen faces viewing the surroundings. *Sixteen* in Scripture points to *complete consecration*, or *cleansing*, and that is the primary job of these creatures (a type for the Levites during the last age that washed the offerings prior to the priests offering them). *Wings* in Scripture mean, as previously described, *things that cover or protect and carry our Lord's voice (truth), and enable us to express His love to this dying world*. In totality, there are, as with the faces, sixteen wings. The purpose of the creatures during the last age is to perform the duties of the Levites, and with significant modifications, in this age to eventually

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cleanse or consecrate those who are called to belong to our Lord.

There is another partial fulfillment in this portrayal of an early incomplete type. A total of eight wings, two from each of the four, cover or make restitution for uncleanness, and a total of eight wings from all four cherubim completely enclose, as a protective wall, that which is inside. Compared with the same four cherubim, as described in Revelation, that have six wings apiece, there is one set of wings missing on these creatures. The missing wings here then would total a third set of eight (as seen in Revelation). So there is a transition from 88 (two sets of eight as seen in the number of wings) in the original four cherubim to 888 (three sets of eight as seen in the number of wings) in those that are completed. The last eight added, that is 800, makes all the difference for us. It is an *eight* (800) that symbolizes *those Christians who are restored to freedom in Christ*. Previous to this provision, propitiation is made by the blood of animals to pay for revealed uncleanness and no restoration to freedom could occur.

The central most important meaning of the number *four* is to designate *those unsaved individuals of the world many of which will be called to be a portion of the Lord's body or holy temple*. The Two intercede for mercy and promote the offering that Christ made on the cross as evangelists. The four corporately work to cleanse (consecrate) and help The Two in whatever way they are needed.

Ezekiel 1:6 Each one had **four faces**, and each one had **four wings**.

In the Scripture below, the phrase, *their legs being straight*, perhaps shows an ability to stand in the presence of our Lord. This demonstrates that God gives them strength to stand. Their feet looking like calves' feet implies that they are very concerned with propitiations for sin, that is, offering up an acceptable offering. Salvation by the blood of the lamb is the only acceptable sacrifice to them! No other "calf" (idolatry) is acceptable. Under the old covenant a calf is cut in two and those entering into the agreement (covenant) walk between the parts. Under the new covenant we accept the shed blood of our Lord and Savior, who is symbolically the calf cut in two or slain for our propitiation. *Sparkling like burnished bronze* alludes to the necessary judgment utilized by these four creatures in order to cleanse the greater portion of the bride for the purpose of restoration. They are unlike the old Levitical group of the last age, the priests who supported the work of the priesthood and prepared (washed) the sacrificial animals prior to their use at the altar. God gives the new leadership, The Two with the four and with the membership in the greater body, the ability to bring to repentance those who are called to be with the Lord. After that initial step they are supposed to enable the new converts to "grow up in Christ," that is, to realize their calling in Christ. This is the discipling that so many churches today neglect.

Few leaders today understand that principle. To be given a repentant heart is to have that washing that permits us to eventually access our inheritance, which our Christ paid for on the cross. Does the Word not say that you shall know my people by their fruit? How much spiritual fruit do you see among the membership of the church? Today statistics argue that most members of the church are no different from the people of the world. In fact, some of the statistics actually show those that call themselves saved to have greater iniquity than those of the world. Now, personally, I do know a few Christians who undoubtedly display impressive spiritual fruit in Christ. Yes,

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unfortunately, only a few, but that is about to change shortly.

In the book of Revelation note that the four cherubim actually introduce John to the events after each of the first four seals are broken by Christ (Rev 6:1-7). All of the seals from the first to the end of the fourth apparently allow the beast (Satan incarnate), the great refining fire of God, to act to purify and cleanse the saints. This is the cleansing fire, or the sifting of the wheat, that sets us free as it reveals all of our weaknesses just as it did for Job and for Peter. The motivation to judge by these four creatures (lower corporate leadership of the church) is for the purpose of cleansing and restoring those chosen to belong to their Leader and King. Considerable grace is given during this intense period of sanctification because much of the true leadership understands the need for the testing and trials given during the tribulation week.

There is one more item that should be mentioned as we are attempting to interpret the Word with the truth as revealed by Scripture. Going back to Le 11:4 we are shown that a clean animal, one that can be eaten, must have split hooves and must chew its cud. The Scripture below points out that the feet of these creatures have soles of calves' feet. This is an attribute of cleanness that is important to our Lord. The one who cleanses a sacrificial offering is to be previously consecrated. For a pastor today to allow a new member to serve in a leadership position under his care, he should first evaluate the spiritual fruit that the individual exhibits before allowing that individual to work with the sheep. Many wolves in sheep's clothing are placed in positions today that enable them to do great damage to the flock. Many mature fruitful sheep are ignored and even placed aside rendering them useless because their fruit and gifts are not properly evaluated for placement in the body or their giftedness is viewed as a threat to those in authority.

Ezekiel 1:7 Their legs were straight, and the **soles of their feet were like the soles of calves' feet.** They sparkled like the color of **burnished bronze.**

In Eze 1:8 the hands of a man are described as being on each of the four sides. There could be a total of sixteen hands or as few as eight hands. *Sixteen* connotes *complete consecration* and here we see it associated with the hands of men. *Eight* also connotes *a partial consecration* as it stands for uncleanness revealed and repented of. The Levites in their day do all the washing and cleaning and prepare the sacrifices for the priests who offer them on the altar. Today leaders, particularly The Two, who desire to be used by the Lord, must consecrate themselves to a high degree before our Lord initiates service. At the end of the three years of service of The Two they are offered up, that is, martyred, for the glory of the Lord.

Ezekiel 1:8 The **hands of a man** were under their wings **on their four sides**; and each of the four had faces and wings.

Only a pair of wings from each cherubim touch to form a perfect square around the central enclosed area. This square is a protective wall acting to keep the uncleanness of the outside world away from the holiness within. It is much like the Levites that encamp around the tent of the meeting in a large protective square (Nu 2:17).

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Perhaps the following Scripture alludes to our Lord having those of His leadership follow his instructions to the letter out of necessity. We are not to “turn aside” but walk the straight and narrow way in obedience.

Ezekiel 1:9 Their wings **touched one another**. The creatures did not turn when they went, but each one went **straight forward**.

A short list below identifies the meanings of the four faces (see Table 18.). These four faces seem to conform very closely to the four images of Christ as portrayed in the four gospels of Matthew, Mark, Luke, and John.

Table 18. Symbolism of the Faces

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|        |   |
|--------|---|
| Man:   | The suffering servant given as a sacrifice for our sin from the gospel of Luke. Eighty-two times he is called son of man in the book of Luke.   |
| Ox:    | Strength to plow, one who does miracles that confirm His Word as shown by the book of Mark. Miracles bring many into the Kingdom.   |
| Lion:  | Kingly authority. Christ’s ability to reign as given by the Father. This is found in the book of Matthew.   |
| Eagle: | Omnipresence, all seeing sovereign, above the tumult as portrayed in the book of John. John also describes Him as the divine lover that could be shown as an eagle having wings that cover and protect all who belong to Him. |

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In any case our Lord is the headship who motivates (causes them to will and move) the actions of these four living creatures. The creatures search the four compass points for those who are enabled to hear the message of forgiveness offered by our great King. Note also that at any one time these creatures have all four faces turned to the inside where they look to Christ (or The Two) for direction. They also have all four different faces facing simultaneously in all four directions to implement His four-fold directives.

Ezekiel 1:10 As for the likeness of their faces, each had the face of a **man**; each of the four had the face of a **lion** on the right side, each of the four had the face of an **ox** on the left side, and each of the four had the face of an **eagle**.

We have covered much of what the next Scripture shows us but the mention of two wings covering their bodies is something new. Wings do several things symbolically but here they are a covering for uncleanness much like the blood of Christ. Wings are a gift from our Lord. Taken from that time period, they express their knowledge of their sin by covering their uncleanness. We claim the blood through repentance. Two wings of each creature are raised in praise.

Each creature has just four wings, at this time, and we see the wings accomplishing three

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things. Apparently one set is used for two purposes. Each set of wings point to a purpose inherent in the four. Wings raised point to praise; wings used to cover themselves point to the use of the blood needed for consecration; wings touching to form a square around our Lord point to an understanding of the necessity of separating what is Holy from what is profane. Eight wings are also lifted in praise. Finally, because there are four creatures, there are a total of eight wings raised, eight wings covering, and eight wings forming a closed square of protection. Do you remember our study of 888? Yes, it is associated with The Two but the four also are involved with what that number symbolizes. This early type for the four is compared and contrasted a little later with the four in a later more complete picture from Revelation when they approach their completion in Christ. Below, again we see that going straight may indicate total obedience to the Spirit (will) of our Lord.

Ezekiel 1:11 Thus were their faces. **Their wings stretched upward; two wings of each one touched one another, and two covered their bodies.**

Ezekiel 1:12 And each one went straight forward; **they went wherever the Spirit wanted to go,** and they did not turn when they went.

The burning coals under the grate of the altar, where sacrifices are presented to our Lord, provide the heat to burn the acceptable sacrifice. The service of these four cherubim, if they symbolically represent the old Levitical support group, is to prepare the sacrifice so that the high priest might present a clean offering. Once the high priest offers up the sacrifice, The Two sub-priests (two cherubim) place the meat on the grate to offer up a pleasing aroma to the Lord. These two I have earlier related to the term *seraphim*, or *burners*. Fire consumes those not belonging to the Lord and leaves only ashes. Fire refines those who do belong and perfects the image of Christ within them. This is not a comfortable experience and quite often neither is the Christian walk! When Jesus says that Paul would learn what it is to suffer for His name, the message implies Paul's future walking in the flames of adversity as his ministry unfolds (Acts 9:16). By the time Paul is chained and sent to Rome and is preparing to exit from this life, through the edict of Caesar as the Holy Spirit allows, he is conformed to the image of his Savior. He runs his race and a victor's crown awaits him.

Not only do the people that comprise the four creatures below walk in the fire, so that they themselves might be changed, but they desire that others join them in the fire for the purpose of being made clean (Isa 6:6-7). *Lightning* in Scripture is *a tool of vengeance, punishment, or testing* of which our Lord is in total control. These "creatures" are involved in that process during the tribulation week at the end of this age. Those of the four who are called to work with The Two cleanse and consecrate the greater body belonging to the Lord and support the destruction of those who do not belong to Him.

Ezekiel 1:13 As for the likeness of the living creatures, their appearance was like **burning coals of fire**, like the appearance of **torches** going back and forth among the living creatures. The fire was bright, and **out of the fire went lightning.**

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Ezekiel 1:14 And the **living creatures ran back and forth, in appearance like a flash of lightning.**

We have looked at Christ occupying the throne, the twenty-four elders (the two great cherubim) that surround the throne (mercy seat), and the four living creatures (prophets, pastors, teachers, etc.). Now we examine the four wheels that accompany the four cherubim representing the greater body of Christ, or the warriors (288 000 of which half is 144 000). These four wheels symbolically hold or contain a great laver, or bath! Considering the purpose of the four and the two that work around the altar with them, the wheels actually support and carry the greatest cleansing team of all creation. To put it bluntly, most Christians with their money and support carry, or provide for, the leaders above them who are in charge of the washing. Instead of cleaning sinks, counters, or bodies, this great laver (bath) cleans and redeems spirits! The Old Testament presents the fire of the altar that burns the sacrifice. The New Testament presents our Lord (the tree of life) hanging on the cross (the fiery altar) as a substitute for each of us called to salvation. In either case the fire (law) accepts the sacrifice by consuming it.

Now the wheels described below (in our portrayal of the bride of Christ, or the mountain of God) are scripturally shown to be a little lower than the four cherubim. They form the third outermost protective wall surrounding the altar if you count The Two as the innermost and the four as the second wall. Looking down on this “total chariot” we see a throne with one like a “son of man” sitting on it at the apex of the pyramid. He occasionally is seen moving back and forth around the altar as our High Priest. His Two, who are not described in this particular Scripture, flank him. Below the throne are the four living creatures that surround the altar and then slightly below and outside of them are the four wheels.

From a different Scripture, the Two flanking our King are above the four creatures. Taken in total, the shape of this living Holy Mountain of the Lord is that of a pyramid. The cornerstone (*alpha*) of this pyramid, which was laid two thousand years, ago is Christ’s sacrificial act on the cross. The capstone (*omega*) of gold, which is put into place at the end of Daniel’s seventieth week, is Christ as King of Kings and Lord of Lords.

Ezekiel 1:15 Now as I looked at the living creatures, behold, **a wheel was on the earth beside** each living creature with its four faces.

Ezekiel 1:16 The appearance of the wheels and their workings was like the color of **beryl**, and all four had the same likeness. The appearance of their workings was, as it were, **a wheel in the middle of a wheel.** (*Perhaps this should have been translated a wheel hub within the wheel as is found in chariot wheels.*)

The stone, *beryl* or *Emerald*, mentioned above is given to Levi before the Levitical group is formed. Today the wheels are thought to represent the warrior saints that make up the bulk of the church. There are ten bronze lavers (baths or sinks used to wash sacrificial offerings), each contained in a bronze cart. Below, we see a description of the bronze wheels (which with age with pick up a blue-green patina) that support the carts. The water has to be changed occasionally so the wheels make it much easier to transport the heavy lavers (tubs or baths) full of water. The four

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cherubim, originally symbolizing those Levites who cleanse sacrifices before they are taken to the altar, are closely associated with the wheels that carry the lavers (washbasins). Perhaps we might interpret this portion today as signifying those saints who make up the bulk of the church witnessing to the unregenerate world regarding the grace of the cross that could be theirs. This very important act starts the washing process that is continued by the four cherubim (sub-leadership of the church beneath the apostles).

1KI 7:30 Every cart had **four bronze wheels** and axles of bronze, and its four feet had supports. Under the laver were supports of cast bronze beside each wreath.

Ezekiel 1:17 When they moved, they went toward any one of four directions; they did not turn aside when they went.

Ezekiel 1:18 As for their rims, **they were so high they were awesome**; and their rims were full of eyes, all around the four of them.

*Eyes* symbolize the *office of the prophet*. Prophets seem to be, at least on the surface, unfeeling individuals because they are so concerned with the purity of those who are called to belong to the Lord. The one with the gift of prophesy may have a crusty exterior and be very direct when confronting sin, but inside, if anyone can get close to him, he will be found to be gentle, compassionate, and filled with the love of the Lord.

The four wheels are individuals of the church (general population) acting like the wheels of the carts carrying the lavers. It is the giving and supportiveness of these young saints that enable the hierarchy above them to function as they do, or at least as they should function.

Today there is one giant corporate laver, made up of the four, which cleanses. The wheels are the support personnel who bring the offerings, or newly saved Christians, to the church.

For those of you who cannot accept the above, as it is just too far out, let's turn to a short study of another corporate individual. The study involves one of the beast entities found in Daniel. Few Christians have trouble accepting the following symbolic interpretation of a world governmental (beast) system.

DA 7:6 "After this I looked, and there was another, **like a leopard**, which had on its back **four wings** of a bird. The beast also had **four heads**, and **dominion was given to it.**"

In the above Scripture we are shown a leopard with four wings. It also has four heads, and our Lord allows it to rule. This creature personifies a world beast system through the use of symbols. Alexander the Great, after his conquests are completed, rules over Macedonia, Greece, Thrace, parts of Asia Minor, Syria, Israel, and Mesopotamia. All of these areas make up the body of the Leopard. After Alexander the Great dies, four of his generals (heads) divide the land that he conquers. Cassander rules Macedonia and Greece. Lysimachus rules Thrace and a portion of Asia Minor. Ptolemy rules Egypt and another portion of Asia Minor. Seleucus for a short time rules over Syria, Israel, and Mesopotamia. These four areas represent the four wings. Wings empower,

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and a ruler cannot rule without those under him providing what is necessary.<sup>9</sup> We cannot rule and reign with our Lord unless He gives us the “wings” to do so. The wings help us to care for His children, to cover, and to protect the clean from the profane.

There is another Scripture, out of the book of Daniel, where a beast empire, described as a lion with eagle’s wings, has its wings taken off. This lion symbolically denotes Nebuchadnezzar, the king of Babylonia. The king is also a strong type for Satan who claims the position of our Lord Most High. However, because our Lord is sovereign, Nebuchadnezzar is only a pawn to be moved and used by Him. Our Lord is the Lion of the tribe of Judah. He is also personified as a great eagle. Nebuchadnezzar naturally is an imposter. The removing of the wings symbolizes the removal of his authority and ability to reign.

DA 7:4 "The first was like a lion, and had eagle's wings. I watched till its **wings were plucked** off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it.

If you can accept the symbolism of a worldly beast system, or a corporate entity identified with symbolism (a dark “cherub” in its own right), it might be easier to accept our Lord’s Christian world system symbolized from a heavenly viewpoint (or vice versa). The viewpoint is shown through a servant hierarchy authorized by our Lord as portrayed symbolically as the bride of Christ.

There are some additional Scriptures in Ezekiel that describe our Lord’s purpose for developing the four cherubim. These same four creatures, during the reign of the Law, serve under the old priesthood. Today, after further maturing, they become the leadership serving shortly under His new warrior prophetic priesthood (end days apostles, or The Two). In their ministry they have a balance of judgment and grace while the original cherubim could not give grace.

Scripturally, the *sapphire* is always associated with *judgment*. The throne, described below, is the seat of the judge, our King of Kings and Lord of Lords. At the time when the Holy Spirit writes the following Scriptures through the prophet Ezekiel, Israel is in deep apostasy. The Lord is preparing to judge her as symbolized by the firmament with a throne sitting on it. The Lord (the Father) speaks to a man clothed with linen (this I believe to be Christ) who is told to go and procure fire from beneath the cherubim. Remember, today the four cherubim are empowered by our Lord to be agents of chastisement as well as agents of cleansing and grace. In this picture the cherubim are below the sapphire firmament (like ice capping a lake in winter). Later in the book of Revelation the four cherubim are above the frozen sapphire sea. To be taken from below the surface and placed above the surface signifies a maturing of that particular group as they stand in the Lord’s presence.

Ezekiel 10:1 And I looked, and there in the firmament that was **above the head** of the cherubim, there appeared something like a **sapphire stone**, having the appearance of the likeness of a **throne**.  
Ezekiel 10:2 Then He spoke to the man **clothed with linen**, and said, "Go in among the **wheels, under the cherub**, fill your hands with **coals of fire from among the cherubim**, and scatter them over the city." And he went in as I watched.

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Below we see a transfer of fire from one of the cherubim to the man clothed in linen. Above in Ezekiel 10:2 this man is told to scatter the coals over the city. This signifies the judgment and justice coming on Jerusalem and Israel.

Ezekiel 10:6 Then it happened, when He commanded the man clothed in linen, saying, "Take fire from among the wheels, from among the cherubim," that he went in and stood beside the wheels.

Ezekiel 10:7 And the cherub stretched out his hand from among the cherubim to the fire that was among the **cherubim, and took some of it and put it into the hands of the man clothed with linen**, who took it and went out.

In Ezekiel 10:20 Ezekiel states that the cherubim he sees earlier by the Kebar River are the same as those described below. There is one difference, and it is not a mistake in translation. One of the faces in the next Scripture is different. The face of the ox as described in Ezekiel 1:10 is replaced by the face of a cherub. I can only surmise that a cherub's face may be that of an ox. An ox certainly has a lot of power to plow and get the work completed, and this may mean that these four are empowered and directed for the purposes our Lord has laid out for them. Again please remember these beings are thought to be spiritual leaders at the beginning of this age, those being spirit-filled prophets, evangelists, pastor-teachers, doers of miracles, etc. During the last age the non-spirit-filled Levites would represent them.

Ezekiel 10:14 Each one had four faces: the first face was the face of a cherub, the second face the face of a man, the third the face of a lion, and the fourth the face of an eagle.

Below, in Eze. 10:19, is a picture of the complete chariot of our Lord carrying Him away from a place of apostasy. Picture a throne flanked by two cherubim with the four below them. The four wheels would be just a little lower than the four cherubim. Each wheel would be beside a cherub. The Two are not mentioned here, even though it is a type for future happenings, possibly because The Two are designated by the twenty-four elders (types for The Two) above the firmament of crystal as described in Revelation. Notice in Eze.10:20 the translator defines the whole "chariot" as being a singular being.

Ezekiel 10:19 And the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels were beside them; and they stood at the door of the east gate of the Lord's house, and the glory of the God of Israel was above them.

Ezekiel 10:20 This is **the living creature** I saw under the God of Israel by the River Chebar, and I knew they were cherubim.

The picture of the *cherubim* given in the book of Ezekiel is a description of the *Jewish priesthood and support personnel*, the Levite helpers. The *wheels* probably symbolize the *general population of the Hebrews* that supported the Levites and the priesthood.

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At this point we look again at a description of the four creatures from the book of Revelation. There are distinct differences between their physical appearances in the book of Revelation and their appearances given in the book of Ezekiel. It is these differences that, I believe, represent improvements brought about by the Holy Spirit during this age, particularly at the end of this age among the people of the church bought for redemption.

Below in RE 4:6 we are shown a picture of the completed support personnel that operate under the authority of The Two during the end of this age. These people are probably the prophets, evangelists, and teacher-pastors, workers of miracles, healers, those with helps and those with governing abilities. The members of the greater body would be below these people. Looking at the present day church, it is difficult to see if any of our institutions have the described hierarchy above, but at the end of this age, the true church will again display a hierarchy similar, and yet different, to that of the initial church at the beginning of this age.

Today many of the pastors are carrying the authority that only an apostle should have. Elders (or deacons) are often chosen due to their simply being available for the job or for their prominence in the local community, not for their spiritual wisdom or spiritual fruitfulness. They rule, oppress, and manipulate true men and woman of God. Prophets are unheard of, and when they do attempt to give a word from the Lord, they are shunned or harassed until they leave the fellowship, particularly if they are young and make the usual mistakes in their attempts to mature. Little tolerance is given to those members who desire to grow and mature into their giftedness.

Below in the book of Revelation we are shown four cherubim in their completed form. In the old covenant priesthood and support personnel, Schofield places these symbolic beings with the ancient lavers that are used for washing and cleansing of the animals that are to be sacrificed (2 Ch 4:6).<sup>21</sup> The Levites who help the priests would be in charge of preparing the sacrificial offerings while the priests perform the actual sacrifice at the altar. The four living creatures described below then are symbolic of those redeemed Christians who help others to work out their salvation by growing up into Christ. These are true prophets, pastor teachers, evangelists, praise leaders, etc.

Let's look at the subtle but important distinctions between the old servant cherubim and the new ones below. In the Old Testament the four are shown to be under the surface of the sea or firmament. Here, in the book of Revelation, they are above it. Cleansing is finished and empowerment given to walk on water (the firmament). Could the difference be the indwelling of the Spirit in the believer? These beings are much more spiritual and appear closer to the throne than the others. There is even a reference to them being occasionally found "in the midst of the throne." This activity means that they might rule and reign with the King. At the very least, it shows complete unity between the One who occupies the throne and those beings who act to obey and implement His will. As noted above with the wheels, the cherubim also have eyes covering them. With eyes in Scripture it is not so important what goes into them but what comes out or what can be seen in them. These eyes project Christ and His love! The prophets are often referred to as eyes in Scripture (see ISA 29:10 below).

RE 4:6 Before the throne there was a sea of glass, like crystal. And in the **midst of the throne, and around the throne, were four living creatures full of eyes in front and in back.**

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ISA 29:10 For the Lord has poured out on you the spirit of deep sleep, and has closed **your eyes, namely, the prophets**; and He has covered your heads, namely, the seers.

In the above verse the Lord, due to the apostasy of Israel, stops giving instructions through his prophets and leadership abilities to his seers (priests). This same consequence falls to the secular Christian church at the end of this age as she continues to slide into ever increasing apostasy. The “famine of the Word” occurs for all those people who do not belong to Christ. It does not refer to the true bride.

This may not be applicable to the above, but in the New Testament God gives “eyes to see” to all who in truth claim Him as Lord and Savior. The longer a person walks with Him, is serious about His Word, and is obedient to Him (He gives His Spirit to those who are obedient), the more the Christian’s eyes are opened by the Lord (Psalm 19:8, Isaiah 29:10).

Finally, in the Old Testament is a reference to our Lord telling Solomon that He would, in perpetuity, place *His name, heart, and His eyes in the temple* that Solomon builds (1 Ki 9:3, 2 Ch 7:16). As I read the symbolism in these Scriptures, Solomon is the risen Christ who builds the entire bride (the true temple of flesh, chariot). The Father places his name, heart, and eyes within the bride as well as within the Son. This is quite a statement when understood. One final thought: it is his great wisdom and love that can exude through these “eyes.”

Unlike the four cherubim of Ezekiel that are all identical, each of the four from Revelation is unique. Specialization in service to our Lord is finally developed in His servants. The headship of Christ is four-fold as described in the four gospels. Each of the original four cherubim in Ezekiel has four faces: that of a lion, a calf-ox, an eagle, and a man. These cherubim below now have only one face each, not four faces as previously seen.

RE 4:7 The first living creature was **like a lion**, the second living creature **like a calf**, the third living creature had a face **like a man**, and the fourth living creature was **like a flying eagle**.

These creatures now wear the scarlet covering our Lord provides in the form of covering wings that make them acceptable to our Lord. They know this and it should prevent pride. In RE 4:8 below we see that now an extra pair of wings is added to each cherub making a total increase, among the four, of eight additional wings. *Eight* by itself, during the age of the church, points to *repentance of revealed uncleanness unto salvation by the blood of Christ*. This extra pair is used to cover their faces (Isa 6:2). Moses, when coming from the presence of the Lord, has to cover his face as it shines, but there could be another reason why these creatures cover their faces.

In Ex 33:20 it is stated that anyone seeing the face of God would die. Each now has six wings; the number *six* does signify the *number of man* or *iniquity*. These individuals are taken out of that condition of iniquity and are redeemed. They now stand above the crystal sea (above the firmament is a place of victory) with The Two (the twenty-four elders) being in the actual presence of the Lamb. Possibly they are covering their faces due to the incredible brightness of Christ who reminds them of the tremendous grace given them to cover their iniquity. They prefer that attention be directed toward Christ and not to them!

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Together these four now have twenty-four wings. *Twenty-four* marks *those who are completed leaders* or, to put it another way, *a trusted loyal leadership that rules over, as servants, the greater body*. The number *twenty-four* marks *The Two* and it also, at the end of this age, marks the four creatures. As with the twenty-four elders the four are marked with three eights, which give twenty-four. Remember the name of our Lord when translated into numbers is 888, or three eights.

RE 4:8 The four living creatures, **each having six wings**, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!"

EX 33:20 But He said, "You cannot see My face; for no man shall see Me, and live."

Below, we see a picture of a completed portion of the chariot of the New Testament. (Earlier we looked at a type for the old chariot carrying the Lord on a throne as He left the temple of the Jews due to their apostasy.) On the throne is a bloody lamb --- Christ surrounded by the twenty-four elders, (The Two, or innermost-court servants), --- surrounded by the four living creatures (prophets, evangelists, pastor-teachers, etc., or second-court servants). The wheels, or the greater portion of the bride (first-court servants), are not yet able to stand on the crystal sea (firmament), but they reach that ability a little later at the end of the tribulation week when the 144 000 appear.

Because Christ in the Scriptures below is marked with sevens, we are reminded that He is bringing to absolute completion the mystery of this age at the end of the tribulation week. He has the power (seven horns) and the vision (seven eyes) to bring the Holy Spirit to completion (seven spirits of God), His mysterious work of this age. He is shown to be "in the midst" of those who love Him most.

RE 5:6 And I looked, and behold, in the **midst of the throne and of the four living creatures, and in the midst of the elders**, stood a Lamb as though it had been slain, having **seven horns and seven eyes**, which are the seven Spirits of God sent out into all the earth.

*Jesus taking the scroll* (land deed to His bride) places the time period just before the beginning of the tribulation week. This is the opening of the seven years of famine that follow the seven very rich years as dreamed by Pharaoh (Genesis 41:2). *Egypt* is a type for *the unregenerate world* that is allowed to enjoy a time of very great riches. This happens prior to the tribulation week when our Lord pulls down and disposes of that evil kingdom. During the seven rich years He prepares an army of Saints to stand during the years of famine ahead.

It is not a time of ease or great secular riches for those saints being prepared. They are refined and broken so as to humble them before they are empowered by the Holy Spirit to serve during the tribulation week. The grace given them during that period is true riches indeed.

Below, we see the twenty-four elders (The Two) and the four creatures presenting something to our Lord just as He takes the scroll. The harp throughout Scripture is an instrument of worship,

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praise, and thanksgiving (1 Ch 25:3, Psalm 33:2). It also seems to be used to drive away that which is evil (1 Sam 16:16). The golden bowls of incense, symbolizing prayers of intercession, are also offered. Both of these, worship and intercessory prayers, are the work of the Spirit. I believe this action symbolizes the readiness of these two very important groups (His chariot of warfare) to move into the seven years of tribulation with their Lord and King. They are made ready for “whatever it takes.”

RE 5:8 Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a **harp, and golden bowls full of incense**, which are the **prayers of the saints**.

The Scriptures in Rev 6:1,3,5,7 show involvement of the four cherubim in actions concerning the opening of the first four seals. This occurs at the opening of the first four days (years of the tribulation week). The mandates of Christ during this period is primarily three-fold. He allows the beast system to test and refine (cleanse) His bride, He empowers His Two to call into the Kingdom the greatest number of saints of all time and this includes much of the remnant of the Jews. He also begins to prepare an apostate world for His judgment. In Re 15:7 when our Lord’s wrath is finally delivered against the fourth beast system (Dan 7:23), or eighth mountain (Rev 17:11) that is used to test and try His bride, one of the four cherubim delivers the fire from the altar to the seven angels who carry out the task of this final annihilation. The same fiery judgment, which is utilized to cleanse the saints prior to the joining with their Groom, is used to cause the eighth beast system to self-destruct.

### Early Types of the Tribulation Priesthood & the Hierarchy Under Them

Many Scriptures contain symbolic descriptions of the priesthood that serves at the end of this age during the tribulation week. This priesthood serves to consecrate the greater Body of Christ for the purpose of receiving the double portion of the Lord’s Spirit. The double portion empowers all who receive it to serve during the millennial kingdom. Below are the types showing this priesthood.

#### *The Twenty-four Priests*

Within 1Chr. 24:1 through 1 Chr. 27 there is numeric information that can be used to show what I believe is a perfect cross correlation of our Lord’s final finished product in Revelation. This is done by using a hidden type from the early Hebrew priestly leadership as chosen by King David (typologically Christ at the end of this age). Before we get into the numeric symbolism of the chariot that exits the fire of the tribulation period we examine biblical numerics found in 1 Chronicles 24.

1 Chronicles 24 opens with a look at the priesthood. Four sons of Aaron are listed. Two are dead because they offer up “profane fire” (Le 10:1-2). This leaves just two living sons of Aaron.

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These two are Eleazar (*help of God*) and Ithamar (*the island of the palm tree*). They inherit the priesthood through the lineage of their father. These two helper priests represent a type for the two under the law. Of the two priests, Zadok and Ahimelech are descendents of the original two. Zadok is eventually selected as priest. David (a type for Christ on the cross) separates them into divisions for their appointed order of ministry. Eleazar's family contains 16 heads and Ithamar's family contains 8 heads of families (1Chronicles 24:4).

These two numbers can be correlated with the same numbers found in the frames (supports) for the tent of the meeting (Tabernacle). Doing this gives us a clue as to the purpose of the living wall that surrounds our Lord in the near future (*eight* and *sixteen* both refer to *consecration*). The total number of men, when added together, gives us *twenty-four* which marks *completed top leadership* or a serious type that represents the twenty-four elders who encircle the throne in Revelation. I call these the Royal Chariot because the Lord grooms them to carry our Lord's Spirit to a greater extent. Of course we must also remember the twenty-four wings of the four Cherubim and their position above the firmament as an indication of their completed state.

An early type that foreshadows the above can be found in the design of the covering of the tent of the meeting. Though not identical with those at the end of the age, this covering represents an early type for the original two that serve the law before grace is incorporated within them. (As with most of this book, you should have your Bible open to the area containing the Scriptures below and read the context in which they are found for a better understanding.)

NKJ EX 36:30 So there were **eight boards** and their sockets-**sixteen sockets** of silver-**two sockets** under each of the boards.

NIV Ex 36:30 So there were **eight frames** and **sixteen silver bases** – **two under** each frame.

The number *eight* in the Old Testament is associated with *consecration* and *sixteen* with the *completion of consecration (redemption)*. Consecration, when the law was in effect, is through the use of blood obtained from sacrificed animals and fragrant anointing oil (Le 8:15,30). In the New Testament consecration, or the working out of your salvation, occurs through repentance that enables us to take advantage of the consecrating blood that Christ shed for us. The work of the Holy Spirit within us throughout our lives leads to our final redemption. *Silver* represents *salvation*. Salvation is a process of becoming like Christ. During the transformation, the Word and the Spirit wash us as "*we work out our salvation with fear and trembling*" (Phil. 4:12). The tent, like walls of the tabernacle, keeps the unclean outside so as not to profane the Holiness of the Lord. It also protects the people from certain death. If we combine the number eight from the frames and the number sixteen from the silver bases we get twenty-four.

Returning to the priesthood in 1 Chronicles 24:1-18, those chosen by lot come to a total of 24 men. This number can be viewed also as two twelve's, *one twelve* representing the leadership (apostles-priesthood) of the *Messianic Gentile portion* of the bride and the *other twelve* representing the leadership (Apostles-priesthood) of the *Messianic Hebrew portion*. In other words, the two portions of the closest protective wall complete the end day's top leadership as represented by the twenty-four elders around the throne described in Revelation. The Old Testament refers to these individuals as

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the priesthood. At the end of this age they are viewed as the end days apostles (the two witnesses on earth as seen to be the twenty-four elders in heaven) who are much like the apostles at the beginning of this age except even more powerful. This group contains, in part, a combining of the typological identities of the Shulamite and of Job.

### *A Fiery Tool of Vengeance and Cleansing*

To correlate identity and purpose of the four cherubim we must relate them to the fire in which they live. When mature, they use the fire to cleanse.

Ezekiel 1:4 Then I looked, and behold, a whirlwind was **coming out of the north**, a great **cloud with raging fire** engulfing itself; and brightness was all around it and radiating out of its midst like the color of amber, out of the midst of the fire.

Ezekiel 1:5 Also from within it came the likeness of **four living creatures**. And this was their appearance: they had the likeness of **a man**.

Ezekiel 1:6 Each one had four faces, and each one had four wings.

In verse 4 above, note that the cloud comes out of the north. Punishment, or vengeance, often comes from this direction (see also Ezekiel 9:1-2). The sacrifice of atonement is also killed on the north side of the altar (Le 1:11). Regarding the fire of our Lord, Jesus said in LU 12:49 *"I came to send fire on the earth, and how I wish it were already kindled!"* The great fire of the tribulation week reduces those, who turn down what Christ does for them (the tares and other unregenerate souls), to ashes, but for those who love Christ, it effectively sets them free as it does for the three in the fiery furnace (Da 3:25).

During the tribulation period the fetters, which hinder the church for ages, are burned off. Our Lord promotes the end days' fire for the purpose of refining His bride, or rather giving her that white wedding gown that is spotless and without wrinkle. It also prepares her to receive a double portion of His Spirit. The same fire that cleanses and prepares the bride for her Groom prepares the unbelievers for judgment and destruction.

Satan (acting under Christ's authority) calls up and sends an evil demonic army that is released during the fifth trumpet blast near the end of the seventh day (year) of the tribulation period. This army is not allowed to touch any who are sealed for the Lord's Kingdom (Rev 9:1-4). It is an army that tempts, coerces, and gives great pain to those not sealed, and it reveals to all the hardness of the hearts of those who refuse the grace offered them.

As described before, Ezekiel 1:5 describes the four creatures as having some different characteristics than those described in Isaiah and the four creatures described in Revelation. If we go back to 1 Chronicles 25 there are four major divisions among the temple workers chosen by David (a type for *Christ crucified* – a man of blood) from the Levites: a) the singer prophets, b) the gatekeepers, and c) the treasurers and other officials (Nehemiah 10:28 also). At first it is thought that these four creatures, portrayed in Ezekiel, Isaiah, and Revelation, represent a type that, to some

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degree, is a combination of these ministries of leadership. This still might be the case. Upon further reflection, it seems that the four may be represented by just the singer prophets from 1 Chronicles 25:1-31 and, further, that a correlation between them and the two choirs found in Nehemiah 12:31-40 might also be made.

At the beginning of this age when the apostles, directed by the Spirit, begin their ministry to build the church, those under them are more or less unspecialized in function. After a short time, a hierarchy develops showing individuals that evolve into much more specialized ministries. The physical changes in the cherubim seem to reflect this increasing specialization because in Ezekiel 1:6 the cherubim are identical to each other in many respects. One likeness is that each has the same four faces on their heads (Ezekiel 1:6). However in Revelation 4:7, upon completion, each cherub is transformed into a being represented by one of the four faces in Ezekiel 1:6, that is a calf, an eagle, one with the face of a man, and a lion.

Looking at 1 Cor 12:28 and Eph 4:11, apostles are reflected in The Two in that they have all of the giftedness of those below them. The completed four might well reflect the evangelists, pastor-teachers, workers of miracles and healers, and those with helps and administrations. All the ministries reflect fully “worshiping in Spirit and in truth.” Perhaps the face of the man might symbolize the work of the evangelists who promote what the Son of Man did for us on the cross. The ox, or calf, might represent the workers of miracles and healers. The eagles could symbolize the pastor-teacher group that uses the Word to cleanse and to protect. Finally the lion might designate those with the gift of administrations (rulers) and helps. The four creatures having eyes all over them signify prophetic direction being given them by the Holy Spirit.

We must view the above while we connect a few more cross types to get a clearer picture. In Ezekiel the four heads of these creatures with the four faces of Christ on each signify the Lord’s will being expressed through the actions of these beings. The four divisions of Levitical temple worshipers, as described in 1 Chronicles 24,25, and 26, is a near cross type for a four-fold ministry of the completed church. *Four* designates *ministering to the whole world* or the four corners of the globe. The *four wings* on each could signify that *each of these corporate groups is taken from the unregenerate world of men*. Four can point to those taken out of the world as well as to apostate Israel. One set of wings from each creature touches the wings from the other two so as to form a continuous wall encircling the center. This represents a second protective wall around God, the inner wall being the twenty-four elders (The Two) in Revelation.

Now let’s add in another cross type. Remember the covering of the tabernacle that has eight supports on one side and eight on the other side to total sixteen? These creatures have sixteen wings among them. Two of these creatures have a total of eight wings and the other two have eight as well. These numbers mark those who consecrate or cleanse. This is also the task of the church today. Finally, two wings are used to cover their body. The old Hebrew Levites, being aware of their need for cleansing, would be shown as cherubim using a pair of wings to cover their bodies much as Adam and Eve attempt to cover themselves with fig leaves. During this period, however, they cover themselves with the blood of animal sacrifices. Later on, during our age, an extra pair of wings is added and in Isaiah 6:2 these creatures cover their feet and their faces. Christ says to Peter, during the foot washing ceremony, that they are clean because he has been ministering to them for

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three years and he has to only wash their feet (John 13:10-12). In the process of living and ministering we still sin and must repent of our weaknesses daily. These cherubim (seraphim) are not covering their bodies but their feet.

By not covering their bodies this may represent knowledge that they are clean through the blood of Christ. These cherubim are also shown to be covering their faces. Many of the Old Testament men of God do the same because of their awareness that for a sinful man to look on the face of God means instant death. The four cherubim in Revelation are nowhere shown to be covering any parts of their bodies but they can be, even though it isn't mentioned. The Christians, who grow closer to the Lord, become much more aware of their sin as compared to His holiness. Knowing His Love and the fact that His grace is sufficient, they stand before Him. They no longer try to hide anything, much like Adam and Eve in their initial state of trust or the Shulamite who doesn't desire to put her "robe back on again" (S.O.S. 5:3). Also in Rev 22:4 apparently due to our Lord's work on His children, they are allowed to see His face without dire consequences.

Moreover, these four creatures are a prototype for today's church leadership, just beneath the top echelon of leaders, being both Christian Gentile and Messianic Jew. In Ezekiel they are not completed and may represent the old Levitical support group that serve the priests or possibly the early, undifferentiated church at the beginning of this age. In Isaiah we may be shown a later model and finally the completed leadership, as developed to a significant extent in Revelation.

Little is said of the actual numbers of individuals listed in 1 Chronicles 25:1-31 and their correlation with the four cherubim. It is thought that these types are perfected primarily just before and during the tribulation week during times of great testing. The first ministry mentioned in 1 Ch 25:1 is that of prophesying (the eyes covering the cherubim), which is given to the singers. Musical instruments are given for this ministry. As a cross type we are shown that the four cherubim use harps (instruments of praise) in their ministry (Rev 5:8). In 1 Ch 25:3, concerning the function of the singers (choir), mention of the ministry of prophecy through the use of the harp in the practice of thanking and praising the Lord can certainly be cross correlated with the actions of the four cherubim in many areas of Scripture.

In Rev 4:8 we see the four cherubim giving their customary praise statement *"Holy, holy, holy, Lord God Almighty, Who was and is and is to come!"* In Rev 4:9 we can certainly recognize many of the elements of our current praise music; *"Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever."*

Finally, in 1 Chronicles 25:6 there is another cross type that displays the function and purpose of the four cherubim. All of the men in this group are to be used for the music of the temple of the Lord. Further in verse seven, all of them are trained and skilled in music for the Lord. We also see in Nehemiah 12:8 a group of Levites (singers) who are placed in charge of the songs of thanksgiving. I believe that at least part of the present day ministry of the four cherubim, church leadership, is virtually the same as that of the prophetic singers of praise found in 1 Chronicles 25. Today, quite often, prophecy occurs during or just after a period of corporate praise.

In the picture of original biblical prophecy we can see that it is used in thanking and praising the Lord in song. Some of the people are praise leaders! Do we not today have in many churches around the nation praise leaders, specialists in music and song? There are exactly 288 that serve in

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this ministry of worship in the Old Testament (1 Ch 25:7).

At first this number does not stand out but if you notice one half of 288 is 144. The number 144 comes up only in RE 21:17 (NIV): He *measured its wall and it was 144 cubits thick, by man's measurement, which the angel was using.* Remember, to measure something is to judge it with our Lord's will as to how He desires it to be in its completed form. What is being described here is a portion of the leadership of the New Jerusalem, or the completed bride (us), beautifully dressed for her husband (NIV RE 21:2). This second wall out from the central twenty-four represents a second portion of the bride who protects and surrounds her husband.

In Nehemiah 12:40-43 we **see two choirs standing on the wall** (the choirs symbolize the wall), rebuilt to protect the city of Jerusalem. They are shown opposite each other (like two halves of a whole) as they sing praises to their Lord. They are instructed to respond to one another in praise as described in Ne 12:24. If these two choirs are cross types for the two halves of the four, I believe that each could be marked with the number 144 that seems to identify one half of the four cherubim. If the Messianic Gentile portion is already in the bride, then the number 144 mentioned in Revelation represents a completion of this wall by bringing in the perfected Hebrew portion of the second court leadership.

The thick wall of Rev 21:17 is described as being made of *Jasper* that Bullenger (1967) identifies as signifying *heirship*<sup>2</sup> (or *those who are heirs to the Kingdom*) and from Scripture we see it is given to the tribe of Benjamin. A very interesting correlation between Benjamin and our Lord is given back in DE 33:12: Of Benjamin he said: "*The beloved of the Lord shall dwell in safety by Him, Who shelters him all the day long; and he shall dwell between His shoulders.*" Christ is the beloved of the Lord. Note that Benjamin shelters or shields him continually as a wall should. Christ is shown as being located as a head between the shoulders of Benjamin. Although the Levites are originally chosen for service in and around the temple, they sin and the Lord chooses a new "tribe" to be close to Him. Remember that this "wall" goes entirely around and has the shape of a square. Each side is 144 cubits thick. Completion of the two halves of the entire wall can be recognized with the number 288 (1 Chr 25:7).

In Nehemiah 12:31-40 there is evidence of two choirs being upon the restored wall. The Word states "one was to proceed on top of the wall to the right, toward the Dung gate." In verse 38 we see that "The second choir proceeded in the opposite direction." The two choirs give thanks and praise much as the four cherubim are always shown to do in Scripture. Do remember that eight of the wings are lifted in praise. If each choir were identified with the number 144 then the total of this protective enclosure would be 288. These numbers do not indicate The Two but the four divisions (four cherubim) that serve and surround them. To be very direct, the triple cross type for the number 288 can be recognized as the four cherubim and the two large choirs that give praise. Now, in this age or dispensation, those who make up the entire square protective wall of this order of the second court would be those prophets, pastor-teachers, evangelists, miracle workers, singers, etc. from the Messianic Gentile side (Benjamin = 144) and from the Messianic Jewish side (144) or Judah.

Now to develop the above just a bit further, may I presume to tell you that the gematria of the Garden of Eden is 144? The word *garden* in the Hebrew text may also be translated *a walled*

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*enclosure*. Putting this together with the meaning of the word *Eden* (*delight*) we get *a walled enclosure of delight*. So then, this is the garden that Adam and Eve live in with God although they are ignorant of the effects and consequences to which their rebellion would translate. (Although we will in a later chapter take a prolonged and detailed look at the finished product of our Lord's work, I also bring it up here because it fits with the above.)

In Revelation 21 a thorough symbolic look at the completed bride of Christ is given. There is a mention of a wall 144 cubits thick (Rev 21:17) encircling the city. This should, if you were an ancient Hebrew, bring to mind the "Garden of Eden." In ancient days men and women of some authority had walled gardens to enjoy. This "garden" with a wall, that is 144 cubits thick and is clear as a jasper (without any impurity), is none other than the completed leadership portion of the saints brought in at the end of this age called by our Lord to be perfected. In 1 Ch 25:7 the number 288 is associated with *those instructed with songs, or praise leaders*. This number may be associated with the entire completed sub-servant leadership under The Two: prophets, pastor-teachers, evangelists, doers of miracles, etc. This entire level of servants represents a portion of the new guardian cherub, the new tree of life that understands good and evil. Jesus and His bride (us) not only will walk in this garden for all eternity but we, as the corporate bride, make up not only the protective walls but also the pleasure garden within.

### *Twenty-four*

Now, returning to 1 Ch 26, I offer some speculation regarding the divisions of Levites that serve in that day. If the first division represents the choir, then the second division symbolizes the gatekeepers. The third and fourth divisions, respectively, are the treasurers and the temple servants. In retrospect, consider that the four creatures may each reflect a facet of our Lord's ministry for consecrating, directing, and maturing His people. These four groups of sub-leaders are composed of both the Gentile and Hebrew portions of the Lord's bride when completed (144 + 144). If the two choirs in the book of Nehemiah 12:31 represent the entire four cherubim, then the other groups would be in a lower support position. A third choice presents that even though all four cherubim, or divisions of Levites, each may have different chores, all would join in the choir of praise within the completed bride. This is thought to be the case within the completed sub-leadership at the end of this age.

If Solomon is a type for the risen Christ sitting at the right hand of the Father during this age and reigning and ruling during the new millennium, then perhaps in 2 Ch 8:14 (given below), as he addresses the spiritual hierarchy of those just below him, we see a type for the twenty-four (The Two), the four, and later we will add the wheels. He keeps the design of everything exactly as his predecessor (himself serving as the one who purchased all the living portions of the temple) established, but additional details about it in Revelation are noted. Note below the exactness with which Solomon carried out the directives that David had made.

2CH 8:14 And, according to the order of David his father, he appointed the divisions of the **priests** for their service, the **Levites** for their duties (**to praise and serve before the priests**) as the duty of

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each day required, and the **gatekeepers** by their divisions at each gate; for so David the man of God had commanded.

Now, recall the original biblical description of the way the old Hebrews used to camp in the wilderness of the Sinai. I believe you may recognize that it is an early type for the above entire Chariot as viewed from a bird's eye view (see Table 19).

Beginning from the inside, the mercy seat on the Ark of the Covenant cherubim on each side of it, represents Moses and his two supporting leaders (Aaron and Hur). The enclosure with frames and the skins covering it, associated with Moses, Miriam, and Aaron, then represent that first protective covering wall. The Levites define the second wall. The rest, making up the twelve tribes, form a square enclosure surrounding the other two. A little later Aaron and his two sons (perhaps a cross type of Satan and his two) take the place of the original three (a possible cross type of Lucifer and his two).

After examining Table 19 below, you might ask where are the wheels mentioned in the book of Revelation? They are not mentioned in that book, but if you go back to the book of Daniel in DA 7:9, there is mention of them at a time when the Great Tribulation is finished and the bride is almost perfect. The time period correlates exactly with the great white throne judgment as described in the book of Revelation 20:11.

DA 7:9 "I watched till thrones were put in place, and the Ancient of Days was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, **its wheels a burning fire.**

Table 19. A Picture of Our Lord's Entire Chariot, the New Guardian Cherub

| Types                        | Guards of the Old Covenant and New  | Associated Numbers            |
|------------------------------|---|-------------------------------|
| As a Chariot                 | As a Delightful Garden  | As Numeric Symbolism          |
| Solomon on his throne        | The high kingly priest reigning (Christ).<br>Placed above at the top of a pyramid as the capstone (the omega).                      | 1                             |
| Two cherubim beside the king | Priesthood or end days Apostles – elders.<br>These are a wall around Him representing those of the inner courtyard.                 | 12 + 12 or<br>12 X 2 = 24     |
| Four cherubim below the king | Levites = prophets, evangelists, teachers, etc.<br>A second larger wall, a bit lower, encircling the wall created by The Two above. | 144 + 144 or<br>12 X 24 = 288 |

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These would occupy the second courtyard.

|              |  |               |
|--------------|--|---------------|
| Four wheels  | Warriors of the greater body.                | 2 X 144 000   |
| supporting   | This third wall is lower than the one above  | or 12 X 24000 |
| the cherubim | but would surround the previous two.         | = 288 000     |
|              | These make up the outermost court.           |               |
|              | The base of a pyramid is the bottom of       |               |
|              | our Lord's holy mountain. Jesus is the       |               |
|              | cornerstone of this edifice, or the "alpha." |               |

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Turn to page 455 and gaze awhile at the picture and correlate it with the above.

Notice that from DA 7:9, above, wheels are mentioned during the time of the great and final judgment, which occurs at the end of the next age, the millennium. No reference can be identified in Revelation for the wheels described as such, but there is mention of the 144 000 being found with Christ on Mount Zion (Rev 14:1). Two of the wheels, I believe, represent the portion of the bride made up of the Messianic Jews who come out of the embattled time of the tribulation week reaping the benefits of the great refining fire.

Finally, the army divisions of 1 Ch 26 are not taken from the Levites but are drawn from the general population; the total number of people listed in the latter group is 288 000 (1 Ch 26:2-5). Half of this number is 144 000. Remember these are warriors. If they represent the Messianic Jewish half, then I believe it follows that there is another half, the Lord's 144 000 Messianic Gentiles who already have fought the good fight. Do not take these numbers literally! Since there are two portions ( $12 + 12 = 24$ ) of The Two and two portions ( $144 + 144 = 288$ ) of the four, so then there are also two portions ( $144\ 000 + 144\ 000 = 288\ 000$ ) of the wheels.

It is evident that a transformation is occurring. At the beginning of the last age all portions are of the law (the original corporate guardian cherub). At the beginning of this age one portion is law and the other portion is grace and what terrible warfare ensues as the two portions fight for supremacy.

Now at the beginning of the millennial age, the law side (Jewish) is endued with grace and the grace side (saved Gentiles) is endued with law. Consequently, during the next age, the bride becomes like Christ as being bone of His bone and flesh of His flesh with regards to law and grace. This, in part, is the fulfillment of the reason for the joy that is set before our Lord that He might endure the cross (Heb 12:2). A bride having much in common with the Groom leads to mutual satisfaction and peace.

Using Rev 7, literalists identify those to be sealed as Messianic Jews from the twelve tribes of Israel. The tribes of Dan and Ephraim are left out possibly due to the tribe of Dan's association with unwarranted heartless judgment and Ephraim's association with compassionless wrath. Literally speaking, these individuals, the 144 000, could be taken from every nation, tribe, people and language (Rev 7:9) and still contain the Jewish remnant whom the Lord promises to save. The great multitude in white robes and the 144 000 could be one and the same group. In Rev 7:14 it is stated *"they are before the throne of God and serve him day and night in his temple:"* To be in His temple is to be

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made very clean. These individuals refined in the fire of the tribulation week are not held in the outer courts!

So then the 144 000 are sealed. Their greatest travail occurs during the time of the Great Tribulation, and they are translated during the rapture of the saints at the sound of the seventh trumpet. It is just after this translation to heaven that they are found standing on the sea of glass (Rev 15:2). The time of sealing, as shown in a previous chapter, is thought to occur between the third trumpet and the fifth trumpet. There probably are far more than this number. This number simply describes them as a portion that completes the great warriors of the Lord, a part of the third outer great wall that protects our Lord and all who belong to Him. Some of these individuals are probably martyred by being killed by the antichrist at an earlier time.

This author takes a slightly different position than M. Rosenthal's pre-wrath rapture version of the end of this age. Rosenthal writes<sup>11</sup> that the church endures at least 6 1/2 days (years) of the tribulation week. The bride is then translated before the Lord's wrath comes. It is my position that the Great Tribulation, as felt by the elect, slows considerably, if not stopping completely, at the opening of the sixth seal. The change in tempo allows the bride to look into the mirror as presented by the Holy Spirit (similar to the cross type of Elihu confronting Job) encouraging total repentance to be complete at 6.39 years. The sealing procedure that follows is the equivalent of the temple being reconsecrated. The entire refining procedure that prepares the bride to receive the double portion of His Spirit, needed during the millennial age, takes approximately five total years of tribulation which includes one and one half years of the Great Tribulation. However, the meeting of Christ (see the chapter on time lines) in the air by the church, the church leaders, and the two witnesses occurs immediately at or just after the last trumpet (the seventh) blast at the end of the seventh day just prior to the bowls being poured out (the Lord's wrath expressed with the bowl plagues).

These next Scriptures describe a time shortly after the "meeting in the air" of Christ and His bride. The two names are within the foreheads of the sealed saints.

RE 14:1 Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand who had his name and His Father's name written on their foreheads.

Remember John, in the Scripture above, is still in the Spirit in heaven being shown a future event. Christ is shown standing on Mount Zion surrounded with his warriors (wheels) of vengeance and wrath. In the verses just above Rev 14:1 there is mention of the number or name of the beast being on (in) the foreheads of those who desire to survive while recognizing the beast as God. Immediately after the mention of 666 (the refining fire of the beast system) we see the 144 000 and notice they have another name or names on (in) their foreheads. These are the names of the Father and the Son. In a previous chapter the gematria of Jesus, 888, is explained as well as the meaning inherent in those three numbers and their positioning with each other (review chapter 6). Consider that if the meaning of the number 666 is the mark within the minds of those opposing Christ, then the number 888, and what it implies, is within the minds of those who support Christ. Might this not be the seal utilized to seal the saints?

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RE 14:2 And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of **harpists** playing their harps.

The Father speaks and those who have been given the gift of leading praise, the four composite creatures, begin to play harps. This music accompanies the group of completed Messianic Jewish warriors.

RE 14:3 They sang as it were a new song before the throne, before the four living creatures, and the elders; and **no one could learn that song** except the hundred and forty-four thousand who were redeemed from the earth.

Notice that the harpists are separate from the four creatures and the elders. These represent a portion of that third wall of protection around all of the others corresponding to the wall of four wheels described by Ezekiel. These one hundred and forty-four thousand are equivalent to two of the four wheels. The song is a praise song that only they can sing, and they sing it before all of heaven. This portion of the bride comes out of the Great Tribulation. No wonder only she can sing it!

RE 14:4 These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being first fruits to God and to the Lamb.

These individuals keep themselves pure in spite of tremendous testing during the Great Tribulation, or Time of Jacob's Trouble. They do not compromise our Lord's will. Loyalty to Christ is a great mark of faith that is prized by our Lord in His bride. Redemption, of course, comes from our Lord Christ. These individuals are now also covered with the blood of Christ. First fruits represent the very best of the crop, the sweetest, largest, and most excellent portion. Paul writing about the future glory of the completed Jews writes in RO 11:12 "*Now if their fall is riches for the world, and their failure riches for the Gentiles, **how much more their fullness!***"

RE 14:5 And in their mouth was found no deceit, for they are without fault before the throne of God.

Like the rest of us being covered with Christ's blood, it allows them to be seen as pure before our Lord. This does not imply perfection. God gives them grace to stand when it is important to stand. When they fall during times of testing and they repent, they are justified, restored, and their sins are forgotten.

These armies in heaven, clothed in fine linen, "white and clean" are the martyred saints, and I am sure these include many of the "144 000 completed Jews" as well as a group of 144 000 completed Gentiles ready to follow Him for the purpose of exacting His righteous vengeance. In the Scripture below they have white horses on which to ride. These white horses are indicative of a

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pure and Holy power given them to execute their Lord's wrath.

RE 19:14 And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.

After a period of one hour (thirty days) in heaven, after the great meeting in the air, Christ with all His saints (888) return in battle array, as the seventh bowl is poured out. They face the beast and his army (666) at Armageddon and Jerusalem. This is a picture of the new guardian cherub destroying much of the old rebellious guardian cherub. The royal chariot (the Lord and His Two) is in the midst of this array. The Two flank Christ and carry His commands to the rest of the body. I like to view them as the neck that connects the head to the body.

### Two Mountains of Bronze

The Two, as well as the four, are shown through the eyes of the prophet Zechariah as he takes a glimpse at the tribulation week, a small revelation of what Christ does in that time. The symbolism is slightly different but the derived meanings are still the same.

As we look on our journey at various types for The Two, at the end of the age we see they are presented as instruments that implement our Lord's perfect law with judgment and his mercy by grace. They have an understanding of the balance needed in these areas as taught by our Lord. In the book of Zechariah, our Lord gives his prophet a vision of the time of the end, that is, Daniel's seventieth week, and with it enhances a portion of the truth found in Revelation, chapter six, during the opening of the first four seals.

Four chariots are mentioned in ZEC 6:1 below. These are agents of war and are sent to carry out our Lord's judgments. Each chariot represents one of the four cherubim as agents of warfare. Notice however that each passes between two mountains of bronze! *Bronze* indicates *judgment*. Because there are two associated with it, I believe that our Lord's judgment is implemented through The Two and carried out by the four. The two cherubim (the very top echelon leaders of the bride acting like generals) transfer the edict of Christ to the four cherubim beneath them in the chain of command, and it is these four we see going out to implement the orders. This is not to say that the wheels (warriors) do not accompany them as quite often in Scripture they do accompany them. The Two represent messengers, or angels of the Lord, in that they are conduits of our Lord's commands like the apostles of old. A tribulation-week apostle contains all the gifts and abilities of those under him plus the giftedness God gives only to this highest order (greatest servants) of the saints.

ZEC 6:1 Then I turned and raised my eyes and looked, and behold, four chariots were coming **from between two mountains**, and the mountains were mountains of **bronze**.

ZEC 6:2 With the first chariot were red horses, with the second chariot black horses,

ZEC 6:3 with the third chariot white horses, and with the fourth chariot dappled horses-strong

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steeds.

Table 20. The Tactics of The Two Groups

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| <u>The Lord's Group</u>  | <u>The Enemy's Group</u>  |
|--|---|
| Servant leaders of our Lord carrying out His will to destroy evil by loving, using 888.  | The enemy and those who belong to him carrying out his will by deception and fear, using 666 or the end days' beast system. |
| <i>Zec 6:1-3</i>   | <i>Rev 6:1-8</i>  |
| First seal broken  |   |
| Red horses = consume sin by our Lord's propitiation for it thereby setting captives free.                                      | White horse = carries the one who deceives and comes in lieu of the true Christ for the purpose of taking captives.         |
| Second seal broken   |   |
| Black horses = Saints willingness to die and suffer that others may live.  | Fiery red horse = peace and safety taken away and killing initiated.  |
| Third seal broken  |   |
| White horses = grace given to those who accept Christ leading to eternal life.   | Black horse = judgment during a time of spiritual famine leading to spiritual death.  |
| Fourth seal broken   |   |
| Dappled horses = allow themselves to be killed knowing their deaths will not be in vain (like the early apostles and deacons). | Pale horse = martyrs saints, killing those who have accepted Christ as Lord.  |

If we put the four horses pulling these four chariots adjacent to the four horses of Revelation, we see a correlation between the actions of the saints during that time countering those of the evil one (see Table 20.). No Scripture shows that these two groups are sent out at the same time. But the four are associated with facing those of the enemy. The purpose of the saints and their tactics during warfare are far different than the tactics of the enemy because they do not use the tactics of the enemy. Our enemy uses weapons of fear motivated by self-aggrandizement while the saints use love through a willingness to die to self (personal sacrifice).

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Now, why would our Lord declare victory in favor of the saints (Da 7:21-22) when we essentially lose the battle from a worldly view? Could you accept that just as Christ died on the cross for us and overcame the evil one, many of the church also die for the world and overcome the evil one? We win by losing or, to put it a better way, by loving with the love of our Lord, giving our lives that others might live.

There is a Scripture in Nahum that shows a very good correlation between the cherubim and the chariots of judgment that our Lord employs to deliver His wrath. In Nahum 2:4 there are at least three direct cross types for actions noted that connect the chariots to the four cherubim. This section of Nahum 2:1 through to the end of this book shows a picture of the tribulation week and the expression of our Lord's wrath against the world beast system (Nineveh is the type for the portion that repents and is called out of the antichrist kingdom,) of the tribulation week.

To show you the correlation, let's compare a few things from this Scripture to those in Scriptures from Ezekiel. The verses describe the four cherubim.

NKJV NA 2:4 The chariots rage in the streets, they jostle one another in the broad roads; they **seem like torches**, they run like lightning.

NIV Na 2:4 The chariots storm through the streets, **rushing back and forth** through the squares. They look like **flaming torches**; they dart about like **lightning**.

First, in Eze 10:2 fire is taken from the cherubim to implement wrath on a city. Note above they appear like flaming torches as described by Nahum. Below in a verse from Ezekiel we see the four cherubim described as having the appearance of burning coals of fire. Then the Scripture uses very similar words as above – “*appearance of torches*” (Ezekiel 1:13 as opposed to “*seem like torches*” (NKJV) and “*look like flaming torches*” (NIV).

Ezekiel 1:13 As for the likeness of the living creatures, **their appearance was like burning coals of fire, like the appearance of torches going back and forth among the living creatures. The fire was bright, and out of the fire went lightning.**

In the above Scripture the NKJV translates their movement as going back and forth. The NIV in Na 2:4 gives a very similar description of the chariots as “*rushing back and forth*.” In the same verse, Na 2:4, lightning is used to describe their movement which is similar to the lightning from Ezekiel 1:13 that comes out of the fire. *Lightning* as a type is associated with *expressing our Lord's wrath* in Scripture.

In the next section we see a mysterious object that at first looks like a ceiling or a floor depending upon your location. We really do need an in-depth look at this object because where you stand with relation to it (above it or below it) marks your maturity in Christ. A few Christians today may be standing on the floor of the upper level, but most of us, I am sure, are beneath this ceiling or climbing up stairs to get to the upper level. Eventually, by the end of the next age, the entire church (greater chariot) arrives at the second story so to speak.

## The Great Sapphire Sea

To introduce this section, we take a look at the God of Israel in the book of Exodus. Moses goes up to meet with Him as do the priest Aaron and his two sons and some seventy elders. They eat and drink and they see God, yet are not hurt in any way. This is where Moses is told to come up to the Lord to receive the tablets of stone containing the law. Joshua gets up from the table perhaps to accompany Moses (a type for the law) but no mention of Joshua going up is made. The priest and his sons and the elders remain at a lower level. Moses in this scenario is able to approach God so perhaps he might be thought of as standing on the “paved work of sapphire stone” (sea) on which God is standing. Mention is made that this “floor” is clear or transparent. This association of the various groups of the Israelites being at different levels on the “Holy Mount” of God is an early type for the unfinished hierarchy of the church of our God using Old Testament imagery.

EX 24:9 Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel,  
EX 24:10 and they saw the God of Israel. And there was under His feet as it were a **paved work of sapphire stone**, and it was like the very heavens in its **clarity**.

To understand the description of this paved surface, on which they stand, we must use symbolic interpretations of the meaning of the stone and the great sea. We see it is associated with the sapphire. *Sapphire* is a deep blue color and in Scripture it is associated with *judgment*. The throne our Lord sits on has the same color (Ezekiel 1:26). It is very clear like that of the air or of the sky. This substance through which he looks is absolutely clear containing nothing that would obscure sight. This clarity is to demonstrate that His judgment is perfect with no imperfections whatsoever. If you have ever looked straight up on a clear day our sky has much the same color as a sapphire and our oceans, out away from shore, definitely have that color if you look straight down. Again the Lord is able to stand on it just as Jesus is able to walk on water.

From the book of Job we are shown a miner tunneling a shaft into the earth (Job 28:4). The earth in Scripture has positive spiritual connotations as well as negative. Here bread (or spiritual food) comes from it. The church today provides “bread,” spiritual food. In the next sentence there is a correlation with sapphires (judgment) and gold dust (righteousness) coming from the matrix, or stone, of the earth from this mine. Most of you have found that the true Word and quite often the true church promote a doctrine of our Lord’s Holiness and His desire for us to also become clean (Holy). Linking judgment with improving righteousness is a good thing. Even though we do not receive the penalty of death for our sin, as those of the world do, we nevertheless have to face the mirror of the Word and the church. We must repent so that our sin may fall away as we work out our salvation during this life. Sin must be judged so that in repentance righteousness may be developed. As this process draws to completion in a believer, that individual is prepared to walk on the crystal sea’s surface with our Lord, much as Peter does when Jesus calls him. Keeping our eyes on Christ with an unwavering faith is very important to remain on its surface. Staying free from sin is another important attribute of being able to walk on this crystal sea rather than being allowed to sink into it for the purpose of being refined.

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JOB 28:5 As for the earth, from it comes bread, but underneath it is turned up as by fire;

JOB 28:6 Its **stones are the source of sapphires, and it contains gold dust.**

This stone is also found as a part of the body of Solomon (type for a Risen Christ) in the Scripture below. To use all of the symbolism from this sentence below we translate this description of Christ as: His hands (His work in us) work perfect righteousness from a position of absolute lordship-sovereignty (beryl). His body (probably us) is made possible by his death (ivory) as our sin is paid for or our sin now stands judged (sapphires) having restitution made for by His death (ivory).

Song of Songs 5:14 His hands are rods of **gold set with beryl.** His **body is carved ivory inlaid with sapphires.**

To take a second look at the surface on which our Lord stands look below. Reading from verses in Ezekiel, please take careful note of the object labeled *firmament* and all of the attributes used to describe it. This firmament that sparkles (NIV) and with the color blue from the previous passages is beginning to look like the great sea of Scripture. The great *sea* represents the *unregenerate people of this planet with Satan (the leviathan) as their spiritual head.* This raging sea is used for cleansing for some as shown by the mention of a pot of ointment (Job 41:31).

NKJ Ezekiel 1:22 The likeness of the **firmament** above the heads of the living creatures was like the **color of an awesome crystal,** stretched out over their heads.

NIV Ezekiel 1:22 Spread out above the heads of the living creatures was what looked like an **expanse, sparkling like ice.**

NIV JOB 41:31 He makes the depths churn like a boiling caldron and stirs up the sea like a **pot of ointment.**

In the above two versions of Scripture from Ezekiel, a floor or a ceiling, depending on where you are positioned, is shown to separate the four creatures and wheels from the Lord. The four living creatures in Ezekiel are below the ceiling (firmament). There is no mention at all of the twenty-four elders (The Two) in Ezekiel but we see in Revelation that they are above the sea and encircle the throne.

To convey a picture of the development of the firmament and the areas above and below it, let's go to the book of Genesis. Many read these Scriptures but not in the context of involving the chariot of God. Below in GE 1:2 most Christians take this entirely literally and miss the truth that has been hidden for so long. To fully comprehend what is being portrayed you must also read JER 4:23. In the many Scriptures that precede the verse below, Israel is utterly filled with apostasy and is in full rebellion against her God. She once received perfect directives from the Lord (being given form and truth) at the beginning of her age but is now found to have perverted it all. Does this not sound like Lucifer? Here Israel is the earth, once drawn from the sea but now engulfed by it once again. Light (truth) is not given to those who pervert what the Lord gives them unless significant

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repentance comes. Israel seems never able to accomplish true repentance because she is not given our Lord's Spirit.

JER 4:23 I beheld the earth, and indeed it was without form, and void; and the heavens, they had no light.

Now compare what you learn from the above verse to the one below. When apostasy creeps in and utterly twists the truths that the Lord gives to Israel He decides to bring form and fullness (His fullness) back to His creation. It is not the physical earth of rock that we stand on that is referred to in Genesis or Jeremiah. It is a great spiritual being (Israel, perhaps a type for Lucifer) originally given Godly truth and directives becoming filled with apostasy. So all of the stars (people) that should be in the heavens, giving light (truth) as a witness for others, drop from the heavens leaving them dark or void of truth. We must remember, it is His Spirit that fills us with His truth so that we might shine (give his truth to a dying world) brightly for Him. In other words, loss of truth through rebellion results in individuals losing their anointing to give truth.

GE 1:2 The earth was **without form, and void; darkness** was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

Darkness being on the face of the deep implies that no light (truth) is penetrating due to a straying from previously given truth. Note that God is in a position over the water as he is over the firmament in so many other areas of Scripture. Below he places a **firmament**, a line of separation or a ceiling, between the waters. The bitter perverted waters of death are below the firmament and His waters that lead to ever lasting life (truth) are above the firmament.

GE 1:6 Then God said, "Let there be a **firmament in the midst of the waters**, and let it **divide the waters from the waters.**"

GE 1:7 Thus God made the firmament, and divided the waters, which were under the firmament from the waters, which were above the firmament; and it was so.

We could continue with Genesis but at this point I believe you get the idea. Genesis, interpreted through symbolism, gives a far different picture of the truth within it than the present, very popular literal version that is accepted and even required dogma in the church today. Due to denominational bias, the full metaphorical interpretation of the early portion of the book of Genesis is a place where only fools would tread at this time in the church's history. *Truth has become far less important than tradition just as it did at the end of the last age.*

Below we see that there is a dividing ceiling or wall between the throne of God who is the judge and the cherubim, who I believe to be our Lord's representative sub leadership of the church. This leadership is still in the refining "sea" of the enemy and they certainly are not "walking on water."

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Ezekiel 10:1 And I looked, and there in the firmament **that was above the head of the cherubim**, there appeared something like a sapphire stone, having the appearance of the likeness of a throne.

Contrast the position of the cherubim (creatures) above with that of their position described in the Scripture below. They definitely change positions.

NKJ RE 4:6 Before the throne there was a **sea of glass, like crystal**. And in the midst of the throne, and **around the throne, were four living creatures** full of eyes in front and in back.

NIV RE 4:6 Also before the throne there was what looked like a **sea of glass, clear as crystal**.

In the Scripture above the four living creatures are now shown to be above the sea of glass – the firmament. Consider this, Jesus walks on water with a high wind blowing and large waves traversing the surface. He calls Peter to walk on it because Peter requests it of Him. Peter does just fine as long as he keeps his eyes on Jesus. He begins to sink when he looks at the problem; his belief or faith fails. The sea of glass, or this pot of boiling ointment of the enemy, is like frozen water to our Lord. The great sea, Satan’s domain with all of the unregenerate souls and with all the terrible problems becomes as though it is frozen to a very mature believer of faith. A mature believer, who is perfected in love and who leans completely (trusts) on his Lord, also stands in perfect peace (1 JOHN 4:18) as our Lord allows the great sea to foam and rage. Some believers today, very few, can walk on water, that is to say that no situation contrived by the devil can shake their faith. Not literally of course, but when terrible persecution arises or horrible things in their lives swirl about them, they stand like a rock in their faith and display great loyalty to their Lord. This is walking on water; this is standing above the firmament with him, and it greatly pleases our Lord. Not only does it please Him, but also He blesses this rock solid faith that only He Himself can develop within a saint. So don’t walk about becoming self-deceived thinking you have faith when you don’t. You certainly do not want to emulate Peter’s attempt. Still, he is the only one willing to attempt getting out of the boat. Below, we take a short look at the first individual who could stand on the crystal sea having the sapphire coloration.

Ezekiel 1:26 And above the firmament over their heads was the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne was a likeness with the appearance of a man high above it.

The One who sits on this throne of sapphire (a stone of judgment)<sup>2</sup> is our Lord and Christ. He looks down into the great sapphire sea (tester of fine metal) where those He calls are maturing. He is the author and finisher of their faith (Hebrews 12:2) and the one who eventually teaches them to “walk on water.”

Ezekiel 1:27 Also from the appearance of His waist and upward I saw, as it were, the color of amber (glowing metal NIV) with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around.

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This is the one who imparts and perfects righteousness in His saints. He is the master of the use of the refiner's fire. If you would dare pray to have him "call you to walk on water" be prepared for tragic upheavals in your life until your faith is no longer shaken by calamities. He is in complete control of our final maturity and promises each of us that in spite of ourselves He will bring us to a promised end. This is the end He has planned for you and it is the only one that will truly give you joy when it is completed.

Ezekiel 1:28 Like the **appearance of a rainbow in a cloud** on a rainy day, so was the appearance of the brightness all around it. This was the **appearance of the likeness of the glory of the Lord**. So when I saw it, I fell on my face, and I heard a voice of One speaking.

Mention of the rainbow after a storm implies the significant grace that He is capable of giving. Now in the following verses in Revelation more is added to this portrait of our Lord.

RE 4:2 Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne.

RE 4:3 And He who sat there was **like a jasper and a sardius stone in appearance**; and there was **a rainbow around the throne**, in appearance like an **emerald**.

The *jasper* stone (*heirship*) designates the heir to the throne of the Kingdom and the *sardius*, or *sardonyx* (*Ruby, sonship*), indicates the Son of God or Christ. This rainbow that encircles the throne has the color of shed blood. The stone probably should have been that of the *garnet* (*His blood shed*) which is a dark blood red color. It would certainly indicate the reason this One is worthy of worship and praise for the grace given us. The *rainbow* is a symbol of *peace* and a *promise* to us who believe in his blood. Praise and worship most certainly should well up in each of us when we see that glowing scarlet rainbow of blood around the throne! It reminds us that it is the judgment and justice that He received for all our sins that gives us grace and peace.

RE 4:4 Around the throne were **twenty-four** thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had **crowns of gold** on their heads.

Picture our Father in heaven reaching down into the great sea and laying hold of His Son (Lu 24:51). As he lifts up His son with all those who are now attached to Him, His body, the portion coming up first out of the sea is Christ, the head of the body, who is set upon a throne. Then The Two, or twenty-four elders who are set upon twenty-four thrones, surrounding Christ's throne are brought up above the firmament. Finally, the four cherubim, or sub-leadership of the church (288), followed by the four wheels, which correspond to twice 144 000 or 288 000 being the entire greater body of Christ, rest on the surface of the crystal sea, or firmament. A new guardian chariot, washed and clean, emerges from the depths of the old apostate, rebellion-filled, beast system of the unregenerate sea (666). The entire chariot (viewed as a shining pyramid) now rests on the

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surface of the sapphire blue crystal sea. Faith and righteousness and all the other attributes that contribute to having form and being filled (not void of His Spirit) is instilled along with a humility that resists the ravages of pride for all eternity. This war chariot, a part of whose purpose it is to wash those who are unclean, is called by many names in Scripture: The New Jerusalem, Bride of Christ, the Body of Christ, the Temple of the Holy God, Mountain of God, and Guardian Cherub to name some of the most recognized.

Only a cursory glimpse of “The Two” is present so far in this chapter since we are primarily looking at other portions of our Lord’s chariot: those under the authority of The Two and our Lord who stands at the apex as the capstone. In this next section we focus on the 24 elders with crowns. These elders are “The Two or the Royal Chariot”, those within the inner circle that occupy the inner court, those called and enabled by our Lord to be the most loyal to Him.

In re-examining Ezekiel, let’s keep in mind what we have gleaned from 1 Chronicles 24 about the hierarchical structure of the priesthood and the Levites. The twenty-four elders, or innermost wall of separation, who encircle the throne above the frozen sea, mark a position that designates *great maturity* for those who rule and reign with Christ. In Table 19, I use two twelve’s to designate The Two, one twelve on one side and another twelve on the other side. This positioning is emblematic of one twelve taken from the Gentiles and the other twelve taken from the Hebrews. These two groups of saints, representing the Churches of Philadelphia and Smyrna, are the two olive branches that pour oil, as described in Revelation. These people are those of whom Jesus is speaking when the woman approaches Him and asks if her two sons might sit on his right and the other on His left in His kingdom (Mt: 20:21). The fact that they are described as sitting on thrones is indicative of their having been given authority to rule, reign, and judge with Him.

The white robes represent the white linen vestments worn by the priests only when they ministered unto their Lord, not in the peoples’ courts. In Rev 19:8 the *fine linen* is said to stand for *the righteous acts of the saints*. We are not saved through these acts but our reward in positioning us with Christ is connected with them.

A key function of this very special Royal Chariot is that of intercession and a selfless giving up of their own lives for others, that is, agape love! Intercession marks them or identifies them throughout Scripture quite often with the numbers *twenty* (*prayer of intercession for mercy*) and *two hundred* (*those who are called for the task of intercession for mercy*). Standing in the breach for others is one of the greatest callings our Lord gives and to do so, one must be given wisdom to judge for the purpose of restoration.

The number *fifty* also is often connected with the people of the chariot as they, like Paul, are willing to be sacrificial offerings (Co 1:24). They are willing to suffer in whatever manner is necessary to bring others into the kingdom and to mature them. Their prayers are for a righteous covering, the blood of Christ, to cover the sin into which saints occasionally slide. They are specialists for asking for mercy, compassion, and forgiveness. This is not surprising as that is what Christ is doing for us as He stands in intercession beside the Father. He is our closest friend, High Priest, and advocate. Those directly under Him in the hierarchical structure of His chariot are like Him in what they do.

We must not forget the suffering that Christ and His apostles endured for us that we might

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be set free to serve in the kingdom. The foot washing by Christ had nothing to do with keeping feet clean but everything to do with helping each other maintain spiritual cleanness.

Consecration for complete restoration of the bride is the goal of their intercession. The results of their prayers in seeing the captives set free gives them their greatest joy.

In 2 SA 24:24 there is a type that identifies the function of *fifty*. Note that David, a type for Christ, insists upon paying the price for the threshing floor. *"Then the king said to Araunah, "No, but I will surely buy it from you for a price; nor will I offer burnt offerings to the Lord my God with that which costs me nothing." So David bought the threshing floor and the oxen for **fifty shekels of silver.**"* This type actually represents Jesus' willingness to purchase those called by the Father with His blood to produce righteous people through salvation. A threshing floor is where chaff is separated from wheat. Christ's death is the payment for you so that you might come free from the bondage of sin (chaff). The construction of the most chaff free portion of the bride occurs during the tribulation week.

*Fifty* denotes a *substitutionary act of paying the price for the salvation (silver) for others*. It is a parallel type for the suffering and strong intercession on the part of the early apostles. In the above situation David is doing this to remove a plague that afflicts his people. He buys the threshing floor, the oxen, as well as the yoke from Araunah. Jesus pays the price that the law (the tree of the knowledge of good and evil) demands. He, the tree of life, hangs on the tree of the knowledge of good and evil. Perhaps these oxen represent The Two as do those in 1 Sam 6:7. They pull the cart of repentance and help to bring this righteous recognition of sin by the believer to be laid on the rock (Jesus). In the process they give up their lives like their Spiritual head (Jesus). Do not get confused by David paying 600 shekels of gold for what seems like the same site as listed in 1 Chronicles 21:25. The fifty shekels of silver are just for the threshing floor and oxen. This site would later become the area on which the temple is built. *Six hundred* connotes *those who would hold sinners in captivity*. Christ makes a very righteous payment that releases you from that which holds you in bondage. You are not set free just to enjoy your life as you see fit but to serve Him as He sees fit. This provides you with a much greater satisfaction in the long run anyway.

The number fifty, as well as crowns, often identifies The Two. It is thought that the two churches described in Revelation, Philadelphia and Smyrna (Rev 3:7, Rev 2:8), represent the two corporate groups that are prepared to rule and reign with the Lord. (Note in Elijah's day that there are two groups of prophets, fifty in each group, that are hidden in two caves as depicted in 1 Kings 18:4. These two groups are close parallel types for the two churches.) The Lord tells the church of Philadelphia, half of The Two, that since they endured patiently, they would be kept from the hour of trial that is to come to test those who live on the earth. This *hour of trial* refers to the one-month period of wrath. The wrath is poured out during the seven-bowl period. I must admit that this is a difficult interpretation because the result is that the church of Smyrna, the other portion of The Two, might have to remain to fight against the abomination that brings desolation. However, when the two witnesses (The Two) stand up alive after their three years of lying in the streets of the great city, both are told to "come up here" by the Lord. This occurs at the seventh trumpet when the bride ascends to meet her groom.

Some of the Messianic Jewish portion of the bride may remain during this time. Note in the Scriptures below that the Lord is speaking to those people belonging to old Israel, the Hebrews of

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the last age, still present at the end of this age. He tells them that He will restore double to them. This is the double portion of His Spirit, typologically depicted by the passing of the mantle from Elijah to Elisha. The Lord connects this with bending His bow, Judah (the Messianic Jewish greater portion of the church) as seen in:

Zec. 9:13, to send Ephraim (thought to be the Messianic Jewish greater portion of The Two) against the sons of Greece (those belonging to the antichrist). Finally in Zec 9:14 the Lord appears to be over them. This takes place at His Second Advent when He approaches on His white horse with the rest of the bride accompanying Him. Whether the Messianic portion is on the ground fighting when He comes, or is actually a part of His entourage that arrive just ahead of Him, is unknown. His arrow that goes forth as lightning is definitely Ephraim, which is the Messianic Jewish portion of The Two (Church of Smyrna), in this scenario an agent of His vengeance. The trumpet that our Lord blows, either by Himself, or by an angel at His command, is the seventh trumpet.

ZEC 9:12 Return to the stronghold, you prisoners of hope. **Even today** I declare that I will **restore double to you.**

ZEC 9:13 For I have **bent Judah**, My bow, fitted the bow with **Ephraim**, And raised up your sons, O Zion, against your sons, O Greece, and made you **like the sword of a mighty man."**

ZEC 9:14 **Then the Lord will be seen over them, and His arrow will go forth like lightning.** The Lord God will blow the trumpet, and go with whirlwinds from the south.

Could this arrow that goes forth like lightning be that lightning that goes forth from the east to the west as Christ returns at His Second Advent? Lightning is an agent of vengeance in our Lord's hands. Since this scenario matches very closely that of Christ coming as King of Kings and Lord of Lords, it appears that the Jew, whom Satan has trampled for the last two thousand years, is the primary agent of our Lord's wrath at His return.

In any event, if the church of Philadelphia (Manasseh, or the Messianic Gentile portion of The Two) is to be in heaven with Christ during the "hour of trial," then it might be possible for the church of Smyrna, which also is promised crowns, to have to endure the wrath. Those of the church of Philadelphia are to have three names written on them, the Father's, that of the bride, and the new name of Christ (Rev 3:12). The only other church that crowns are to be given to is Smyrna. This church, as opposed to the church of Philadelphia, is promised a time of travail and is asked to be faithful to the point of death. Consider this: possibly the first portion (the Messianic Gentiles) have already undergone refining and need no more. The second portion (the Messianic Jewish leaders) need the refining fire of the "hour of trial" to achieve their crowns and thrones because they also are called to be a portion of the eldership.

When Scripture utilizes two and five together, grace is always being given. The seven churches show just this. Two are special: one having crowns (Philadelphia) and the other eventually getting them (Smyrna). The other five churches are shown to have considerably more uncleanness within.

Now then, understand that many of the 24 (not a literal number) elders, or those who are

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called to stand close on each side of Him, are in heaven at this time, having died early during this age. The early apostles, who are present at the beginning of this age, eventually become a portion of The Two during the millennium. The remainder of this group comes in at the end of this age during the tribulation week. Some are in heaven interceding and others are here being groomed for their time of interceding and suffering so that others may live and achieve the “abundant life.”

The crowns of gold that the 24 wear are not the same as the one our Lord wears. His has the kingly, or diadem crown. Theirs are “crowns of victors,” these being similar to the crowns given an athlete who wins a race. Paul, in 1 Co 9:24-25, mentions that very prize, or crown of the victor, that he labors so long and hard for. *Gold* connotes the *righteousness* that Christ develops in His apostles during their travail on earth. While speaking with His apostles, Jesus makes the following statements in Luke 22:28-30: *“But you are those who have continued with Me in My trials. And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.”* Yes, sitting on thrones and judging, but do you see what enables them to get there? The price is an inclusion in His trials with sharing in His suffering for the sake of others. This is a price that cannot be paid without His help and without being shown in the mirror just how terribly needy we are of His strength!

Revelation 4:5 And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God.

Lightning, acts of judgment, proceed from the King’s edicts and those around Him who are in agreement. The seven lamps burning before the throne are first described at the beginning of Revelation in the scroll written to the seven churches (RE 1:11-13). These seven golden lampstands, or seven churches, represent the Lord’s entire body on earth that gives His light (truth) to all who have been called to receive it. The entire chariot in Revelation appears to have some portions being active both in heaven and on earth simultaneously. This does not trouble me for many reasons. John, himself, while physically being on the island of Patmos, is translated temporarily in the Spirit to become a spectator in heaven of things to come. Many of us while here in the body do walk in heavenly realms with our Lord. John is given a vision of the entire church (the complete chariot) doing battle during the tribulation week with the enemy. The seven Spirits of God, or seven-fold Spirit of God, probably implies, with the number seven, that this is the time at the end of the age, a time when His Spirit is working toward the final completion of His goals for His bride before the next age begins.

Finally, in the first section of RE 20:4 there is made mention of thrones: *“And I saw thrones, and they sat on them, and judgment was committed to them.”* These thrones are those on which the “24 elders” sit. The number 24 and multiples of it mark not only the *final completion of those who rule and reign with Him but also other portions as they arrive above the firmament*. There are probably many thousands who are appointed to thrones. Nevertheless, part of their job entails judging. Much of this priesthood (apostles), or rather those who are chosen to sit on His right and His left, are functional as they are completed primarily during Daniel’s seventieth week. This is not to say that all “The Two” must come out of this week because many of the apostles, as well as Paul, are part of this

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reigning priesthood with Christ in heaven during the millennial kingdom. Paul's life and death might very well exemplify what would be expected of one of those elders sitting on a throne wearing a victor's crown. Does not Paul state he has run the race and as he nears its finish does he not expect a prize that awaits Him (1 Col 9:24-25)? Remember he is martyred and willingly gives his life. In many of his writings is seen considerable evidence of his strong intercessory ministry for those he loves within the church. In 2 Cor. 11:2 Paul displays his zeal in presenting those he has worked with as "a chaste virgin to Christ." The Two also display a very strong desire to cleanse the bride for their Lord. Paul certainly fits the type for one who is given a crown of victory and a throne of authority.

Quite often the 24 elders become active whenever the four creatures worship the Lord. In Rev 4:9-11, after the four creatures initiate worship, the elders prostrate themselves before the Lord and lay their crowns before the throne. This position of prostration is one that recognizes His position as that of the rightful absolute sovereign of all things. Placing their crowns before Him is in recognition that it is He who called, placed, and formed them to become capable of following His commands. In Rev 5:8, the Lamb takes the scroll, which is a deed to all who are rightfully His.<sup>14</sup> Due to His payment for it with His blood, the elders and the four cherubim fall down and immediately present the prayers of the saints. Christ stands ready to break the first seal. Here is displayed the importance of intercession, particularly at and during the time of the end of this age!

The interesting behavior of the 24 elders and the four creatures, as Christ takes the scroll, points out a great deal about them as far as their purpose is concerned. After falling down before their Lord, the 24 elders and the four creatures have harps and hold golden bowls full of incense. The harp in Scripture is used by David to moderate or remove the suffering due Saul because of a controlling spirit that God gives him as a result of Saul's sin (1 Sam 16:16-23). The harp acts as an intercessory tool for mercy, or in some cases, justice. The golden (righteous) bowls contain the prayers of the saints. The content of these particular prayers is not identified per se, but as Christ stands to open the first seal beginning the tribulation week, we can imagine the importance of the prayers. Prayers are necessary for the saints to be able to stand. Perhaps, as He is about to open the first seal, which begins the tribulation week, these authorized prayers of the saints are such that they promote the success of the church's works. The works occur during the seven seals when Christ comes and takes His seat as sovereign King of the earth. The song is an expression of unity among the 24 elders and the four creatures, which recognize His right of ownership of the scroll (or deed of purchase for the Bride). Verse 10 in Rev 5 identifies those the Lord buys with His blood as "*a kingdom and priests to serve our God and they will reign on the earth.*" The priests, I believe, Scripture identifies by the number twenty-four alone. True, there are twenty-four wings on the four cherubim, but that is a connection to those who are the twenty-four elders. The gist of it is that these twenty-four elders (The Two) and the four cherubim are in total agreement that Christ is the rightful owner of that deed due to his payment of blood for the church. It follows He only has the authority to open it.

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Opening it allows Him to displace any people who presently are squatters on that land and who do not belong there. So then, all sin and those who promote it are eradicated. That is precisely what opening this scroll (land deed) accomplishes. It separates the wheat that belongs to Christ from the tares that belong to Satan. Not only this, but His act of breaking the seals separates the true bride of Christ from the secular church through a process of refining. At the same time He allows iniquity to grow to the utmost in the camp of the tares. At the end of this process we are shown the entire chariot (bride, or mountain of the Lord) standing on the firmament while the great refining crystal sea is shown to contain a consuming fire within it.

The initial portion of Daniel's seventieth week has a dual purpose: sanctification for the saints and deception for those belonging to the enemy. At the opening of the first seal, a great deception begins that deceives all who do not belong to Christ. At the same time this "fire" is lit, the same fire washes the saints who are present. The fire shows the mirror to them and reveals their sin so as to bring repentance from them. This is cleansing from God! So wrath (destruction) for the wicked and grace (cleansing) for the saints is present simultaneously. The true vengeance of our Lord, or the "Day of the Lord," is reserved for the time period after the Lord breaks the seventh seal and pours out the seven bowls. Our Lord returns with His saints at the seventh bowl to complete His vengeance.

To correlate human leadership with the thrones, we are given the Scripture below from the New Testament. Twelve thrones are mentioned because this is at the beginning of this age when only a portion of the seats is filled. At the end of the age, when all belonging to the priestly order of The Two are brought to maturity, there are "twenty-four" thrones (not to be taken literally). Jesus, responding to a question from his disciples, specifically points to a time of "regeneration" when He sits on a throne as this occurs. The time of regeneration (renewal of all things, NIV) is, I maintain, at the end of the tribulation week that leads into the millennial age.

MT 19:27 Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?"

MT 19:28 So Jesus said to them, "Assuredly I say to you, that **in the regeneration**, *when the Son of Man sits on the throne of His glory*, **you who have followed Me will also sit on twelve thrones**, judging the twelve tribes of Israel.

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There is much evidence of other authors writing much on the subject of the two witnesses found in the book of Revelation. Quite often the names of Moses and Elijah arise and, rightly so, as Moses is representative of the Law and Elijah is representative of the procedure for obtaining grace. During Paul's discourse on the law in Romans, he points out that the law is necessary because it enables us to recognize what sin is (Rom. 3:19-20). Remember, at the beginning of this age John the Baptist comes in the spirit of Elijah and he preaches repentance for sins (MT 3:2). In the very next verse it is stated that he is sent to prepare the way for the Lord (MT 3:3). Conviction of sin leading

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to repentance does prepare the heart of a person to receive Christ and, to my knowledge, unless there is true repentance for sin, there can be no true salvation experience. So then, it is necessary for the law (Moses) to convict with the help of the Holy Spirit. Then again through the help of the Holy Spirit (the Spirit of Elijah), a convicted person gains a repentant heart and is then directed to the gate (pearl) of salvation that is Jesus Christ.

MT 3:4 And John, himself, was **clothed in camel's hair**, with a leather belt around his waist; and **his food was locusts and wild honey**.

The symbolic interpretation of the above Scripture might go something like this: John wears clothing that indicates he comes bearing a burden, that being to turn others away from sin and toward Christ. His food shows he is able to confront and destroy those who give a lie in place of the truth (locusts). Finally the wild honey he eats is that truth which the Pharisees and Sadducees could never taste or eat, the truth that a covenant of grace is coming to nullify the actions of the law. This new and wonderfully strange truth (wild honey) comes directly from the comb, the church of this age, as directed by our Lord.

In chapter 14 concerning the Shulamite, the two types for “sisters,” whether they are law (a wall) or grace (a door), [see S.O.S 8:9] are each to be brought into a balance in the use of law and grace. In the original Garden of Eden (private pleasure garden), the two great trees that are in the center of the garden, with possibly the “river of life” separating them, are mostly diametrically opposed in their actions and intentions. Satan, or the serpent, takes over the law (the tree of the knowledge of good and evil) for the purpose of accusation and condemnation. He maims, kills, and holds captives through the use of the law. The original intent of the law is good but it becomes perverted. This “guardian cherub,” or original chariot, becomes utterly corrupt, formless and void, (as does the Hebrew priesthood at the end of the last age, necessitating a new one being built to incorporate grace). To solve the problem, God brings the Tree of Life. This tree is our Lord Jesus as the Head and all those people whom the Father calls to be placed beneath Him in proper order as He determines. This, of course, is the new Guardian Cherub having a balance between law and grace. We are a part of this new Guardian Cherub.

Unfortunately, today many different sects of Christians are either dominated with excessive legalism or the rampant sloppy agape that neither confronts “sin” nor expects change in the believer’s life. These excesses are ploys of perversion of the enemy that weaken the church. Our Lord desires mature Christians to have a balance and be like Him in these two very important respects. He is utterly holy and He asks us to become like Him. He gives tremendous grace that we might eventually achieve what He desires to conform in us. We also should be like Him in both areas: (1) that of having the ability of giving grace at the proper time and (2) to expect change as transformation to the image of Christ. This balance allows others to grow but does not allow them to stagnate.

Returning to the two witnesses, these two corporate groups of people are representative of the very top church leadership (end days’ apostles) in the last days, one group out of the church of Philadelphia (Messianic Gentiles) and the other from the church of Smyrna (Messianic Jews). They

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behave and are portrayed by Scripture as though they each contain a balance of law and grace. These two witnesses function now as one, and Scripture gives no indication of any disunity or separate distinctive missions. There is no indication that either is, in the least, different from the other. The churches show a slight difference however in the fact that more refining is needed before the Lord gives crowns to the servants within Smyrna. Because these churches are analyzed in an earlier chapter that compares the time lines, when the two witnesses are active, with that of other types for The Two, there is no further explanation needed here. From Rev 11:3, the two witnesses prophesy, or speak the actual words (thoughts) of their God, to the entire world. In effect, they act as messengers (angels) to the church, to those called to salvation, and to those who are perishing. This occurs during the first half of Daniel's seventieth week.

In Rev 11:4 the two witnesses are identified as two olive trees as well as two lampstands. The lampstands refer to two of the lampstands (churches) of the seven shown in the first portion of the book of Revelation (Rev 1:11), the two in which crowns are mentioned (Rev 2:8 and Rev 3:7). A second type for the entire seven churches and The Two is found in Zec 4:2-3. Although we have looked at these previously, the type is so important to the correct identification of The Two that we now take a second cursory look at it. Please read the Scriptures below.

ZEC 4:2 And he said to me, "What do you see?" So I said, "I am looking, and there is a **lampstand of solid gold** with a bowl on top of it, and on the stand seven lamps with seven pipes to the seven lamps.

ZEC 4:3 **"Two olive trees are by it, one at the right of the bowl and the other at its left."**

To identify these two olive trees, we must go back to a couple of prophetic books of the Old Testament again remembering that the Word interprets the Word. First in HO 14:6 there is a type for our Lord Jesus Christ, and His beauty is shown as being like an olive tree. Secondly in ZEC 4:11-14 a question is asked; *"What are these two olive trees-at the right of the lampstand and at its left?"* Notice they are on each side! Let me remind you again of the woman who asks for her two sons to sit on each side of Jesus in his Glory. His response is that the Father chooses those who sit flanking Him and prepares them for these positions (MT 20:21-23). These two olive trees, I feel, represent the two corporate groups of believers chosen for these mighty positions of service and sacrifice. These are the ones to whom the Lord gives the olive oil that, when burned, gives light (truth) to a dying world. They burn (shine) very brightly during the first half of the tribulation period as "stars in the heavens" until the enemy throws them down when their witness is finished.

Their deaths occur in the middle of the week, which mysteriously is initiated at, or shortly after, the unveiling of the antichrist (at the same time, as the parallel type, Elijah, offers up the acceptable sacrifice that is consumed by fire). The bright light, or truth of God showing through His people, (that seven stemmed menorah) gradually dims until at the breaking of the sixth seal it is allowed to go out entirely (Rev 6:12). Please understand that this occurrence is the Lord's Sovereign will because the doors to the Kingdom are now closed.

The sun becoming black (Rev 6:12) symbolizes our Lord turning off completely His truth as seen through His people. The moon becoming like blood may well represent Satan's work against

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apostate Israel, not the remnant of Israel called by the Lord. This bloody moon is a strong portent of physical and spiritual death of the apostate Jews of Israel by deception, fear, and murder. The stars falling from heaven epitomize those people to whom our Lord had given truth (light) to give to a dying world either being martyred or simply due to extreme persecution rendering them no longer able to reveal His truth. Do you remember Elijah running into the wilderness after being threatened by Jezebel (1 KI 19:2)? He runs and hides in a cleft of the mountain and no longer gives the truth of God to those around him. This parallel type is thought to represent those of the church who belong to our Lord after the two witnesses are killed.

The “Two Witnesses,” or The Two, exemplify the finest of the Lord’s leadership of the church, those who during the first half of the tribulation week are “Royal Chariots” of the King. Those Christians, who are left without their leaders, during the Time of Jacob’s Trouble, run off like Elijah, due to the most extreme persecution, until no light of the kingdom can be found. The people of the world are, at this point, without any available truth of the gospel. The Lord’s mysterious work, that of procuring for Himself all the necessary parts for a bride (Chariot) worthy of a King, is accomplished. There is a good possibility that this occurs shortly after the opening of the sixth seal when, typologically, the Lord makes the statement to Daniel regarding the power of the Holy people being completely shattered (DA 12:7).

At this same time, displayed by a parallel type, there is a short discussion that transgresses between a man clothed in linen (Christ), who is standing above a river, and two others who flank him but stand on both banks of the same river (DA 12:7). One of these two ask him how long before these things are fulfilled. He responds that it shall be for a time, times and half a time. Most teachers regard this as a three-and-one-half-year period. If this view is true, then this time would be either half way through Daniel’s seventieth week when the two witnesses are killed or at the complete end of the week. If this allusion is to our Lord calling a complete halt to salvation at the middle of this week, then we must agree the power for that purpose has been withdrawn. If the power is to continue growing and maturing in the face of the terrible time of tribulation, then “the power being broken” must occur near the end of the week. A third consideration is that after the great last call of salvation goes out at the middle of the week (Elijah’s acceptable offering), a gradual loss of power occurs by the church until, at or after the sixth seal, it is utterly without light.

Israel is originally called the Lord’s Holy People but they become perverted and are finally divorced. The only truly Holy People during the time of tribulation are the “called out ones,” or those of the true church. The church’s power, through the Holy Spirit, to convict and save seems to reach a peak about halfway through Daniel’s seventieth week. The church may well shine the brightest just before the two witnesses die, or during Elijah’s act of calling fire down on the carcass, (using a parallel type) for it is when he does this that all the people exclaim, “Jehovah is God!” (1 Kings 13:37-39). That act may well represent a spectacle directed by the Lord and obediently acted on by the “two witnesses” that creates a great confrontation between the antichrist and the Lord’s Two. The confrontation initiates and finalizes the greatest end day’s resurgence in the acceptance of Christ by the nations as well as some of Israel. Also, it begins the time of the Great Tribulation. The wrath and hate of the antichrist (Ahab) and all who are his, are allowed to surge against the true church as well as against Israel, both apostate and those called the remnant of the Jews having just

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received salvation. This Time of Jacob's Trouble, or the Great Tribulation, is a parallel type for Job's second great testing (refining action) by Satan.

RE 11:5 And if anyone wants to harm them, **fire proceeds from their mouth** and devours their enemies. And if anyone wants to harm them, he must be killed in this manner.

Many take the meaning of the above Scripture as literal. If you understand just what the "Lord's" fire is and what it accomplishes for Him, the meaning of this Scripture becomes clearer. From a study on this topic, the fire of God, or the wrath of God, is actually Satan unleashed to do what he does best. Satan is often used as the Lord's refining fire as well as His wrath (2 Sam. 24:1, 1 Chron. 21:1). As a small treatise on this topic, please compare the portrayal in the two aforementioned Scriptures. In 2 Sam. 24:1 it states, "*the **anger of the Lord** burned against Israel and he incited David against them, saying 'go and count Israel and Judah.'*" Whenever those of the Lord sin, our Lord may exact justice and judgment upon the people through their leadership for He is a Holy God. In 1 Chron. 21:1 we have slightly different words chosen to portray this event. Note the statement: "***Satan rose up against** Israel and incited David to take a census of Israel.*" Here Satan is using David to put together a situation, where because of the ruler's sin the people, who are also sinning, might be punished. Originally Lucifer and those under him comprised a guardian Cherub, one designed to protect our Lord's holiness and not to allow anything unclean to come near the Holy One. After Lucifer's fall he, as Satan, still is used but only as a temporary pawn to cleanse or punish others. Several places in Scripture, as with Peter when Satan asks to sift him, show that our Lord holds Satan on a very short leash and only uses him to refine or cleanse His saints for their good. This great fire of the Lord can also be used to destroy the unregenerate. Job's refining, that is perpetrated by Satan with the Lord's permission, is a strong type for a portion of the end days' church, particularly the Messianic Jewish portion. If this insight is correct, then the fire, proceeding from the mouth of the two witnesses, indicates they are given power, like Paul, to place individuals into the hands of this fire breathing dragon (the leviathan, Satan) in Job 41:19. The individuals are to be either destroyed or refined depending on the Lord's will (1 CO 5:5, 2 CO 12:7, 1 TI 1:20).

Mature Christians who have put their Lord absolutely first in all respects are given the power to actually direct and control Satan's actions. Those saints who comprise The Two have only one motive and that is to totally obey their Lord. Consequently, they are also given the power to direct and modify the leviathan's activities during the first half of the tribulation week because they have full access to the wisdom and power of Christ.

RE 11:6 These **have power to shut heaven**, so that no rain falls in the days of their prophecy; and they **have power over waters to turn them to blood**, and **to strike the earth with all plagues**, as often as they desire.

This power to shut the heavens is a perfect cross type for that of Elijah who also shut the heavens so that no rain fell for three and one half years (Luke 4:25). The Two also do the same thing. Because of the many cross types that link The Two with Elijah, it is highly probable that they

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represent the type that Elijah stands for. It is possible that this event of stopping the rain can be taken both literally and symbolically. What is important is that “rain from heaven” is also the life-giving truth of the Word. The time of the great famine as foretold occurs during Daniel’s seventieth week, and there is mention of it in the book of Amos (AM 8:11-12). Take time to read these Scriptures below for a moment and consider that the famine of those days is a famine of “hearing the words of the Lord”. It does state that it “**will not be a famine of bread, nor a thirst for water.**” This doesn’t mean that the Christian, or those who become Christians during that time, do not have access to the Word. They do, but those who are not called will experience a complete veiling regarding the truth as has never occurred before. For those who are able to hear the Word during that time, it comes at great expense.

To explain the two witnesses’ purpose in turning the waters to blood and striking the earth with plagues, it is necessary to examine the conflict between Moses and Pharaoh. The hardening of Pharaoh’s heart, or our Lord not softening it, allows the Lord to do several things (EX 4:2, Ex 7:4). First, during this process the Lord through Moses and Aaron pours plagues onto Pharaoh and the Egyptian people (great judgments). As the iniquity in Pharaoh’s heart becomes more and more apparent, the judgments increase in severity. Second, the Hebrews are able to see the Lord’s glory and deliverance from Egypt (a type for the world system). The children of Israel are delivered and the Egyptians stand condemned through the same process. Moses, who is the Lord’s chosen instrument for this deliverance, also is raised up in the people’s eyes as a great leader. The Scriptures that lie between Ex 5:4 and Ex 5:13 show the cost of serving the Lord. This type is repeated again during the tribulation period at the end of this age.

Those who desire to remain faithful to the Lord and live the type for life we are called to live are tried and tested by the world system during this time of the end. All the saints have their weaknesses evaluated in the fiery mirror of the tribulation week and are given time to repent. Many, who are imposters (tares), fall away during the time of shaking like the chaff they represent being blown away by a great wind.

In Ex 5:21 the leaders of the Hebrew work gangs blame Moses for their problems. Again during the time of tribulation, that is ahead, Christ and The Two are blamed for many of the problems that Christians have and many will turn and walk away from the faith. In Ex 6:12 Moses makes a statement that should grab our ears. He says that since the Hebrews would not listen to him and since he is a man with unclear speech why should Pharaoh listen to him? We do know that eventually Pharaoh does listen to him due to all of the plagues that fall upon the Egyptians. I ask you to consider that during Daniel’s seventieth week it is our Lord who speaks, particularly through The Two. He is the one who is opening the seals, as He is the perfect unblemished Lamb. It follows that Pharaoh (Satan) listens eventually and though many are martyred in that time to prove their faith, a great deliverance (restoration) is forthcoming.

In Ex 7:7 Moses is eighty years old when he speaks to Pharaoh. This number is one strongly associated with Jesus being a Savior (see chapter 6). It is a number that implicates putting yourself between a man and his adversary as Christ did for us when He hung on the cross. The two witnesses are similarly placed into such a position! In EX 7:20-21 Moses is given power to turn the Nile River into blood. These waters then cannot be drunk and it is the primary source of drinking

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water for the Egyptians. No comment is made regarding the Hebrews and the provision made for them. Water is symbolic of a life giving substance just as the truth of the gospel is. We know that during the time of the tribulation deception is allowed to reach incredible heights and the Word is taken away from those who belong to the world system.

From a previous chapter that covers parallel time lines, we discern that Elijah, once released from the Brook Kirith, because it dries up, is sent to the widow of Zerephath at Sidon and he stays with her and her son (1 Kings 17:9-10; Rev 12:6, 12:14). *Zerephath* means *the place of melting down* or *the smelting place* and *Sidon, the place of the fishery*. From the meanings of these names we certainly could use this type to point to the time of the end of this age when the great refining fire of our Lord is allowed to refine His saints (bride), make the last call to all called to salvation (fish), and render the enemy to ashes. When the widow of Zerephath proves her faith, by giving him food to eat even when she and her son's condition is so very difficult, the Lord through Elijah provides her with all the food she and her son need. This typologically represents a time of about the beginning of the second day into the week of tribulation. The Holy Spirit is making sure that those who belong to Him are well fed. What is actually being given is the truth of the word as well as some empowerment (strength) to stand by the Holy Spirit. The woman represents the called and true church (*ecclesia*) that our Lord desires to be cleansed.

AM 8:11 "Behold, the days are coming," says the Lord God, "That I will send a famine on the land, Not a famine of bread, Nor a thirst for water, But **of hearing the words of the Lord.**

AM 8:12 They shall wander from sea to sea, And from north to east; They shall run to and fro, **seeking the word of the Lord, But shall not find it.**

The two witnesses finish their testimony at the midpoint of Daniel's seventieth week, that is 1260 days into the week, and are killed at the beginning of the Great Tribulation. The greatest evangelistic outreach of all time happens during their testimony, particularly just before, or even as, they are killed. This great event may actually be the trigger for worldwide acceptance of Christ as Savior. It definitely unmasks the beast and his plans. The death of Jesus on the cross is the most powerful event in His entire ministry and is what draws so many today to His cause. The Two suffer a similar fate and, in so doing, "purchase" many sinners with the blood of Christ.

RE 11:7 When they **finish their testimony**, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.

In Daniel 11:31 it is stated, "And forces shall be mustered by him, and they shall **defile the sanctuary fortress**; then they shall take away the **daily sacrifices**, and place there the abomination of desolation." This temple is not a literal building of stone but actually the "The Two," the end day's apostles and some of the associated church --- a temple of flesh that is destroyed (Daniel 11:31-35). Once the leadership is gone, the greater body finds it difficult to continue. In Daniel 11:33-35 there is evidence that, nevertheless, some firmly resist and still instruct many (toward maturity) even during a time of terrible persecution. This occurs during the time of the Great

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Tribulation that is thought to last from the middle of the fourth year to possibly the beginning of the sixth year. Verse 35 is particularly important in that it gives the purpose of Daniel's seventieth week for those Christ calls to be His own. It states, "Some of the wise will stumble, so that they may **be refined, purified, and made spotless** until the time of the end,"(NIV Dan 11:35).

Please understand that like Christ, when we Christians seem to lose by willingly being martyred for a cause in obedience to Christ, we actually win! We are not to fight the good fight using the same carnal weapons of the enemy. We win by loving, by sacrifice, and by a willing joyful obedience to the One who redeemed us with His life.

I do admit that the interpretation of this next section regarding the bodies of The Two gives me great trouble. It may well be that it is for another to open these Scriptures correctly.

RE 11:8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.

If I am correct that these dead bodies represent two large corporate groups of end days saints, who are appointed to be apostles (the two witnesses) to rule and reign with Christ, then throughout the world system (Babylon), where they witness, they are killed. Our Lord is crucified just outside of Jerusalem, near enough to be said, "where also our Lord was crucified". One must understand that those of Jerusalem historically always kill the saints and act more like Babylon than a city of God. The only way I can reconcile this is to view Jerusalem, the so-called city of peace, as actually being a city of death, one that is attempting to mimic the real thing. It would represent the wickedest portion of the global city-state of Babylon that even now is taking shape. This is backed by Scriptures' use of the terms, *Sodom* and *Egypt*, two very wicked places of that time governed by types that are quite representative of Satan. Early in the time of the Great Tribulation there is a global decimation of all of the churches' finest leaders just after the halfway point. As the original apostles are "the sheep pastured for slaughter" so too is this group at the end of the age pastured for slaughter just before the tribulation week (the seven fat years).

Consider this, if you chop off the head of a powerful organization or creature, the rest of it dies quickly and poses no threat. From the book of Revelation, I believe this is exactly what is shown to happen half way through Daniel's seventieth week. Whereas Jesus is crucified under the direction of the Jewish Sanhedrin (Satan incarnate, the beast of the earth at that time) and the power of Rome (the beast from the sea at that time) so then will the leadership of the Bride be killed by the beast that comes up out of the abyss, or Satan incarnate in the world system. Don't forget the type for Jezebel! She is a perfect type for the end day's false religious system (beast out of the earth, a false religious system pretending to be the true bride) with apostate Israel, being indwelt by Satan that martyrs many Christians.

RE 11:9 Then those from the peoples, tribes, tongues, and nations will see their dead bodies **three-and-a-half days**, and not allow their dead bodies to be put into graves.

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If the last three and one half days of Daniel's seventieth week are indeed three and one half years, of Daniel's seventieth week these bodies are pretty much gone due to decay. Perhaps only bones are left. All those who are unregenerate, now that they no longer suffer from the plagues and bloody water with which these "Two" tormented them, through the secular media of that day and in their own minds, relive their victory over and over as humans are prone to do. It would be like winning a great football game where your school won. Rehashing the victory, even if you have no part in the game, adds to the "self esteem" of the one who is on the winning side. Naturally this gives them much pride as they continue to decimate the remaining portions of the true church. This is a direct cross type of the time when Samson had his **two eyes** put out. Their "victory" over The Two is used as a banner until the Great Tribulation draws to a close. Actually, as with Christ on the cross, when those of the Royal Chariot willingly are martyred, it is their greatest victory!

RE 11:10 And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth.

RE 11:11 Now **after the three-and-a-half days the breath of life from God entered them**, and they stood on their feet, and great fear fell on those who saw them.

In RE 11:11 the breath of life is the same as what resurrects their leader, our Christ, as He rises from the dead at the end of the last age. He is called to heaven and is watched as He rises by those who love Him. The Two also are resurrected and doing so in the sight of the worldly people instills tremendous fear. [I would have you refer to the time line in chapter 13 again for a review to note that not only is the greater church called up at the last trumpet, the seventh trump, but so are "The Two" (the apostle-prophets) called up to heaven in a cloud while their enemies look on as shown in Rev 11:12.] Their coming back to life occurs exactly 1260 days after the midpoint of the tribulation week. They are called up at the seventh trumpet. Picture this ascent into the clouds: The Two ascend with the four slightly behind, followed by the great wheels of the chariot. This last group are the vast majority of Christian warriors, the largest portion of the bride marked with the number 144 000. Do remember the full count is 288,000 the 144,000 is the remnant of the Jews. At this point the Lord is taking his complete (War Chariot) home (above the Sapphire sea) and when He comes back He will ride with His bride of iron (justice) to take vengeance on His enemies.

In Zec. 14:2-3 we see our Lord preparing the armies of the nations for destruction in which the greatest searing heat of his vengeance is felt. In Zec. 14:4, upon His return, Jesus is shown standing with his feet on the Mount of Olives apparently after the greatest earthquake splits the city of Jerusalem and the Mount of Olives in two. In Rev 11:18 it is stated "*The nations were angry: and your wrath has come.....*" This is when our Lord's true wrath (vengeance) on the nations is completed and the Bride is used as an agent of justice in His hand. Note in the following Scripture that at the opening of the millennial kingdom Jesus comes back with His Saints to exact vengeance.

ZEC 14:5 Then you shall flee through My mountain valley, for the mountain valley shall reach to Azal. Yes, you shall flee As you fled from the earthquake in the days of Uzziah king of Judah. **Thus the Lord my God will come, and all the saints with Him.**

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From Zec 14:3-5, I see the Lord with his entire war chariot coming down out of the air as the greatest earthquake of all time splits the nation of Israel from east to west, along an ancient fault line, cutting through the Mount of Olives and splitting Jerusalem in two. The Jews of Judah (the wing of the temple leaned on by the abomination), who have been battling the “abomination that causes desolation,” stream out of the city toward their approaching Lord seeking asylum and safety in the One they now recognize.

Before leaving this chapter that describes with the symbolism of Scripture our Lord’s Royal portion of His chariot, I would like to dwell on one simple Scripture found in the book of Daniel. In some previous chapters we look at our Lord’s time of preparation for the tribulation week. Many Scriptures are brought in with types and symbols to open hidden actions and purposes of the same week. To be able to conceive a book like the Bible, which has thousands of pieces to the puzzle of the truth all interlocked in strange ways that must be disentangled and then repositioned so as to fit correctly, it must be agreed that only one person is capable of writing this glorious work, the Holy Spirit. Our Lord must be praised for it. If only half of what I have feebly attempted to discern within it is truth, then these chapters should open your eyes and your heart to sing praises to the One who is the very Master of the Word, the Living Word Himself.

Reflect back now on all that has been gleaned during the preceding chapters. The church age parallels the growing season of the country of Israel. This age begins with a great spiritual rain, the spring rain, or mighty initial move of the Holy Spirit that births the early church. Persecution immediately springs up from the enemy resulting in suffering, death, and tribulation for those who lead, but out of the persecution comes much good fruit. After that early rain comes the beginning of a long hot summer. The church drifts into a long period of stagnation punctuated by brief times of revival as the Holy Spirit acts like dew first appearing here and there over the years. Men convert into empty tradition the previous great moves of our Lord. The light of His truth at times grows quite dim as the oldest denominations come increasingly under the control of the evil one (becoming formless and empty). There is always a new move of the Spirit to bring forth new denominations with a fresh supply of the unpolluted water of our Lord that gives life. This repetitive series of events continues as the great sea of Satan constantly attempts to overwhelm each new move of the Spirit. Toward the end of this age, where we now are, we reside at the end of a long hot Israeli summer awaiting the final wheat harvest. Locusts are consuming the harvest and the pure unadulterated Word is becoming very hard to find. Apostasy is rampant within much of the church, but the final and finest crop of wheat waits white for the harvest.

The owner of the vineyard has been absent for a very long time now. Many false shepherds are ravaging the flocks. There is a soft but steady beat of a war drum now just over the horizon that many of us hear. We stand and look in the direction from which it comes and like Gideon we say to our Lord, “But I am the very least of my family. What can I do?” A time of great warfare is on the horizon, but only some of the Christians are aware of it. The church now stands in such disarray! Hundreds of denominational fractals stand on a myriad of opposing sides of the church and prattle in their pride rendering unity within the bride almost nonexistent. The doctrine of the Nicolaitans is insidiously inseminating itself into much of the church.

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But, do you feel it? A soft gentle breeze of the Spirit is beginning to blow. The Lord is now quietly instructing The Two, in their youth, as the time of conflict approaches. They probably look like the least of Christians today as they face into the hellish mirror that the Holy Spirit wields to reflect the backlit silhouette of self. The four cherubim, comprised of youthful leaders today, are full of hope and expectations as our Lord leads each to a position of spiritual dependency where He can, at exactly the perfect moment, pull an arrow from His quiver that will not miss its mark.

There is a quiet jostling among a portion of the young and a hushed murmur from an even smaller portion of the old that see just the tops of the storm clouds on the horizon. You may not see them but they are there.

There is a Scripture that comes to my mind that fits this subject. Please read it before moving on to finish this chapter. It most certainly is a promise of the Father for the Son and for us. A strong gift of encouragement is a necessary attribute for all leaders prior to battle.

<sup>NIV</sup> Psalm 110:3 Your troops will be **willing on your day** of battle. Arrayed in holy majesty, from the **womb of the dawn you will receive the dew of your youth.**

In your Bible, if you read down through to the end of this Psalm, there can be little doubt that our Lord is speaking about the end of this age. In verse five He points out that “He will crush Kings on the day of His wrath.” I realize there are many days when He expressed his wrath in the past but there is a section in verse six that points out he is going to “*judge the nations*” and a little later in the same verse “*crushing the rulers of the whole earth*” is mentioned. I have to believe this points to the time period at the end of the tribulation week particularly since in verse seven it is translated as “*the one who grants succession will set him in authority NIV.*” Christ is the one that at the end of the tribulation week is set in authority as King of Kings and Lord of Lords by the Father.

Looking a little closer at Psalm 110:3, the section “Your *troops will be willing*” indicates a group of saints, chosen from the beginning, now offering themselves as a freewill offering in battle. This sacrificial obedience mimics the very act that Christ made on the cross for us. As He did for us at the beginning of the age, The Two and others emulate Him at the end of this age to complete the work.

The portion of Scripture *day of battle* could just as well be translated *day of power*. It is a time when our Lord uses His greatest power through those who seem to be the very weakest vessels to overcome the enemy. What fascinates me is the comment regarding His troops being in *holy array*. We translate the description of these “troops” as being consecrated, sacred, or even set apart for splendor and majesty. This is entirely due to His work in us, make no mistake, because we are His sacred possession or treasure, the work of His hands.

Finally, the last section of this verse ends with “*you will receive the dew of your youth.*” This was completely planned at the beginning of time and here, at the end of this age, the culmination of six days (six thousand years) of work on the bride is realized as she is drawn around Him like the night mist. A bride promised when one is very young gives great joy when she is finally presented to her groom in all of her beauty, splendor, and glory. This description of these troops very strongly parallels the picture of the Shulamite given in the following Scripture.

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<sup>NIV</sup> Song of Solomon 6:4 You are beautiful, my darling, as Tirzah, lovely as Jerusalem, **majestic as troops with banners.**

It is this Scripture that I believe refers to the church of the tribulation week containing The Two. Our Lord readies an army of saints eager to join against the enemy at the great battle of the tribulation year. They are not the people you or I might expect to be warriors. We know from our study that during the great battle our Lord glorifies Himself in His people, but not as many would expect. Our Lord glorifies Himself within Christ on the cross. It looks like He loses, from a worldly standpoint, because His apostles, for the most part, turn and walk away. But in the heavenly reality, He hands Satan the greatest defeat of all time. The fate of the true church during the tribulation week is much the same. They win by sacrificial loving.

Yes, there is a time to hide, but only until our Lord reaches into His quiver for an arrow and asks “*Whom shall I send?*” When your time comes what will be your response? To truly be used is to become less. To win is to be sacrificed. No, we cannot rise to this kind of warfare without the Holy Spirit and the preparation that it takes. As shown in chapter 13, after the sixth seal is broken, an unparalleled devastation causes the light of Christ to leave the church. As the light of truth leaves her, the world believes that they utterly conquer her. But this is exactly the time that the opposite happens. The world beast system again seriously misjudges the situation. It is at this time that our Lord speaks the words of Daniel below.

DA 7:22 "Until the Ancient of Days came, and **a judgment was made in favor of the saints of the Most High**, and the time came for the saints to possess the kingdom.

Does that Scripture not sound a bit incongruous considering the situation? As Jesus dies obediently on the cross for the love of a cursed world, so also does the bride of the tribulation week exhibit a similar feat. As Jesus is resurrected after the cross so then is “The Two” (The Royal Chariot) resurrected at the end of the tribulation period to lead the way to the wedding party of the Lamb. In what portion of this chariot of fire will you reside, my dear reader? If you have a hunger in your heart for more of the Lord, then He not only places that hunger there but also He satisfies you. When you seek him with all of your heart you find him (De 4:29).

There is a long-standing promise of a tremendous reward for a portion of the bride. It is, up to this point in time, not fully realized. Some call it the “double portion,” but to others it is accepted as the fall and spring rains together. Many take it as a literal solid gift, but others spiritualize it. Let’s finish this book by looking at this great hope in the next chapter and perhaps we can identify just what it is, its purpose, and those who will receive it.

## Chapter 16

### *The Year of the Jubilee: Receiving the Double Portion*

Many students of the Word mull over the many places of Scripture where our Lord promises a “double portion,” or “twice as much,” and the “spring and fall rains together.” The questions of just what this means exactly and just who will receive this blessing emerges consistently in the body of Christ. There is also the question of *when* it is given. If we are not sure of the answers to the questions posed above, then we cannot possibly be sure of the purpose of this mysterious extra portion.

I believe that the double portion has a great deal to do with the Year of Jubilee. As far as the Hebrews’ obedience to our Lord’s command to have a Jubilee Year, it really depends on whom you ask. The rabbinic Jewish view of the history of the observance of the Jubilee Year shows that it was seldom, if ever historically, observed. After the Lord enables the Jews to take the land of Canaan and after all the tribes are in possession of their land, the first *yobel* (Year of Jubilee) occurs approximately fifty-four years after the arrival of the Hebrews in Palestine.<sup>24</sup> The debate of whether the Jews actually observed the Jubilee Year at that time ranges from some stating that the Hebrews observed it up until the period of the Babylonian Captivity<sup>22</sup> all the way to statements that they have never once observed it.<sup>27</sup>

### The Sabbatical Year

To understand the Jubilee Year, it is important to understand the Sabbatical Year. Many names are attributed to this year, one of which is the Seventh Year (Ex. 23:11, Lev. 25:20, Neh. 10:31). Another title, the Sabbath of the Land, is also used. This name relates the purpose of the year as giving “rest to the land.” There is to be no cultivation during that year. Another name is the Year of the Release. Debt, at least for that one year, is to be held in abeyance.<sup>27</sup> Another function that occurs near the end of this year at the Feast of the Tabernacles is the reading of the Law to the people.

The Jubilee Year is the seventh year of a week of years. Since there would be no farming allowed during this year the Lord promises an extra special harvest (double) during the sixth year that is sufficient to carry them through the seventh year and part of the eighth year until the crops come in. Every seventh year, the Sabbatical Year begins in the month of Tishri (September/October) after all of the year’s crops are stored away.

If you can accept that our Lord has been working now on the bride for six of His days, possibly because a day equals a thousand years or at least one dispensation, and we are near the end of His “week” of creation of His bride, then we can relate the above to the next age (seventh age year) as a type for the Sabbatical Year. However, our Lord’s set of rules for the Jubilee Year is a bit different than the set for the Sabbatical Year.

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Warnings are given by the Lord in the Scriptures that if the sabbatical years are not observed, He would send the Hebrews into captivity and thereby give the land rest. This he does several times. Naturally the Jews take all of the rules literally, and rightly so, because their age is not a spiritual age since the Holy Spirit is not given. Rarely, the Holy Spirit would rest on a man temporarily for a purpose, but to indwell a person as He does today is not possible without the acceptance of Christ as Savior. Later we will attempt to show the spiritual symbolism of the purpose our Lord sets for the Jubilee Year and the Sabbatical Year, because the literal real life purposes are cross types of the spiritual purposes.

To compare and contrast the requirements of the Jubilee Year with those of the Sabbatical Year, it is important to understand that some of the laws for the Sabbatical Year are the same as that of the Jubilee Year. But because there are two back-to-back fallow years (the Sabbatical Year and the Year of Jubilee), the Lord promises triple in the year preceding these two holy years. There are three additional requirements our Lord gives for the Jubilee Year.<sup>27</sup> These requirements are as follows:

1. To announce the Jubilee Year a shofar is blown on Yom Kippur.
2. Permanent liberty is granted to all bond slaves from service to their owners.
3. All land that the Lord initially gives to the original owner as a tribal inheritance is to be restored to the original owner, or family.

It is quite possible that as we near the very end of this age the type for the seven “fat” years (Gen. 41:26-27) may represent the time when great amounts of spiritual food (truths) is stored away for not only the tribulation period but for the millennial, or Jubilee Year, to come. The consecration of that generation of the bride is significantly greater so as to receive “double.” Just what is the purpose of this Jubilee Year? What does it have to do with the double portion, or even a triple portion? Are The Two involved with it? These are the questions we attempt to answer in this last chapter

### Reasons for the Lord’s Call for the Jubilee Year

From a literal and practical position there are six reasons for our Lord to command a Jubilee Year for those who would become His people.<sup>22</sup> The reasons follow:

1. The Jubilee provides a remedy for the evils inherent in society and in government. It tends to prevent poverty continuing in family lines because it not only allows people to start over, but it also gives them an incentive to do so. It prevents the accumulation of vast amounts of land held by one family almost in perpetuity as we see it happening today. The poor are favored without doing any injustice to the rich. Technically, oppression is significantly reduced.
2. If it is implemented, slavery is reduced or eliminated. It eradicates hopelessness because a way out is provided about once a generation.
3. Due to a significantly greater amount of time during the Jubilee Year, on account of less farming in a farming community, more time can be spent on learning the law and its application.

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4. Allowing the return of an estate to a family preserves a family's line and identity.
5. There are no rules on how the Hebrews celebrate this year, only that trumpets (shofars) initiate it. The seven trumpets of Revelation not only precede our Lord's Second Advent but they also signify the advent of the Jubilee Year.
6. The ordinances of the Jubilee Year, if followed, restore the economic structure of Israel as our Lord originally planned it.<sup>27</sup>

Each of the above benefits can certainly be spiritualized regarding the bride. This bride is none other than the New Jerusalem, or true Zion, meaning, of course, the Lord's restored bride (relationally speaking because the church as we know it ceases to exist at the very end of this age).

### Background Information on the Jubilee Year

There are Biblical commandments, specifically for Israel, and spiritually they certainly can be applied to the bride at the end of this age. The commandments concern ownership of land; some of these commands are associated with the Sabbatical Year and others with the *Yovel*, or *jobel* (Hebrew), the Jubilee. The origin of the word *jobel* connotes "a ram's horn."<sup>24</sup> It is this instrument that is used to proclaim the beginning of the celebration of the Jubilee Year. This celebration is to be full of the greatest possible joy as it marks the time of the greatest time of liberation and restoration that is possible in a downtrodden poor person's life. It is a time of the second chance, or new beginnings, a time when hope is answered.

The ancient Jews had holy days, holy weeks, and in this case a holy "year." A distinction was made between a holy year (The Sabbatical Year) and the holy "year" of the Jubilee, as they were different in some ways.

Of Israel's three fall feasts that are observed during the month of Tishri, the seventh month, one seems to offer a strong parallel type for the celebration of the Jubilee Year.<sup>5</sup> This feast is called Sukkot; the two preceding feasts are Rosh Hashanah and Yom Kippur. Rosh Hashanah, or the feast of the trumpets, is initiated the first day of the seventh month of Tishri by the sound of the shofar (Ram's horn). On this day the sound of the Ram's horn signals the time of a Sabbath rest, a holy convocation. For the Jew the sound of this device can be associated with several events. One of these is connected with drawing the attention of the Jewish males for the purpose of letting them know a battle is pending. This knowledge instills many with resolve, others with fear and trembling. The sound also instills tremendous joy if the Jew knows beforehand that it is coming because it is the sound of the Jubilee Year's inception and the beginning of a promised renewal. Isaiah associates the sound of the shofar with a call for repentance. This call is to be one of the very most important goals for the church to gain from the tribulation battle that lies ahead of her.

Many feel that the first fall feast, Rosh Hashanah, though a time of rest and peace, has as its real purpose the initiation of the countdown to the next feast, Yom Kippur, which celebrates The Day of Atonement. This day is the most critical day of the entire year for the religious Jew. I feel that at the end of this age our Lord brings about the greatest Day of Atonement this world has ever seen within those of the true church. The cross type for this mass act of repentance is symbolized by

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Job repenting in dust and in ashes at the very end of the testing (Job 42:6).

Judaism is a religion of atonement and their atonement was formerly offered on an altar in the form of animal sacrifices. From Rosh Hashanah to The Day of Atonement (Yom Kippur), repentance is the main theme for the Jewish people. On the tenth day of the month of Tishri the time of repentance and fasting draws to a close. With the temple service completed at the setting of the sun, there is much personal introspection for the orthodox Jew regarding the New Year before him. The Feast of the Tabernacles (Sukkot) begins five days later.

The “New Year,” at which the corporate bride of Christ is looking, is the Jubilee Year, or Millennial Year, that lasts a thousand years. There is a great need for humility for the work of promoting unity and the final construction of the bride during that period of time. This necessitates a greater empowerment and commitment, particularly from the leadership of the church. The testing and trials of the tribulation week highlight significant individuals for repentance, as well as corporate weaknesses in the present day church. A great repentance allows our Lord to provide what is necessary of His Spirit to accomplish the millennial work of completing the bride.

Since this book is about The Two and their involvement primarily in the tribulation week, why introduce ancient commands given by our Lord to those of the Old Covenant for the three fall feasts as described above? The reason for the discussion is because it seems there is a very strong parallel, or cross type, for each feast portrayed in or around the tribulation week. Remember this week, the tribulation week, introduces a new age, the seventh day - the Sabbath millennial year!

Just as Sukkot is a feast of rejoicing following the most earnest time of self-introspection of the entire year, so the tribulation week is a period of the most severe testing and trials that occur during the entire last two thousand years and possibly since the inception of our Lord’s work on his bride! The celebration of Sukkot, the Feast of the Tabernacles, occurs on the fifteenth day of the seventh month. This is after the fall harvest is complete and just before the fall rains begin. I maintain that the greatest and finest harvest (not the response to His call at the middle of the week) of the entire age of the church occurs at the end of the tribulation week after the greatest period of self-introspection and repentance occurs. This “harvest” would be that of a deeply consecrated host now fit for a double portion of the Spirit of our Lord.

As previously shown, the great call goes out from the Lord through His Two and the church at the middle of the week and a great multitude responds to the salvation message at that time. The actual harvest of the wheat minus chaff comes at the seventh trumpet. It is at that time that all of the “tribes of Israel” (all of the corporate church) enter back into their “land.” It is interesting that the ancient rabbis believed that the Jubilee was no longer in effect after ten tribes were exiled due to the biblical order that it only applied “to all its inhabitants” (Lev. 25:10). However, all of the inhabitants of our Lord’s New Jerusalem are “back in the land” to stay after the Great Tribulation. No, there is not a way to positively identify the millennial year as the Year of Jubilee except that when you compare the spiritual blessings promised to the church after the tribulation week to what the literal ordinances provide at the Jubilee Year, you find they are practically identical. The primary goal of the Jubilee Year is deliverance from oppression. And at the end of this age that hope of deliverance for Israel (within the church) during that terrible week is very welcome and faith inspiring indeed!

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To attempt to integrate the three fall feasts within the last two weeks of this age is difficult and there is some speculation regarding the first feast, Rosh Hashanah. The placement of the Day of Atonement (Yom Kippur) and the Feast of the Tabernacles (Sukkot) seems to fit fairly well. I submit to you the order given below.

This two-week period, given to us from the book of Genesis beginning with chapter 41:2, is used as a template below. We are shown seven rich years followed by seven lean years.

Due to the typology involved the seven lean years represent the tribulation years. The seven fat years are those when our Lord is preparing His ordained warrior leadership to enter the lean years of the great conflict of the tribulation week. In each of these cases I take them as literal years.

### The Month of Tishri, or the Fall Feasts of Israel

The beginning of the seventh month of Tishri initiates a countdown to the high point of the religious calendar of the ancient Hebrew. Below is a chart displaying a possible parallel to the last fourteen years (two weeks of years) of the end of this age (see Table 21). The Sabbath day for the Jew would be held on a Saturday but for the sake of clarity I use the modern familiar days of the week so it is not as confusing. The first seven days below are a cross type for the seven fat years listed in Genesis 41:2. Day eight is the first day of the tribulation week and follows the confirmation of the peace covenant between Israel and the nations that oppose her. This is the covenant brokered by the antichrist (Da 9:27).

At the end of the book of Zechariah is a comment from the Holy Spirit speaking through the prophet Zechariah. In Zec. 14:16, which occurs after the new millennial year begins, a comment is made that the survivors from all nations that attack Jerusalem go up every year to worship and celebrate the Feast of Tabernacles. These people are unregenerate and persecute the bride during the tribulation week and now are expected to worship the risen King, our Lord Jesus, who is reigning and ruling. I do not believe they have access to the Holy Spirit because Jesus is present. A warning is given that those unregenerate people, who do not worship Him, will receive no rain on their lands and they will have plagues called down on them. I believe there can be no doubt that during the millennial year many of the nations refuse to go up. Consequently, no life giving waters are given to them.

Before we leave this section, and to add validity to the above two-week period, I would like to take time to point out to you that at the beginning of this age, over two thousand years ago, Jesus makes use of the three spring feasts to initiate the church age.

For three years Jesus invests himself primarily in the lives of the twelve (I am counting Paul, since Judas cannot accept what Christ has to offer). On the fourteenth day of Nisan (month of flowers)<sup>18</sup> Christ hangs on a cross and pays the price for our rebellion, as He becomes the “Passover Lamb,” on the day before feasts begin for **Passover**. This great sacrifice is acceptable to the Father and has to precede the Lord sending the Holy Spirit to the fledgling church. This giving of the Holy Spirit represents the “spring rains or early rains” spoken of in Scripture that come at the beginning of this age. The fall rains could very well be the empowering (Rev 11:3) that our Lord gives the two

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witnesses during the first year of the tribulation week.

If you recall the procedure of the temple worship of the last age, there are two offerings made during a twenty-four hour period. One sacrificial lamb is offered in the morning and another at the evening sacrifice. Jesus represents the morning sacrifice of the sixth day (age) in which

Table 21. Timetable Number Six

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| Seven Fat Years                   |  |  |
|-----------------------------------|--|--|
| Week 1 –Day                       | 1 Sunday -<br>2 Monday<br>3 Tuesday<br>4 Wednesday<br>5 Thursday<br>6 Friday<br>7 Saturday | <b>Feast of Trumpets - Rosh Hashanah</b> - a day of rest marking the beginning of the ten days to the Day of Atonement. This is a time of preparation for the greatest event in history outside of the death of Christ on the cross. During this period of time our Lord is preparing The Two and others for battle primarily through showing them their sins and having them repent. This is a time period for the consecration of The Two. |
| Seven Lean Years                  |  |  |
| Week 2 – Tribulation week begins. |  |  |
| Seal 1                            | 8 Sunday -   | This is a serious Sunday as it precedes the Day of Atonement. Antichrist confirms a covenant with many.  |
| Seal 2                            | 9 Monday   | The Two minister for three days!   |
| Seal 3                            | 10 Tuesday -   | <b>Day of Atonement – Yom Kippur</b> , or the day of covering or concealing, marks the day when the Two use the blood of Christ to save many of the remnant of the Jews. It is also when The Two begin their great last call to salvation for those of the nations that ends 3.5 years into the week.  |
| Seal 4                            | 11 Wednesday   | In the middle of the fourth year (the middle of the tribulation week) the two witnesses make the last call. The Great Tribulation begins which is analogous to Job's time of great testing that ends with him having to face the mirror that Elihu and then the Lord hold in front of him.   |
| Seal 5                            | 12 Thursday  | The mirror is faced and repentance for weakness and arrogance occurs. Sealing the saints may take place. Persecution is cut short for the sake of the elect.   |
| Seal 6                            | 13 Friday  | After the complete church including Messianic Israel's (the remnant) repentance, sealing the saints takes place. The seven trumpets sound signifying the release of Israel from her age of captivity (Year of Jubilee). The entire bride meets Christ in the air at the last (seventh) trumpet. The double portion is given. The marriage ceremony of the lamb occurs.   |
| Seal 7                            | 14 Saturday  |  |

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|              |  |
|--------------|--|
|              | Sunday, as with all days of the week, actually begins the evening before the next morning, using the Jewish custom.  |
| Early Sunday | During the darkness preceding the rising of the sun, six bowls of the Lord's wrath are poured out. Then Christ and His saints return at the seventh bowl, at the first glimmer of the new day of the Jubilee Year, with blazing brightness.  |
| 15 Sunday    | - <b>Feast of the Tabernacles (Sukkot)</b> - The beginning of the millennial period, the Sabbath Day, the true year of rest or the Jubilee. All who are lost are restored and many receive an extra portion. The marriage celebration of the Lamb occurs (the wedding supper of the Lamb)! |

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we are living, and many of The Two, indwelt and enabled by the Holy Spirit, in the end make up the “evening sacrificial lamb.” The evening sacrifice is a parallel type for the great sacrifice Elijah makes on top of Mount Carmel (1 Ki 18:19-39). Shortly after that sacrifice, he prays for rain and a great and mighty rain approaches from a great distance to break the terrible drought (of truth). This rain is a type for the “spring rains,” (half of the double portion) that is provided at the very beginning of the next age, which prepare the saints of that time to rule and reign with Christ. These spring rains come after the fall rains of the end of the last age that are utilized for the benefit of those called to salvation. The empowering of the fall rains eventually leads to a great persecution that becomes the Time of Jacob's Trouble known as the Great Tribulation.

The three days of feasts run from the fifteenth of Nisan to the seventeenth of Nisan or from the Hebrew sunset of Wednesday to the sunset of Saturday (their Sabbath). These are the three days Jesus is in the tomb. He returns for a short time to show Himself to those who are His and to give a tripartite commission to His disciples (Luke 24:45-49, Mark 16:15-18, but primarily Matthew 28:19,20). He leaves and sends His Spirit to those He prepares to receive it on the **Day of Pentecost** (fiftieth).<sup>18</sup>

The celebration of Pentecost is first seen in Ex 23:16 and is called the “Feast of Harvests.” In Ex 34:22 this same feast is called the “Day of First Fruits.” How appropriate that the Holy Spirit is given on that day as the fruit and gifts of the Spirit begin to manifest on that same day. From the sixteenth of the month of Nisan, the second day of the Passover, seven full weeks or forty-nine days elapse until the fiftieth day, when the feast of the Pentecost is held. Its purpose is to mark the end of the grain harvest. The date of Pentecost falls on the sixth of Sivan.<sup>22</sup> The distinguishing feature of Pentecost is the offering by the priests of *two* leavened loaves made from the new grain of that year. I would surmise that if this grain is from the barley crop, it is the first of the grain to mature. We do know that almost all of the apostles are martyred for their Lord in some way. They, manifesting the first fruits of Christ, are good cross types for the two leavened loaves. They are made acceptable by the blood of Christ but still contain within each of the twelve some residual uncleanness that is covered by the blood. Now at the end of the age there is a completion of The Two, or the two leavened loaves (as types), that are offered up. It is the work of Christ in them that

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brings in the fullness of the harvest. That fullness is realized with great joy in the Jubilee Year of the fiftieth Sabbath. It may well be seen in a different light if some elementary math is done.

### Tenuous Math and the Jubilee Year

First, squaring a number is significant in Scripture. For instance twelve times twelve gives us one hundred forty-four. *Twelve* can mark those *people (either good or evil) given authority to work on the Lord's bride to eventually bring her to a state of perfection*. A square of twelve, *one hundred forty-four*, marks the *thickness of a completed awesome protective wall* (Rev 21:17) actually symbolic of half of the finished product as marked with the number 288 from a previous study (1 Chron 25:7). So then twelve would mark *the cumulative acts that bring about the desired end of completion (perfection of righteousness) of one hundred forty-four*. For another proof, consider that *fifty* marks the *payment or covering for sin*. The desired result of completion would be the square of fifty or two thousand five hundred. The number 2500 is nowhere in Scripture by itself. If we consider fifty to represent years leading to and including a Jubilee year then squaring it would lead to the *ultimate completion of the purpose for that period of time that is procuring all of the living stones that are to be built up into the living temple, called the bride*. Let's return to the book of Daniel for a while. From Dan. 9:24-27 we find the number 49 meaning the number of years until Jerusalem is rebuilt. Four hundred thirty-four years are given until: "*Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy*." (See Figure 2.)

Adding all of the weeks of years as prophesied by Daniel to two thousand and then dividing by fifty equals 49.66 is for the year 2000. This is close to but not quite a perfect square. To get fifty fifties, or 2500, to reach a Jubilee Year we have to add enough years to get to the year 2017. Let's try a visual again to look at this finished educated guess. And that is what this is, just an educated guess so do not take it too seriously. Counting back by seven-year increments until we get to 2003 we get two sevens.

### Figure 3. Daniel's Timetable to the End of the Age

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So converting weeks to years and adding them:

7 Weeks 49 Years - Jerusalem to be rebuilt  
62 Weeks 434 Years - Messiah to come, be crucified to make reconciliation.  
+ 2000 +Years - Indeterminate time but will be one age.  
2483

At first using just the total above and dividing by fifty results in:  $\frac{2483}{50} = 49.66$

50

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Daniel is told it takes seventy weeks total to achieve everything in Dan 9:24-27. When Christ gives His life on the cross, the majority of Israel refuses His act of grace and that stops the clock at or near sixty-nine weeks. For an entire age, the age of the Gentiles, the Lord holds Israel's salvation in trust because no weeks are used up due to her absence. In 1948 apostate Israel is born in one day, or the cross type for the "fig tree turned green." We must also remember that Israel as a nation disappears in 70 AD when the Roman General Titus destroys Jerusalem and burns the temple. This is when the Fig Tree withers.

If we perform the following subtraction:  $2017 - 1948 =$  we get 69 years, close to a biblical generation. It is interesting that this amount of time agrees closely with a statement that Christ made regarding the fact that the generation that sees the fig tree turn green will not entirely pass away before His Second Advent (Mark 13:28-30 in response to Mark 13:4).

We must regard the last week of years, or seven years. This seven-year period would have to be the tribulation year (Daniel's seventieth week) that is used to refine the remnant of Israel, the church, and prepare the total bride (consecrate the temple) for the Jubilee Millennial Age. Christ

### Figure 4. Tentative Conclusion Number One

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|               |  |
|---------------|--|
| 49            |  |
| 434           |  |
| + <u>2000</u> |  |
| 2483          | = 2003 Seven fat years begin = refining of The Two             |
| 2490          | = 2010 Seven lean years begin = tribulation week               |
|               | = 2017 Christ returns at the beginning of the Greatest Jubilee |
|               | Year or the seventh day (age or dispensation) of the           |
|               | creation of His bride(?)                                       |

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describes the events in shorthand in Mark 13:12-27. The very next age then represents a true Jubilee Year for the Israel of the church. That corresponds to the fifty fifties, or the great final Jubilee Year, that just might be somewhere close to 2017. (See Figure 4.)

Although we have regarded it in part above let's take one more look at this fig tree that Christ promotes as the sign in response to His disciples' question. There is one more thing that must be considered. Jesus states that the generation that sees the fig tree turn green would not entirely pass away before He returns at the Second Advent (Mt. 24:34). Consider that a generation is given as seventy years (Psalm 90:10) or a bit more. If we add 70 to 1948, when the "fig tree" turns green, again we get 2018. This correlates well with the year 2017 given above that may be close to our Lord returning to begin the Year of Jubilee. Taking the seven years of the tribulation period away from this number gives us 2011 and that agrees fairly closely with the year 2010 that is given (see Figure 4) as the beginning of the tribulation week. This tenuous double correlation lends a bit more validity to the current belief within the church that we are very close to the time of the end

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(see Figure 5). Again, I warn the reader to consider these numbers very carefully, but not too seriously, at this point. Many of that generation are still alive so many more years could be added.

*Figure 5. Tentative Conclusion Number Two*

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|      |  |
|------|--|
| 1948 | The year the fig tree turned green (Israel's independence) |
| + 70 | Number of years in a generation                            |
| 2018 |  |
| 2018 | Beginning of the Jubilee Year and Christ's Return (?)      |
| - 7  | Years of Tribulation Period                                |
| 2011 | Beginning of the Tribulation Week                          |

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I personally would not lend much credence to the above because there are so many areas where we really do not know where to start our time periods, but it will at least stir you to a consideration that we may be very close to the time of the tribulation. We need to be gravely and seriously looking into the mirror so as to be brought to repentance for the purpose of being consecrated. Constantly defending our "integrity" has no place in the Kingdom of God. Neither does hardness of heart, unforgiveness, or disobedience to those in the hierarchy above us have a place unless those leaders call us to believe improper doctrine or to perform deeds that are in rebellion to scripture. Even then one must be very careful when disobedience is chosen. The Two, those of the bride given eyes to see and ears to hear necessary truths of the tribulation week, must become as mature and clean as possible to be able to function for our Lord during that last great week of this age!

What very much concerns me is that the great majority of Christians today, particularly in the United States, believe they do not have to endure, much less serve within, the tribulation week. Consequently, this book and many others like it are quite probably not even on their reading list. If their beliefs are correct, I would be a very happy man, but if they are wrong, much of the church, at least in this country, will be blindsided by the enemy.

Before finishing this section I want to return to an analysis of the square of fifty given above. Since *fifty* marks a price for the appropriation for a great intercessory sacrifice, the square of it denotes the completion of the appropriation of that for which the sacrifice is made. If the morning sacrifice is that of Christ crucified and the evening sacrifice is the sacrifice of The Two indwelt by Christ's Spirit, then the completion is the total restoration (purchase of the components parts) of the bride.

This restoration means that each individual and group receives the "land." From a spiritual sense this is a restoration for each believer in his/her gifting, fruit maturation, and relationship with God. *Twenty-five* indicates those who are reserved and made holy for our Lord (as discussed earlier). *Two hundred fifty* points to twenty-five in that it marks the anointing of those belonging to twenty-five. *Two thousand five hundred* indicates those, that through their work, display the anointing that would complete the

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*consecration of the bride at the end of this age so that she might receive what the Lord would intend for her.* Some of these, perhaps the majority, are The Two.

Finally, and this is most important as it confirms much of the above, *twenty-five thousand* indicates the *God-ordained distribution of the "land"* (completed spiritual maturity) among those called to be holy unto Him! This occurs in part for many saints at the end of this age. It is completed for the entire bride at the end of the next age. A look at the end of the book of Ezekiel might be in order here as the symbolic land is apportioned to the Lord's people there.

Beginning in Ezekiel 45:1-8 and continuing through Ezekiel 47:13-48:29 are detailed symbolic instructions given in biblical numerics regarding the division of the "land" among the twelve tribes (completed church) and their leaders. Twenty-five thousand is the most prominent and frequently listed number in this portion of Ezekiel. I enjoy the symbolism given in Eze 48:19-20 because it deals with the "farming area" to which all the tribes contribute workers in order to bring in the "harvest." Technically, it is not a place to produce literal food as most assume. The 25 000 X 25 000 plot actually symbolizes *those chosen of God, from our world of unregenerate men, who are brought to spiritual maturity in their giftedness and in their consecration for the Lord.* It is the bride's work to cultivate and offer up this kind of fruit, derived from the labor of the Holy Spirit within them, to our Lord.

## Laws Concerning the Jubilee Year

Now, let's take a close look at some Scriptures that our Lord gives the ancient Hebrews regarding rules and regulations (Laws) concerning the Year of Jubilee.

The laws concerning the Jubilee Year are found in Leviticus 25:8-55; 27:17-24 and Numbers 36:4. The period of time that elapses between the Years of Jubilee is given in the Scriptures below as forty-nine years. At the opening of the Jubilee year a trumpet is blown that opens the fiftieth year. The number *fifty* is important in itself as it marks a *time when propitiation for sin has been completed.* The particular trumpet that is blown has never before been heard. If we refer back to the time line chapter, where we analyze the seven trumpets found in the book of Revelation, there is a great blowing of trumpets and the last trumpet, the seventh, may well introduce this final Jubilee Year. Just previous to the blowing of that particular trumpet the living temple, the church of this age, is reconsecrated and then sealed after coming through the tribulation week of fire. The portion of the church that still remains alive at the seventh trumpet (shofar) rises and meets her Groom, Christ, in the air. This occurs one year after the seventh seal is broken and is during a time of great darkness (very early on the first morning of the seventh dispensation) at the very beginning of the Sabbath. This is the time period (the millennial kingdom) that is a direct parallel type for the seventh day of creation from Genesis except it lasts one thousand years.

LE 25:8 'And you shall count seven Sabbaths of years for yourself, **seven times seven years;** (*did you notice seven is squared?*) and the time of the seven Sabbaths of years shall be to you **forty-nine years.**

LE 25:9 'Then you shall cause the **trumpet of the Jubilee** to sound on the tenth day of the seventh

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month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.

If the type is correct, the portion of the church that arrives at the end of the tribulation week is among the most consecrated portions that have ever lived. Those martyred for Christ during that period of time are also very consecrated. We are presently at the end of the “sixth day” of the creation of the Lord’s bride/body and the seventh day is the new age to come, that is, the Sabbath Year. Freedom for a new beginning is promised to the people of the Lord during the Sabbath Year. During the Jubilee Year a promise is given that individuals are to receive back land that is lost during the previous forty-nine years. The Jews take this literally but the nation of Israel rarely, if ever, observes the Year of Jubilee fully.

There is also an interesting literal interpretation regarding the sowing and reaping of crops. Supposedly, the Sabbath Year or the Year of Jubilee is when the people of God should not concern themselves with growing or gathering of food. This certainly takes a great deal of faith to be obedient to this command of no reaping or sowing.

There is also a directive to return to the family. The complete and total restructuring, or restoration of what is lost to individuals including a proper relationship with their Lord, takes place. Literally, this is apparently a time for restoration of the land to the original owners as well as that of restoring relationships. I believe you can see that few people anywhere in the world would be willing to give back land to a previous owner. From a symbolic point of view this giving back is possible, if the year after the tribulation period is the Jubilee or Sabbath Year. That which is restored is a spiritual position (inheritance) in Christ that was lost during a fall from grace occurring much earlier. This result implies a proper relationship with our God and the family of God being restored during that time. It is only during this Jubilee Year with all spiritual relationships restored that the parts of the bride can be assembled into one unified whole.

LE 25:10 'And you shall consecrate the fiftieth year, and **proclaim liberty** throughout all the land to all its inhabitants. It shall be a Jubilee for you; and **each of you shall return to his possession**, and each of you shall **return to his family**.

LE 25:11 "That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine.

Our Lord addresses the concern of the people having no food to eat in the Scriptures below. There is a blessing from the Lord in the sixth year that produces enough food to sustain them for three years. During the sixth year only a little of that crop is eaten because it isn’t completely brought in until the fall when the triple portion is produced. We can see in LE 25:22 that the Jews are supposed to “rest” the Sabbath Year where they consume one portion of the three. If the eighth year is a Jubilee Year, they consume another portion of it. Finally during the ninth year, as sowing and reaping ensue, the last portion is consumed.

Perhaps the grain harvest at the end of the sixth day could be a parallel type for the harvest mentioned in Genesis 41:26. The type for that time is thought to represent seven actual years that precede the seven years of famine, or the tribulation week. During the tribulation week, a time of

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great testing and refining leading to consecration, much of the previously gleaned spiritual food is wiped out. If I am correct, then at the end of the tribulation period is when the double portion is given. It is not a double portion of food but a double portion of His Spirit! The fall rains, when added to the double portion, give us a triple spiritual portion that certainly would last us through the Sabbath Year of the Jubilee as the final construction of the bride takes place. So, whether we end up with double or triple does it really matter?

LE 25:20 'And if you say, "What shall we eat in the seventh year, since we shall not sow nor gather in our produce?"

LE 25:21 'Then **I will command My blessing on you in the sixth year**, and it will bring forth produce enough for **three years**.

LE 25:22 'And you shall sow in the eighth year, and eat old produce until the ninth year; until its produce comes in, you shall eat of the old harvest.

Below the Lord claims the land as His and points to the fact that the people of Israel are strangers in this land. It sounds literal and may well be. The most important "land" however is our relationship with Him and our spiritual position in and by Him.

LE 25:23 'The land shall not be sold permanently, for the land is Mine; for you are strangers and sojourners with Me.

Provision is made during the Old Testament times so that no land changes permanently from one tribe of Israel to another. Each tribe's land, if rented or lost, is returned from Jubilee to Jubilee. If a study is done regarding each tribes of Israel, certain traits or giftedness can be found within each. During the assignment of the stones on the ephod of the high priest, one per tribe, there are deep meanings associated with each stone that is associated with its tribe. For instance, the Sapphire, a clear blue stone, which is symbolic of Judgment throughout Scripture,<sup>2</sup> is given to the tribe of Dan. Strangely enough the tribe of Dan is most closely aligned with the serpent, or Satan, of any of the tribes. Lucifer, before he falls, represents the Law in all of its fullness, he being the tree of the knowledge of good and evil. The final piece of the land given to Dan in Ezekiel 48:1 is a piece of land to the north butting up against Lebanon and Syria. It is the piece farthest away from our Lord's temple. It being the farthest to the north may indicate this tribe's willingness to judge. Judgment and destruction seem to always be associated with the northernmost entrance to the temple.

NU 36:9 "Thus **no inheritance shall change hands from one tribe to another**, but every tribe of the children of Israel shall keep its own inheritance."

## Characteristics Associated with the Jubilee Year

If we look in Isaiah 61:2-7 and open the Scriptures with some of the wisdom gleaned from the types in previous chapters, I believe we can find the Jubilee Year and some of what is counted as a part of the double portion. Jesus proclaims the first portion of this Scripture in Luke below on the Sabbath. John Ritenbaugh comments on this Sabbath announcement by Jesus in pointing to the fact that His mission includes the liberating intent of the Sabbaths.<sup>25</sup> Jesus arrives at just the right time to begin this work just before the beginning of the sixth year. It is fascinating from Genesis 1:31 that mankind is made near the end of the sixth day just as the bride is fashioned in much of her fullness at the end of this age.

This age has the purpose of healing the brokenhearted, procuring the process of liberation to the captives, and giving eyes to those who cannot see. We now stand at the end of this acceptable year (age) of grace and though some have realized the promises given above, many of the Lord's people are still held in deep bondage by the enemy.

LU 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed;

LU 4:19 To proclaim the **acceptable year** of the Lord."

Jesus' use of the term the "acceptable year" according to Ritenbaugh is recognized by those of Nazareth as possibly referring to the seventh year land Sabbath, or even to the Jubilee Year if it is accepted as the sabbatical year.<sup>25</sup> It must be pointed out that the term *acceptable year* alludes to the people whom the Lord selects to be His own having been made acceptable to Him. This agrees with the purpose of the bride being cleansed during the tribulation week and being given her white wedding gown without spot or wrinkle (Eph 5:27, Rev 19:7-8). Compare the above Scriptures from Luke to those below.

ISA 61:1 "The Spirit of the Lord God is upon Me, because the Lord has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;

ISA 61:2 To proclaim **the acceptable year of the Lord**, and the **day of vengeance** of our God; to comfort all who mourn,

Jesus repeats the Scripture in ISA 61:1 but purposely leaves out the last portion of ISA 61:2. It is that portion, the day of vengeance, that marks the end of this age (the end of the acceptable year when we are made acceptable) and introduces the Sabbath Year (Year of Jubilee), or millennial year, when the saints "tabernacle" (in a deep intimacy) with Him. The time of repentance that cleanses, near the end of the tribulation week, leads to the condition, which allows our Lord to give to those prepared for it, the double portion. Listed below are attributes of that anointing.

## The Double Portion

Listed below are nine attributes lifted from Scripture of the double portion:

1. Comforting (“Comfort all who mourn in Zion”)
2. Reflecting the Lord’s beauty (“Beauty for ashes”)
3. Joyous (“The oil of joy for the spirit of heaviness”)
4. Righteous (“Be called trees of righteousness, the planting of the Lord”)
5. Restorative (“and they shall rebuild the old ruins, they shall raise up the former desolations, and they shall repair the ruined cities, the desolations of many generations.”)
6. Rest from necessary mundane activities (“Strangers shall stand and feed your flocks, and the sons of the foreigner shall be your plowmen and your vinedressers.”)
7. Priestly activities (“You shall be named the priests of the Lord; they shall call you the servants of our God.”)
8. Assembling the temple (“You shall eat the riches of the Gentiles, and in their glory you shall boast.”)
9. A combination of all previous eight attributes.

Now, for the ninth one, let us finish with the Scripture below:

ISA 61:7 Instead of your shame **you shall have double honor**, and instead of confusion they shall rejoice in their portion. Therefore in their land **they shall possess double**; everlasting joy shall be theirs.

After considering all of the above blessings the Lord is to give to “Zion,” mention is finally made that they shall have double honor (*double portion* NIV), and that they shall possess double (*inherit a double portion in their land* NIV). If we draw from a type in Isaiah 62: 11, I believe we can infer that this occurs when Christ returns for His Bride. Note below that He addresses the daughter of Zion. This may be specifically the remnant of Israel that He calls in the end days when the time of the Gentiles is finished. His second return is when the remnant recognizes Him, and “His reward will be with Him, (Isa 40:10).” This is the portion reserved for the Bride, and it is connected to the work He must do in the people and for them so that they might be able to receive their double portion. Naturally, if you substitute the church of this age for “daughter of Zion” then this might refer to the entire church operating during the tribulation week. You decide from the evidence presented. In any case, the remnant of the Jews called to salvation is a portion of the church because there is no spiritual entity saved other than the church during this age.

ISA 62:11 Indeed the Lord has proclaimed to the end of the world: "Say to the **daughter of Zion**, 'Surely your salvation is coming; behold, **His reward is with Him**, and His work before Him.' "

From the scriptural study done in a previous chapter, we can conclude that the double portion is given at the end of the tribulation week. In any case, its benefits are utilized and enjoyed

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during the millennial year. I strongly believe this Sabbath Year, that is, the millennial age to come, is the Jubilee Year for the completed Mount Zion (Heb 12:22) (the total corporate bride). If I look at all of the nine blessings given above, I see more than complete restoration! It looks to me like “Zion” (the true church, Messianic Jew and Messianic Gentile) has much more than what they started with. One thing is certain: all members of the body will have a very healthy respect for the power of sin (rebellion) and the damage it can do.

In Isaiah 63:1-4 we are shown a picture of the end of the tribulation week during our Lord’s Day of Vengeance. In verse four He mentions that the Day of Vengeance is in his heart and the year of His redeemed (redemption NIV) has come. It is this year of the redemption that I believe to be the Jubilee Year, the time when all that was lost is brought back into existence again plus the additional blessings. In Ezekiel 46:17 the Jubilee Year is referred to as the year of liberty.

### Old Testament Scriptures Pointing to the Double Portion

In chapter 14 we see the Shunammite from Shunem. Her full title is Abishag the Shulamite, or the klutz, from the land that receives a double resting place. That is what *Shunem* stands for – *a double resting place*.<sup>22</sup> The position of this city is important because it is found among lush grain fields that are connected with Mount Carmel.<sup>23</sup> We use the type for Elijah calling fire down on top of Mount Carmel as a type for The Two calling in the greatest harvest of souls of this age. From our study of the Shunammite in Song of Songs, we recognize that she is the most special of all of the women (bride) that Solomon (Christ) loves. Shunem is a place in Israel, during Solomon’s time, which is known for producing the most beautiful woman of all Israel. By exploring Song of Songs we find that Abishag is the object of Solomon’s greatest passion in that book. This klutz quite probably represents the tribulation church that contains The Two.

To enter into the Lord’s rest is to come to a place of obtaining marvelous faith in His sovereignty in your life. Faith, we all know, pleases our Lord. To have a double portion, or a double resting place, implies an extra special portion of faith/empowerment being received by this portion of the top leadership of the bride in order to serve. The Two have just that faith as displayed during the first three and one half years of the tribulation period by the two witnesses. It is felt that others of the bride obtain it later after the Great Tribulation.

There are early types of the double portion being given on the sixth day, the day before the Sabbath, in EX 16:22 “And so it was, on the sixth day, that they gathered **twice as much bread**, two omers for each one. And all the rulers of the congregation came and told Moses.” The manna that is collected is to sustain them during the Sabbath. Food, of course, allows us to live; it gives our physical bodies life. Our Lord provides everlasting life from only His sources: His Word, His Spirit, and His cleansing. He sanctifies us while we gratefully wear the “covering” of blood He provides us as paid for by His act on the cross.

The “double portion” is quite probably given to “Zion,” the Messianic Jewish leadership section of the church, at the end of this age, and to those of the Gentile leadership that prove faithful to our Lord. To achieve this position of merit takes some of the greatest persecution and

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cleansing that one could possibly imagine.

When the prophet Elisha stands with the prophet Elijah by the Jordan River just before Elijah is to be taken up to heaven, Elisha asks for a double portion of the Spirit that rests on Elijah. Elisha wants twice as much as what Elijah is given (2 Kings 2:9). As I perceive Elijah in this situation as the type for the work of the Holy Spirit leading to redemption during this age, I recognize the type Elisha as fulfilling the purposes of the Father through Jesus and a portion of His bride during the next age, the millennial Sabbath or the Jubilee Year. Elijah's response to Elisha's request, "*You have asked a hard thing*" (2KI 2:10) is significant and must be considered as important. If indeed Elisha is a type for the move and purpose of the Lord during the next age, then the time when these two prophets walk side by side in Scripture corresponds to a portion of the tribulation week at the very end of this age. There is a transfer of the baton so to speak, the baton leaving an age where the living stones of the future temple are collected by being bought and paid for by the blood of Christ. These "stones" are then brought into the next age when all of them are united and built up together in the ongoing work of the Lord in the final preparation of His body, or bride.

The works of the type Elisha, during some of his earthly ministry, parallels quite well the work of Solomon that is a type for Christ ruling, reigning, and building during the next age. What purpose might our Lord bring about during the next age then? You might say, "But it is the Sabbath year; will not all people keep it?" Yes, of course, but the priesthood works on that day and they are not held culpable! Both Solomon and Elisha show considerable involvement in building (2 Ki 6:2-3, 1 Ki 5:5). I suggest that as Christ buys all of the building blocks during this age with his blood for His living temple, during the next age these building blocks (people) are assembled into one unified whole. Remember, as shown in Rev 21:1-2, the bride does not come down out of heaven finished for her King until the end of the millennial year.

At that time the bride is regarded as one corporate individual. It is quite possible that the fire of the tribulation week is precisely what allows a portion of the church (leadership) to receive that double portion of our Lord's Spirit, for which Elisha asks. This indeed is a tough way to gain the ability to carry a double mantle of power and responsibility. The people with the double portion are the ones who rule and reign with Him during the millennial Kingdom and are also those involved in building or putting together the complete bride.

In Scripture we first see *double* being received when Joseph's brothers go to Egypt to obtain grain needed for their families' survival because of a great famine in the land. As I have pointed out in a previous study in this book, Joseph's brothers are a strong type for a portion of Israel during the second and third day of the tribulation week having Christ revealed to them. In Genesis 43:12-15 we are shown that Joseph's family comes to buy grain and are sent home only to find their silver returned to them. They take double the silver with them the second time they go to buy grain thinking a mistake had been made the first time. The second time, as they leave, they again find all their silver in their sacks. They do indeed receive a double portion of grain from the hands of Joseph (Christ) and so it is thought this also occurs with a portion of the remnant called of Israel to become one of The Two. Of course, it could be given to all the remnant of Israel who is saved but other Scriptures contradict this view.

Below is a type for those who belong to Christ, the tribe of Joseph, being promised a double

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portion of the land at the end of the age. The tribe of Joseph is associated with leadership by the stone carnelian, or onyx. That association with Joseph, who is one of the clearest types of Christ in Scripture, makes the stone associated with Christ.

Ezekiel 47:13 Thus says the Lord God: "These are the borders by which you shall divide the land as an inheritance among the twelve tribes of Israel. **Joseph shall have two portions.**

Because Joseph is a strong type for Christ, those who are The Two and who are closest to Him, are difficult to separate from Christ. It is possible that The Two have access to Christ's portion. I remind you of the Scripture in Ezekiel 44:28 that addresses the inheritance of the priesthood of the Zadok; *"It shall be, in regard to their inheritance, that I am their inheritance. You shall give them no possession in Israel, for I am their possession."* The Zadok priesthood, I believe, represents The Two at the end of this age. If their inheritance is the Lord, then they have access to Joseph's double portion.

Drawing from the literal distribution of the land given to Israel, there are types that point to this double portion. First, the half tribe of Manasseh (gentile Christians) receives a large piece of land on the east bank of the Jordan (Jos. 13:29-31). This land is given to the descendents of Makir, son of Manasseh, for half of his sons because they are such great soldiers (end of Josh. 17:1). The land on the west bank of the Jordan is assigned by casting lots. In Josh. 14:4 the sons of Joseph become two tribes – Manasseh and Ephraim. In Joshua 16:1 the process of inheritance begins with describing an allotment, drawn by the casting of the lot, given for Joseph. This piece of land is in the very heart of Israel and contains some of the best land. In Jos.16:4 Manasseh and Ephraim receive this as their inheritance together.

There is an interesting interchange between the "house of Joseph" and Joshua after the completion of the division of the land for the nine and one half tribes on the west bank. In Jos. 17:4 Joseph's tribe questions Joshua as to why their allotment is only one share even though they have many people. Joshua in the next verse gives them permission to take more land if they then are a great people. The land he alludes to is forested hill country. In another verse he again encourages these people that they indeed need more than one lot. So they receive the hill country to the "farthest extent" in spite of the Canaanites and their iron chariots. Actually if you were to include the section Moses gives to this group and add it to the entire amount that is given during the allotment plus the forested part, you definitely find they have at least twice as much and probably more than any other tribe. So then, technically, Joseph receives a double portion of land through his two sons. From a previous chapter these two have been shown to be strong cross types of The Two.

I would like you to understand that the giving of a double portion is related to function and purpose for the work of the Lord. It is a very great act of grace. Remember, to whom much is given much is expected (Lu 12:48). Yes, it will be a great blessing but there is also an accompanying great responsibility. You might say "Great!" Then I ask you, how good are you at extreme sacrifice?

There is a Scripture in Job, below, that warrants an examination regarding the uncovering of the Leviathan's sin. The first portion of verse 13 asks who can take off, or uncover, the sin of the

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Leviathan (Satan) implying that this individual cannot be brought to a position of repentance. Removing your coat of Christ's blood for a moment and showing you your sin and great weakness when under trial should bring you to repentance, which leads to restoration. Restoration is not for the purpose of sitting on a cloud or playing golf all day in heaven!

The double bridle, as mentioned in the second half of Job 41:13 below, is connected with the removal of a covering. If you desire the double portion then prepare yourself for the greatest humbling experiences you could possibly imagine. A double bridle demands absolute obedience. You lose your life to live as you please and you lose the ability to decide when you die. You are utterly Christ's as were the early apostles. Those who have the full coat of integrity stripped from them come to such a position of absolute obedience that they can wear this double bridle! If you can accept this then perhaps you are called to be material for The Two.

JOB 41:13 Who **can remove his outer coat**? Who can approach him with a **double bridle**?

Further research into the use of the term *double* shows, in Ex 22:4,7, and 9, that if a thief is caught he has to return double back to those from whom he steals. Israel for a long time suffers persecution and great loss by the unregenerate nations of this world. True, much of it she deserves, but in the end I believe a remnant of Israel will have double given back.

Another curious but relevant observation of this doubling process is attached to the number *six*. In Ex 26:9 the curtains of the tent of the meeting have a doubling over at the sixth curtain. This particular curtain is the doorway at the forefront of the tent. Connecting this with the content of the following Scripture below may help you to understand that our Lord is typologically showing us a later event that occurs at the end of the sixth day of the creation of His bride. That is where we are now.

DE 15:18 "It shall not seem hard to you when you send him away free from you; for he has been worth a **double hired servant in serving you six years**. Then the Lord your God will bless you in all that you do.

The time alluded to in the above Scripture is when we are freed to become blessed. From a study regarding the verses surrounding the above Scripture, we are really looking at a corporate identity of a very faithful, productive servant who has served six years. This servant gives back double to his master, and I feel his master turns around and gives him double at the end of this age when the harvest is complete. This double portion may be associated with the number *twenty-four* because it is double the number *twelve* that marks the *bride*. *Twenty-four* marks *those who rule and reign with Him*.

Finally in De 21:15-17 there are directions in bequeathing inheritance to sons if a man has two wives. These Scriptures show that if the firstborn son is of a wife, who is not loved, still he is to receive double because he is the firstborn. Our Lord's first wife-to-be is apostate Israel and she is not loved due to her terrible iniquity. Her son is Jesus and He is given the Spirit without limit. However, at the end of this age there is a remnant called out of Israel to become very close with our

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Lord, one of The Two.

This remnant may well receive that double portion as did the cross type of Job. Because Israel is barren and produces no fruit for so long, Hannah may also be a type for the Israel remnant that is chosen for salvation. In 1 Sa 1:5 her husband is said to love her very much and so always gives her a double portion. She eventually has one son and that is Samuel whom she dedicates for life to serve in the temple. Our Lord Jesus is our High Priest for all eternity and He is born out of a barren woman (fig tree bearing no fruit).

Though a portion of Israel, I believe, receives a double portion of grace, or an inheritance from her Lord, another portion receives a double portion of wrath. Note below in Isaiah 40:1-2 (also in Jer. 16:18).

ISA 40:1 "Comfort, yes, comfort My people!" says your God.

ISA 40:2 "Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for **she has received from the Lord's hand double for all her sins.**"

Now contrast the above with what is below. This Scripture is also written about Israel.

ISA 61:7 Instead of your shame **you shall have double honor**, and instead of confusion they **shall rejoice in their portion**. Therefore in their land they shall **possess double**; everlasting joy shall be theirs.

The NIV translates the last section of ISA 61:7 as *a double portion in their land*. There is no doubt this is speaking about "The City of The Lord, Zion of the Holy One of Israel" (Isaiah 60:14). Now the City of the Lord can mean both halves of The Two including Messianic Gentiles and Messianic Jews. I do believe some of the Gentiles are called to rule and reign with our Lord but this section seems to point primarily to Israel. Double is also promised to Israel in Zec 9:12 as explained below.

This portion of the book of Zechariah addresses the redemption of the remnant of Israel during the time at the end of this age. In ZEC 9:11 Zechariah links that redemption to the blood that Christ shed for those called by the Father. The *waterless pit* is the *position of unbelievers who do not have access to the living water of the Word of God*. They are without any hope until called to redemption. Setting the prisoners (captives) free is to provide that living water through the blood covenant that is provided by Christ.

ZEC 9:11 "As for you also, because of the **blood of your covenant**, I will set your prisoners free from the waterless pit."

Our stronghold is Christ. He is the cleft in the rock that we may go to and hide. In ZEC 9:12 a promise is made by our Lord that he will "restore double to you." The question is just to whom is He speaking? Is it just the remnant of Israel or is it the priesthood of Israel or of the entire church? Could it be for each of The Two, which is the Gentile and Jewish leadership of the church?

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ZEC 9:12 Return to the stronghold, you prisoners of hope. Even today I declare that **I will restore double to you.**

Double honor is attributed to elders who rule well in the Scripture below. This validates to a degree the number twenty-four so often associated with those who rule because it is a double twelve. These servant-rulers have more to do with shaping or forming the bride than most.

1TI 5:17 Let the elders who rule well be counted worthy of **double honor**, especially those who labor in the word and doctrine.

Below, Judah is one of the tribes our Lord chooses to be close to Him. It is this corporate group of believers that sends forth His judgments. Perhaps at the time of the end the division between those of Israel and the Gentile portions of the church begins to blur, and identification of those who are righteous instruments of judgment and justice may come from both sides. The raising up of the sons of Zion may well point to the corporate leadership of the church, but, as shown before, *Benjamin* is identified with *the Gentile portion of the church*. In any case *Judah* represents *leadership* and *Ephraim* in this case *carries out the warfare*. Ephraim even though being younger than his brother Manasseh, receives the double portion of the inheritance that is due the elder son. Here the one who has double wars against those who are evil. This is a time period when the church is victorious over the world. It may occur when the unregenerate armies of the world surround Jerusalem and are about to destroy her. The Lord comes down and fights for Jerusalem.

The time of preparation for the last great battle occurs between seal six and the seventh trumpet sounding. The church and The Two are being prepared to meet Christ in the air. (See chapter on time lines.)

Finally, we see the picture of the victory of the bride over those of the world in the Scripture below. A major portion of The Two is called out of Ephraim (Messianic Gentile leaders) and possibly a portion is called out of Judah (Messianic Jewish leaders). The sword (an instrument of justice) represents the people of the greater body of Christ (the mighty man) who behave as the sword from out of His mouth, (Rev 2:16) that is, having their steps directed by His will.

ZEC 9:13 For I have bent **Judah**, My bow, fitted the bow with **Ephraim**, and raised up your sons, **O Zion**, against your sons, **O Greece**, and made you like the sword of a mighty man."

Below, we see a familiar position of our Lord being over and in command of His church (chariot). It is a position of walking on water and of being between (flanked by) The Two. At the time in this Scripture the entire church is positioned over the crystal sea having been drawn out of water to eternal life. Do not neglect the fact that the Lord is visible. This might refer to the enemy finally realizing that they are fighting not just against mere men but also against God. His arrow of victory is in the air like His sign of lightning coming from the east and going toward the west. This means that this great event is accomplished in full view of all. The Lord blows the trumpet. This is

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probably the trumpet blown at the seventh bowl that initiates the wrath of God upon those who have encircled Jerusalem. However, from the description given, it is like a battle trumpet that signifies the pouring out of the seventh bowl of wrath. There is even an allusion to “they” being “*full like a bowl used for sprinkling the corners of the altar*” Zec 9:15. Our Lord accompanies the whirlwinds of the south (agents of destruction and vengeance). This picture represents Christ returning with His saints.

ZEC 9:14 Then the Lord will be **seen over them**, And His arrow will go forth like lightning. The Lord God will **blow the trumpet**, and go with whirlwinds from the south.

### Other Scriptures Pointing to a Double Portion

In James 5:7 mention is made for patience until the earth receives the early and latter rains that bring the valuable crop. At the end of this age many are expecting the spring and fall rains together but most Christians are certainly not expecting them during or at the end of the tribulation week! Today most American Christians believe they will “fly away” before that week even begins having been taught that by their denominational houses. In 1 Kings 18:41 after the prophet Elijah prays seven times, his servant sees a rain cloud approaching the land of Israel. This is a type for the spring rains of the Millennial age being prepared for the remnant of the Messianic Jews and Gentiles starting just at the middle of the week. I believe it is just the very beginning of the time of preparation for the promised double portion that our Lord has to give those who are His beloved. This is not to say that our Lord does not give his Messianic Gentile leaders a double portion.

Something must be said of a strong type for Israel during the tribulation period and that is the personage of Job. He suffers testing by Satan twice. The first time he loses all who are his but he himself isn’t touched. Job contains a type for the remnant (possibly just the leadership) of the Messianic Jews during the first three years of the tribulation week. After this early “light” testing, Satan returns and petitions the Lord to allow him to trade “skin for skin,” or rather to remove his outer skin and show him how spiritually weak and ugly Job really is. If Satan receives permission to do this, he states Job will curse God to His face. He is given the go ahead but is told to spare Job’s life.

This occurrence with Job is the cross type for the Great Tribulation, or the Time of Jacob’s Trouble. It lasts from the middle of the tribulation week and runs to the opening of the sixth seal. After Elihu and the Lord confront Job regarding his defense of his own integrity, Job is brought to deep repentance. After praying for the three who persecute Him, Job receives his reward from the Lord, which is twice as much as he had before. If Job is this type, then the Lord gives the double portion very near to, or at the end of, the tribulation week. I believe many of the Lord’s people retain and utilize the double portion during the entire Millennial Sabbath, that is, the Jubilee Year.

JOB 42:10 And the Lord restored Job's losses **when he prayed for his friends**. Indeed the Lord **gave Job twice as much** as he had before.

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There is another hint of the time of restoration for the Jewish remnant, for which our Lord calls, in Deuteronomy (see below) but different terminology is used. We, the Messianic Gentile portion of the bride, receive our blessings during this age primarily from the “spring rains” which are bought by Christ. The Jewish remnant receives some blessing also from the spring rains but many receive from both the early rains and the latter (fall) rains. Note from the passage below that a harvest is connected with the two rains. I suggest it would be a great double harvest.

Did you pick up on the phrase that “in its season” he sends these rains? That season for the Jew and for the rest of the church is very close.

DE 11:14 'then I will give you the rain for your land in its season, the **early rain and the latter rain**, that you may gather in your grain, your new wine, and your oil.

To confirm that the promise given above is partially for the Jew, let's look at some other prophetic Scriptures from books of the lesser prophets. First, it points to the “children of Zion” and next the rain to come down specifically for “you.” The last sentence points to the first month! The present age ends and the next age begins with the church being taken up to her King (see chapter 13). The next age, when the year of the Jubilee is fully realized, occurs when Christ returns with his warrior leaders. Between these two events are the seven bowls that occur “in the first month.” The first month below is thought to be the first month of the new millennial age and the bride could be carrying with her the first fruits of the double portion.

Others might take the passage below to mean the beginning of this present age when Christ sends his Spirit on the day of Pentecost. I might agree with them, except that in Joel 2:31 mention is made of a day of darkness when “the sun shall be turned into darkness and the moon into blood.” This occurs at the opening of the sixth seal during the tribulation week. Also In Joel 2:25 restoration is promised to Israel after a great locust army invasion. This great army is portrayed as being pre-eminent and active during the tribulation week as taking spiritual food (truth) away from a dying world.

I would be remiss in not pointing out that in this scripture, below, that the former rain has been given to “Zion.” Apparently this is before the “first month” which I view as the thirty day period of the wedding of the bride and groom. Mention then is made that both the former rain and the latter rain is to be given in the “first month.” This certainly sounds like a double portion to me. For those that did receive a portion before the first month and then the double portion during the first month then this would total a triple portion, and that then might be a triple portion for the two witnesses.

JOE 2:23 Be glad then, **you children of Zion**, and rejoice in the Lord your God; for He has given you the **former rain faithfully**, and He will cause the rain to **come down for you---the former rain, and the latter rain in the first month**.

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There is a specific command to “ask the Lord for rain” in the next Scripture. This should be a time of great intercession for His grace so that we might be instruments of His will in the time ahead of us. *Flashing clouds* indicate the *great lightning bolts* that will be present in those days as our Lord sends those whom He has prepared to bring to culmination His mysterious work of this age. *Grass in the field for everyone* indicates the *Word becoming available to all who would call on the name of the Lord* at the very end of this age. Yes there will be a famine of the Word for the world but to those who belong to our Lord, it will be very rich.

ZEC 10:1 Ask the Lord for rain **in the time of the latter rain**. The Lord will make flashing clouds; He will give them showers of rain, grass in the field for everyone.

Finally in the New Testament book of James is a passage written to the “twelve tribes scattered among the nations” (James 1:1). I believe these “twelve tribes” actually represent the entire scattered church. A warning is given in Jas 5:3 to those who have accumulated for themselves treasures at the expense of others. The time period is stated as the last days. The early church leaders all feel that Christ’s return is imminent. Near the end of this book James refers to passages in Job and Elijah’s lives that point to the very end of the age shortly after pronouncing a request for patience for his Christian brothers and sisters. In this passage he encourages the church with an illustration taken from a farmer’s patience as he waits for the earth to produce the fruit. There is again made in this passage a strong reference to a type for the double portion being linked to receiving “the early and latter rain.”

JAS 5:7 Therefore be patient, brethren, until **the coming of the Lord**. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the **early and latter rain**.

This “precious fruit of the earth” is a cross type for the fruit that the Holy Spirit brings to maturity. This maturing happens after the “early and latter rain” possibly shortly after the seventh trumpet of the seventh year of Revelation.

Quite often in Scripture someone must lose (suffer) so that others may gain. A little has been said about this principle but nothing in depth. Hidden away in the Old Testament book of Numbers is a symbolic passage that illustrates this point. Here we have Moses (a type for the Law) striking twice “the Rock” (a type for Christ). Following this striking (which was an act of disobedience on the part of Moses), water flows and the entire entourage he is leading drinks and are revived. Consider this, Jesus, upon being turned over to the Sanhedrin submits to considerable abuse at their hands and the hands of the Romans prior to crucifixion. This is the first “strike” and the crucifixion is the second strike. It is these two “insults” that Christ suffers that buys for us the right to drink of our Lord’s life giving water (the Word) among all of the other blessings we receive in Christ. As Christ endures these insults for us at the beginning of this age, The Two also endure two similar afflictions at the end of this age for the purpose of purchasing those of the nations. Yes, Christ fully indwells them; otherwise they would not have the loving ability to accomplish this task! Jesus drinks the cup given Him and He takes both afflictions. The leadership of the end days’

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church, including The Two, drinks of this same cup and receives two afflictions.

NU 20:11 Then Moses lifted his hand and **struck the rock twice** with his rod; and water came out abundantly, and the congregation and their animals drank.

To fully appreciate the reward given for the sacrifice spoken of above, let's return to the "land" being apportioned at the end of Ezekiel. This is a shadow of the time of the very end when rewards are apportioned. At the end of the book of Ezekiel there are rewards given to the "twelve tribes," that is, to all Christians called by the Father. This is not thought to represent a literal gift of land but symbolic spiritual giftedness as an inheritance in the Lord. Those who serve Him well in this life are placed nearer the Lord for all eternity and that is the greatest gift of all, a position of greater intimacy with our Lord.

The particular Scripture below mentions that a double portion is to be given to "Joseph" (a type for Christ often referred to as the prince). Quite often The Two are identified so closely with Christ that his abundance and glory overflows onto them.

Ezekiel 47:13 Thus says the Lord God: "These are the borders by which you shall divide the land as an inheritance among the twelve tribes of Israel. **Joseph shall have two portions.**

Ezekiel 48:9 "The district that you shall set apart for the Lord shall be twenty-five thousand cubits in length and ten thousand in width.

This section of the inheritance is not the same size as the others but is described as the Holy district (NKJ) or the sacred portion (NIV). Note these Scriptures:

Ezekiel 48:10 "To these **to the priests**-the holy district **shall belong**: on the north twenty-five thousand cubits in length, on the west ten thousand in width, on the east ten thousand in width, and on the south twenty-five thousand in length. The sanctuary of the Lord shall be in the center.

Ezekiel 48:11 "It shall be for the priests of the **sons of Zadok, who are sanctified, who have kept My charge, who did not go astray** when the children of Israel went astray, as the Levites went astray.

The sanctuary of the Lord is in the center of this portion of the land, and the *Zadok*, which I believe to be symbolic of *The Two*, surround it. Please understand that the Lord is their portion since He is the most valuable and wonderful being in the entire universe. What a portion! Note the three interlinked requirements given this relational position: quite sanctified, obedient, with no rebellion.

Let's look closely at what these two portions (a double portion) might entail. The prince is, of course, Jesus the Christ.

NKJ Ezekiel 48:21 "The rest shall belong to the **prince, on one side and on the other** of the holy district and of the city's property, next to the twenty-five thousand cubits of the holy district as far as the

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eastern border, and westward next to the twenty-five thousand as far as the western border, adjacent to the tribal portions; it shall belong to the prince. It shall be the holy district, and the **sanctuary of the temple** shall be in the center.

NIV Eze 48:21 “What remains on **both sides** of the area formed by the sacred portion and the city property will belong to the prince. It will extend eastward from the 25 000 cubits of the sacred portion to the eastern bits to the western border. **Both** these areas running the length of the tribal portions will belong to the prince, and the sacred portion with the temple sanctuary will be in the center of them.

Eze 48:22 So the property of the Levites and the property of the city will lie in the center of the area that belongs to the prince. The area belonging to the prince will lie between the border of Judah and the border of Benjamin.

The above Scriptures certainly indicate a vast double portion for the prince. There are various twos mentioned above, depending on their closeness to our Lord. Because there is a promise for those of the church who serve well to be given a double portion of His Spirit, there is a promise to give those who are extremely rebellious a double portion of wrath (Jer 16:18). We see below in Rev 18:4, which is sometime during the trumpet judgments, as plagues are being prepared for the unregenerate, that there is a command given to come out of her. This is a call that occurs prior to the meeting in the air.

RE 18:4 And I heard another voice from heaven saying, "**Come out of her, my people**, lest you share in her sins, and lest you receive of her plagues."

With this our Lord says enough! He tells the great locust army they cannot touch those who have His seal on (in) their foreheads (Rev 9:4), but those of the world (who have the mark of the beast) are fair game for this tormenting army. Notice below that there seems to be torment given in direct proportion to the sin and rebellion that each individual commits. Our Lord is speaking about Babylon the Great below, a corporate beast kingdom, which includes all of the unregenerate nations and peoples of the world.

RE 18:6 "Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, **mix double** for her.

RE 18:7 "In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.'

It is an interesting principle of Scripture that our Lord in the tribulation week chooses to bless His people with the very greatest blessings of this age at a time when He punishes the enemy with the very greatest torment and sorrow. The very tool that is used to test and refine our Lord's loved ones is now used to completely destroy this same tool. Yes, a small remnant of the unsaved

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world lives on until the end of the next age so that the completed bride can undergo some final testing.

### The Completed Chariot of God

There is a picture of the completed bride at the end of the millennial year portrayed in the book of Revelation that consists primarily of symbolism. It is placed after Rev 20 that describes some of the events that occur in the thousand years after the tribulation week. After these descriptions are finished, chapter 21 begins with the word “then.” What I see is that after the Jubilee Year is over (the seventh age), as marked by the white throne judgment in verses 11-15, John is shown a new heaven and a new earth. He notices there is no longer any “sea.” The term *new heaven* refers to our Lord’s method of relating to his bride. This certainly changes down through the ages. The earth represents a different procedure out of which emerges a revised form of the bride during each age. During the last age, the mold is the law, and our Lord relates to “his chosen people” through His prophets. In this age, the mold is grace through Christ and the Holy Spirit, with the completed canon of Scripture, making all the difference in procuring and preparing all of our Lord’s living stones. The millennial age sees heaven’s intent regarding the final mold of the earth for the purpose of cementing all of the living stones into one magnificent unified structure or temple. At the inception of the eighth age in Rev. 21:1, after Satan and his followers are allowed to test the completed bride one more time, John notices there is no longer any sea. The *sea*, of course, is the *Leviathan (Satan, the master of the rebellious) and all of the people who have chosen self as their God*. They never again need to test and refine the bride because the Lamb’s wife is in her final form.

To complete this book about the Two, let’s now look a thousand plus years into the future and attempt to use the King’s code to see with His eyes the beauty of the wife of the Lamb. In verse 10, the bride is described as a *Holy City*, meaning she is *righteous and clean*. The title, *Jerusalem*, is translated *possession of peace* or *foundation of peace*. Perhaps it could be said she is in possession of this peace due to the perfect trust and faith she has in her husband. This “city” is shown descending from heaven. At the end of this age Christ descends with a portion of His bride, but the greater bride is not complete. Her second descent is the debut of what our Lord desires and creates as one that is bone of His bone and flesh of His flesh from a spiritual standpoint. She is very much like Him.

Verse 11 indicates that the city shines with God’s glory. Being brilliant or giving light is indicative of an instrument that understands and promotes truth. This brilliance is likened to jasper that is crystal clear. This jewel is precious in the sight of her husband. *Clarity* denotes *absolute absence of anything that would mar the glory of God that has been placed within her*. In the Old Testament jasper is given to the tribe of Benjamin, which symbolically points to much of the true church that carries the fullness of Christ. According to Bullenger, it is a stone denoting the *heir to the kingdom* for which this bride is chosen.<sup>2</sup>

Verse 12 describes a great high wall being around the entire city. This living wall is for the purpose of protecting the husband. The bride is extremely jealous of all aspects of her husband and desires to keep and promote Him exactly as He is with nothing added or taken away. She allows no

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one to get close to Him that is in any way profane. What has been happening over the millennia is a steady outward movement of this wall to include more and more of the living stones purchased by Christ until finally, at this point when all portions of the bride have matured, it encloses all. Earlier it marked only the four Cherubim and the warriors that come out of the tribulation week as marked by the number 144. In verse 17 the thickness of this wall is given as 144 cubits. Do not forget that this whole wall is marked with the number 288. The thickness of the wall denotes, I believe, its *strength to resist*. (You might at this time consider a short visit to the appendix to review the meanings of these numbers and what is associated with giving strength to this wall.) Since *twelve* represents *those given authority to work on the bride to impute the righteousness of Christ*, the *square of that number* represents the *work that is complete on at least a portion*.

From verse 12, this great high wall, made of living stones, has twelve gates. Gates allow those called by our Lord to enter but only when they are brought to true repentance and accept Christ as Savior. The four sets of three gates per side face in all four major directions of the compass. The number *three* designates the *three major portions of the body called by Christ* and the *three of leadership*. Provision is made for all portions of the bride, with her myriad of gifted living stones, for entrance into the kingdom.

Verse 14 reveals that the names of the twelve apostles of the Lamb are on the twelve foundations of the city. In Jesus' time on earth He invests Himself in twelve men that lay the foundation of the entire church. I believe these men are a part of The Two that surround the throne of our Lord represented by the twenty-four elders.

Verse 15 shows an angel receiving a measuring rod of gold. *Gold* in Scripture is an indicator of *righteousness*. A *measuring rod* could be said to be an instrument for *judging the quality of the finished product*. The angel is to measure this living city, its gates, and its wall. These three segments represent the entire bride. The gates are those individuals that can be seen as evangelists that bring in those people called by the Lord. They take great care to make sure that new saints are washed before being allowed to come in. The wall is measured to make sure that it always keeps the profane from entering the city.

Verse 16 designates the shape of the wall as being square. This is the shape from the very beginning that the ancient Hebrews use to encamp around the tent of the meeting that Moses built. A square has four sides and could indicate that this corporate being is redeemed from worldly men. *Four* always points to the *unregenerate (profane)* world outside of the square. Each side of the wall measures *12 000 stadia* in length. This number is not to be taken literally because in the literal sense it would be one thousand four hundred miles long. What it actually means is that the *Lord's sovereign will authorized its construction, design, and purpose*.

Verse 18 contains components that we have already identified. The wall being of jasper may indicate an ability to transmit truth, without a hint of dross, to bring in other heirs of the kingdom. The city being of pure gold indicates that it is completely righteous or pure.

The order of the foundations and the stone types give us a significant amount of information from verses 19 through 20. When Scripture designates that the first foundation is jasper, I believe that this is the first one laid down and the others are laid on top of it. Below, I arrange them in that order with their meanings beside them (see Table 22). Take a moment to study

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them and pay particular attention to the three in bold type that are not found in the king of Tyre (Satan) in Ezekiel 28:13. Notice in particular the last two laid down and what they imply. Also remember that from the bottom up, our Lord is in control of bringing each characteristic into being within a saint and in His bride. The meanings of the stones (see also Table 4 in chapter 7) are taken from Bullenger.<sup>2</sup>

Continuing with verse 21 we see that each of the 12 gates is a pearl. Back in verse 12 the gates (pearls) have the names of the twelve tribes of Israel on them (the true church, Jas 1:1). Each tribe enters through an identical gate. Pearls in Scripture are associated with finding the Kingdom of Heaven and quite probably “the pearl” is our Christ, the only true gate into the kingdom of heaven.

The second half of verse 21 states that the streets are made of pure gold having a transparency like glass. This could be transliterated as the saints that make up this city walking in perfect paths of righteousness without a speck of dross in their ways.

Verse 22 is important as it states that there is no temple in this city. This means that there is no dividing wall between any of these saints and their King! At the end of the next age all become like The Two in that they all reside, with respect to the king, in the greater “Holy of Holies.” To put it another way, the Bride is the temple containing her Groom. This is in contrast to the Scripture below, which points out an earlier expression of disapproval by our Lord for unregenerate Israel.

Ezekiel 43:8 "When they set their threshold by My threshold, and their doorpost by My doorpost, with a **wall between them and Me**, they defiled My holy name by the abominations which they committed; therefore I have consumed them in My anger.

Table 22. Symbolism of the Stones

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|     |                   |                      |   |
|-----|-------------------|----------------------|---|
| 12. | <b>Amethyst</b>   | <b>Partnership</b>   | <b>Saint in maturity takes form of a wife.</b>      |
| 11. | <b>Jacinth</b>    | <b>Companionship</b> | <b>Saint is recognized as a friend of God.</b>      |
| 10. | Chrysoprase       | Workmanship          | A fellow worker that understands/obeys the Word.    |
| 9.  | Topaz             | Scholarship          | Scripture says to study to be approved.             |
| 8.  | Beryl             | Lordship             | Savoir is now recognized as Lord – obedience.       |
| 7.  | Chrysolite        | Comradeship          | The saint understands his need for strength.        |
| 6.  | Carnelian         | Leadership           | The believer looks to the Lord for direction.       |
| 5.  | Sardonyx          | Sonship              | Conformation to the image of the son is begun.      |
| 4.  | Emerald (Garnet)  | Worship/Praise       | Worship and thanksgiving follows.                   |
| 3.  | <b>Chalcedony</b> | <b>Fellowship</b>    | <b>Fellowship restored as the blood is applied.</b> |
| 2.  | Sapphire          | Judgment             | Sin judged and forgiven as repentance occurs.       |
| 1.  | Jasper            | Heirship             | Called and chosen by the Lord to be an heir.        |

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Inverted numbers show layers as positioned in the foundation of New Jerusalem with jasper at the bottom.

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Finally, not even a wall separates the entire Bride from her Groom. The only wall is one that encloses both within. The Two and the Four are not mentioned anymore; perhaps all now are at the same degree of relationship with their Groom. Do you understand this would give great joy to those of the original Two and Four? There is no striving for position, or competing, within the body of Christ. There is only mutual love for each other so as to achieve their inheritance in Christ. What once comprised the Royal Chariot is expanded. All those who are called become His “Royal Chariot.”

The next three verses all have “light” as the primary subject of discussion. Light in Scripture can be interchanged with truth. At the end of verse 23 the Lamb is portrayed as the city’s lamp, or source of light. We, at this time, have the written Word given to us by the living Word. It represents complete truth, or the light of God. Unfortunately, few Christians today take it seriously and consequently choose to walk in darkness.

In the beginning we see Adam and Eve in the Garden of Eden. They are allowed to eat of the tree of life but not of the tree of good and evil. Many wonder why our Lord allows Adam and Eve the choice because it results in alienation from Him. Understand, that whatever our Lord chooses is a perfect choice for Him and for you. He has had a perfect plan from the beginning. At first Adam and Eve are shown to be innocent and having access to the Tree of Life that is able to give life everlasting. A tree of the knowledge of good and evil is allowed to be in the garden. The tempter tempts them and they choose to rebel against a direct order given by their Lord. They eat of this tree of the knowledge of good and evil, which is the Law. Below, the serpent makes an observation that when they eat of it they will be “like God, knowing good and evil.” Since the serpent, that is the tempter, is making this statement, we might consider that it is a lie. However, if you move further down to Ge. 3:22, the Lord makes the same observation. When we eat of the law, it basically reveals our weaknesses. Since we belong to Christ, we can repent of it and change. Adam and Eve, as well as the ancient Hebrews, did not have that choice because the time is before the First Advent of Christ. To eat of the law and attempt to live by it is impossible without the action of the Holy Spirit in our lives. By the blood of Christ we have access to the Tree of Life, or Christ.

GE 3:5 "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

GE 3:6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

GE 3:7 Then the **eyes of both of them were opened, and they knew that they were naked**; and they sewed fig leaves together and made themselves coverings.

The covering of fig leaves that they sew together to “cover their nakedness” represents their own good works to assuage the Law, or the Tree of the Knowledge of Good and Evil, that demands their death. We know that good works can never satisfy the Law.

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GE 3:22 Then the Lord God said, "**Behold, the man has become like one of Us, to know good and evil.** And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"

There is hidden in Genesis quite a bit of the original intent that our Lord has in mind. It is not just to work redemption for His people. To examine a portion of our Lord's original intent, let us take a look at the Hebrew words that mention the **Garden of Eden**.

Below is a sentence given in Hebrew regarding our Lord's garden that He planted in the east. There are instances given where the term *QDM*,  $\sim d, q,$ , (eastward) is used in the Bible (see Figure 6).

What is very interesting is that the gematria of *QDM* (as underlined below) is exactly 144. This is a number that gives the intent of our Lord at the very beginning of His work on His new bipartite (Gentile and Hebrew) guardian cherub. One hundred forty-four is the *square of 12* and consequently represents the meaning of the *completed bride* or at least *the Hebrew portion that is redeemed during the tribulation week at the end of this age*. *Twelve* implies *authority to work on the bride to bring her to a desired end*, His desired end. That desired end for the Gentile portion is 144 and that desired end for the Hebrew portion is 144. Both when complete add up to 288 as is pointed out in 1 Chronicles 25:7.

Figure 6. The Meaning of *QDM*<sup>18b</sup>

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Hol7400  $\sim d, q,$

$\sim d, q,$ : pl. cs. *y-med.q*; [Pr 8](#)<sub>23</sub>; — 1. **in front** [Ps 139](#)<sub>5</sub>; *miqqedem from the front* [Is 9](#)<sub>11</sub>; — 2. in front = **east**: in the east [Gn 2](#)<sub>8</sub>; eastward [Gn 13](#)<sub>11</sub>; *miqqedem from the east* [Is 2](#)<sub>6</sub>, *miqqedem l® east of* [Gn 3](#)<sub>24</sub>; — 3. **east** (as a geographical region) [Gn 25](#)<sub>6</sub>; *b®nê qedem Easterners* [Gn 29](#)<sub>1</sub>; *har haqqedem Eastern Mountains = northern border of Sinai* [Gn 10](#)<sub>30</sub>; — 4. temporal: **before, earlier, ancient times** (adv.) *k®qedem as of old* [Je 30](#)<sub>20</sub>; *miqqedem for the first time* [Ne 12](#)<sub>46</sub>, *from ancient times* [Is 45](#)<sub>21</sub>; — 5. (noun) **antiquity, primeval times**: *®lœhê qedem God from primeval times = eternal God* [Dt 33](#)<sub>27</sub>.

$\sim v'ê \sim f, Y''\dot{a}w$ :  $\sim d < Q < + mi \underline{ld} < [e]pB. - !G$ :  $\sim yhi^2 \{ a / hw''\hat{o}hy > [J; \acute{u}YIw$ : <sup>WIT</sup> **Genesis 2:8**  
] -----  $\sim d''\dot{P}a'h'(-ta,$

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*QDM* can be translated as *flourishing in the light*, or the sunrise of the east, or yet again the fiery shining of the Spirit. The Lord takes what He has and gives it to His bride. She becomes like him.

## The Two Witnesses: The Royal Chariot

Since He knows good and evil, she also must know and understand good and evil to become like Him. Does this mean He authorizes her to eat of that tree? In Eden, He knows she would eat, given the chance, as she is, at that time, completely ignorant and innocent of sin never before having fallen into temptation. For her to later be impassioned with a great desire to cleanse, intercede, and hate that which is evil, like her Groom, she has to be allowed a time to experience and fully comprehend just what sin is and the loathsome effects it can have.

Sometimes in our lives others attempt to impart wisdom to us and save us much suffering, but we then go on ignoring their counsel and choose a dark path. We suffer greatly for our decisions, but in the end we come to a deeper understanding. We can never have that depth if we take another's word for it and not make the decisions that hurt us so much. Our Lord desires a bride who understands, as He does, what good and evil really is and to detest evil enough to work with Him against it. A robot does what is asked of it, but has no feelings regarding the task. That is not the kind of wife the Father desires for the Son. Adam saw Eve and exclaimed, "Bone of my bone and flesh of my flesh." This illustration becomes a valid cross type or comparison of what our Lord desires. The bride must be like Him to understand and agree with Him! This is what makes a great companion in a marriage: a sharing of a common desire and the excitement of working together to make it come about. A partner is so much closer than a servant.

The last two foundation stones added to the bride in Revelation are those symbolizing companionship and partnership. During the bride's time of experiencing sin and all of its horror, she also learns her own limitations. Consequently, she later revels in His strength and learns to lean heavily on Him so that she might stand (Rom. 14:4). In this way the marriage made in heaven is guaranteed to last forever as the lessons imputed during the necessary experiential time of testing and trials not only reveals to her what she is but shows her what He is. This dual comprehension is a powerful convincer that He is everything she will ever need.

The number 144 appears only twice in Scripture and both times in the book of Revelation, once as 144 and a few times as 144 000. It is also hidden in 1 Chronicles but as half of the number 288 and half of 288 000.

Let's take a last trip and examine this wall alluded to with the number 144. We begin in the Garden of Eden with the plan and intent of 144, that is, to build a wife that is the perfect partner and companion for the Son of God. Adam and Eve are shown leaving the east gate of the garden. As they look back at this gate, they see two cherubim with a flashing sword prohibiting their way back to the Tree of Life. They stand fully outside of the "wall" around the Garden of Eden that blocks access to the tree of life.

Now, we jump ahead, into the future several thousand years, to Israel being brought out of Egypt by Moses. Moses spends eighty years of his life being prepared to be able to stand before a holy God. *Eighty* symbolizes not only *our Savior Christ* but in this case, Moses a type for *Savior*, one who would remove people from the hands of the oppressor. After their release from captivity, while sojourning in the desert, the Hebrews receive specific instructions on where to camp with respect to the tent of the meeting. The portion of the tent that surrounds the Ark of the Covenant could very well represent that innermost wall symbolized by 24. The living wall of the Levites could be the number 144. At this particular point in time only Moses could enter into the room of holies

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(Nu. 7:89.) The Hebrews camp in two concentric squares around this tent of the meeting. The Levites form a living inner wall (144) on the north, south, and west sides (Nu. 3:23, 29, 35.) Moses, Aaron and his sons (24) camp on the east side (Nu. 3:38). The twelve tribes (144 000) form a much larger square that is at a much greater distance away from the tent of the meeting (Nu. 2.2-2:32). With this early type for “The Garden,” only a very few could go in to the very inner sanctuary of the Lord beyond the “wall” and fellowship with Him. This initial type rapidly falls apart due to apostasy.

There is one more type containing a wall that we must look at in the Old Testament. It is found beginning with 1 Chronicles 24 and, for our purposes at least, ends at 1 Chronicles 24:31. We must be careful with this particular description, however, because it actually describes a time (type) much later when not only The Two are allowed into the Holy of Holies but some of the “Levites” as well. This type is thought to represent a time later after Christ returns and sends his Holy Spirit to be with his apostles, deacons, and other early members of the body. In 1 Chronicles 25:1-31 are listed 288 individuals (yes, a wall 144 cubits thick) who were, for the ministry of prophesying during music, being accompanied with harps, lyres, and cymbals. This number being associated with these men is suggestive that, as a type for what they represent later, they have the ability to reach through that veil into the Holy of Holies for the purpose of praise and intercession. These individuals today are the true evangelists, pastor-teachers, prophets, praise leaders, etc., of the bride.

Fast forward another thousand years or so and we find Christ born at the beginning of this age, a new high priest in the order of Melchizedek. He can enter the Holy of Holies at anytime. At this time, when he dies and returns to heaven to sit at the right hand of the Father as our advocate, He sends the Holy Spirit and this allows His apostles, part of the early Two, to also enter into the Holy of Holies to intercede for the people. The movement of the four cherubim from below the wall (a ceiling in Eze. 10:1) of the great crystal sea (firmament) to a position above it in Revelation 4:6 is indicative of a movement from outside the wall of 144 to the inside of it. This movement indicates portions of our Lord’s bride being consecrated to the point of being able to come into and be a worker within the Garden of Eden. Finally, in Rev. 7:4, 144 000 are being sealed. These are Christian warriors many of whom are probably Jewish because the other 144 000 Gentiles have already been sealed (see 1 Chr. 27:1-15 for 288 000 warriors). Do not take these numbers literally because they are only to be used as types and symbols for the interpretation of the Word in these end days.

Returning to the book of Revelation we note that a great multitude appears in heaven and it is apparently standing on the crystal sea (a great wall). They have been brought from below it to a position of standing on it. This is a position of victory. These are believed to be the 144 000 (although Scripture doesn’t specifically state this) having been taken up into the air to meet Christ (Rev. 7:9). Rev 7:15 states that He who sits on the throne will spread His tent over them. This “tent” is that final dividing wall indicated by the number 144. They now stand within it and have direct access to Him. Remember, it is His blood and His sanctifying work in each of us that renders us fit to achieve passing through that wall into the Holy of Holies.

An excellent type for our Lord’s original intent, indicated by the gematria of the Garden of Eden being 144, is found in Rev. 7:2. In this passage an angel, having the seal of the living God,

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comes up from the east and prepares the 144 000 to “cross the wall.” Sealing the saints occurs after consecration through repentance. It prepares them to cross through the wall that separates because the consecrating work of the Spirit is complete.

At this point we return to the completed Bride with a wall encircling her and her Groom. All are now within this new Garden of Eden. But has anything changed from the first garden? The bride now knows good and evil and she is no longer naive regarding sin or her inability to handle it. She looks long and hard into the mirror at her own abilities and weaknesses. She, in her entirety, is transformed into an amalgam of two previously described as Job and the Shulamite. The spirit of rebellion and stubborn self-will is put away and a humble and contrite spirit replaces it.

The overall picture of this great guardian cherub is that of an awesome brilliant, square based, pyramidal lamp shining like a brilliant beacon in the darkness. Verse 24 shows that the “nations will walk by its light.” Our Lord spends many thousands of years to fashion the magnificent corporate being. He does this for His own good pleasure and for those He loves, His treasured possession (Mal. 3:19). May our Lord enjoy His Bride for all eternity and may the Bride love and enjoy her husband as well. Consider just what great works they are to achieve together. No, the story does not end. What has already been accomplished is just the beginning of a marriage truly made in heaven. On the next page is a symbolic portrayal of this awesome heavenly eternal couple with many names. To see it in color please go to the website [thelordsbattleplan.com](http://thelordsbattleplan.com)

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Figure 7. *The New Completed Guardian Cherub*<sup>34</sup>



## Postscript

My Prayer:

Lord I have been overwhelmed by the complexity and beauty of Your Word. I have struggled during the day during study and at night on my bed to understand much of it so as to reveal truth and knowledge to those who will require it shortly. Areas of it have made me cringe and I have hesitated to put on paper what You have shown me. I know that many will attack what is in this book and me for writing it. I know and realize I have not seen perfectly clearly Your truth in some areas of this book. With much chagrin I release this book about the truths in Your Book to the greater body knowing I have muddied the crystal clear waters of truth you have so graciously provided for the edification and encouragement of your children. If I could have written this in pencil so as to be able to change it later I would have. No man is fit to translate Your deep truths into understandable language for Your children without Your guidance and oversight. You have seen the tears that I have shed regarding my limited understanding and my lack of ability in this area as I have confessed my inability to initiate and even complete this work. I ask Your forgiveness for the errors that are within the covers of this book and pray that other saints to whom You will give insight into these matters correct these errors swiftly. Because much of this book centers around actions of Your chosen and consecrated servant leaders during the time of the tribulation period at the end of this age, I have asked for insight (the ability to truly hear) particularly from the book of Revelations so as not to add anything to it or subtract anything from it (Rev 22:18). Nevertheless, I again ask for Your forgiveness for anything that is not of You in handling the truth You have so lavishly given for those who will stand in the days ahead. I conclude this prayer dwelling on these Scriptures from the book of Deuteronomy, as this work is for those who would be drawn and consecrated by You to pick up and eat from the truths herein to be strengthened for the great battle that lies ahead:

DE 32:1 "Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth.

DE 32:2 Let my teaching drop as the rain, my speech distill as the dew, as raindrops on the tender herb, and as showers on the grass.

DE 32:3 For I proclaim the name of the Lord: ascribe greatness to our God.

DE 32:4 He is the Rock, His work is perfect; for all His ways are justice, a God of truth and without injustice; righteous and upright is He.

May you bless the work of my hands, my Lord and my God, in disseminating what truths are necessary to those you would call to receive them. In Jesus' name I pray, Amen.

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Appendix

As the use of numbers is so important to opening scripture that pertains to the understanding of scripture concerning the end of this age and The Two, those that are relevant are listed below in related number trains. Proofs will be found on the internet.

As Hebrew is read from right to left, and numbers follow this rule, the larger numbers that often point to the ordinal numbers will be placed on the left side of the page or at the top of number trains. Some examples of the technique in reading numbers that can be interpreted will be provided within this appendix.

Some of the meanings of these numbers shift from a type expressed in the last age as accomplishing the same act but by a different method in this age. As an example fifty, which means restitution for uncleanness that during the last age was often made by the death of the sinner or by the death of an animal sacrifice. In this age of course the restitution is provided by Christ's act on the cross for those called by the father.

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1000 The Lord's sovereign will ← 100 He appointed Christ to do this work ← 10 in spite of us he will accomplish what he so desires for us and by us. ← 1 God being implemented on the cross & in the through people Spirit. he chooses.

His sovereignty is expressed throughout all of these numbers.

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2000 God's will → 200 through chosen people that are to intercede for grace. → 20 intercessory prayer for the Lord's mercy & grace leading to salvation & the perfection of the saints. → 2 grace given to cover uncleanness

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30 000 Those lay people that accept the atonement that Christ paid for their Sin. The three large corporate groups chosen to receive our Lord's gift of sanctification. ← 3000 Those that would destroy sin by killing the unregenerate or by promoting the blood of Christ and the washing that comes after it by the word. Three leadership groups having been given authority by our Lord to wash and purify the bride. ← 300 Those that promote Christ's act of redemption leading to freedom for the captives and instilling them with righteousness by washing them with the Word.

← 30 price set for purification, restoration, & instilling righteousness for all three groups. The value set on Christ that achieves it. ← 3 mighty men or Christ & His Two that serve redemption (pay the price) for the 3 corporate groups called by the father.

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40 000 Warfare at the end of the age when those that have been redeemed from the world destroy those of the world. → 4000 Marked for redemption. Often used to denote Israel. Occasionally points to the need for chastisement when rebellion creeps back in. Marks those needing refining or destruction.

400 Those Worldly men filled with the world that are used by the Lord to punish or place fear and anxiety into one that is to be cleansed. → 40 a period of time needed to remove things of the world from worldly men. Redemption process. An indefinite period of time for the Lord to complete a project – judgment of sin. → 4 worldly men taken from the four points of the Compass. Some are appointed for cleansing and others are appointed to refine.

50 000 Single minded warriors Leaders that can plan a battle strategy to remove uncleanness. They are appointed by the Lord to seek restitution or make restitution for uncleanness either by death of the sinner or with the propitiation provide by Christ. → 5 000 One or many who act as a refining fire to purge sin from the body by killing or through the use of limited refining by fire that reveals sin to the individual that cleansing has been appointed for. Quite often the one, if he is evil, that does the refining is destroyed after his work is complete. Modern Christians can turn a rebellious individual over to this fire for cleansing but their motive is restoration.

500 Leadership that are to suffer & sacrifice for the greater body. These would promote the act of Christ to all that would listen. Anointed or given authority to act on the above. → 50 Restitution or payment that covers uncleanness or sin. Christ's blood. Price of redemption. It denoting a willingness and a predisposition to sacrificial service as payment for those that need it. → 5 Uncleanness or sin

600 000 Strong lessons that will eventually bring a harvest of humility for the believer being authorized by our Lord. 60 000 The spirit of the refiner's fire (Satan) being given the right authority, has been shown to sift a believer so as to humble the sinner and owned by the sinner. He has been brought to a position where he can repent and accept what Christ did for him on the cross. 6000 Iniquity, by our Lord's authority, has been shown to the sinner and owned by the sinner. He has been brought to a position where he can repent and accept what Christ did for him on the cross.

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600 Those that inflict pain & suffering due to rebellious choices. Those that hold or take captive utilizing a sinner's own choices. The resulting discomfort drives Christians to their knees seeking the Lord's strength.

→60 Leaders that would confront the Sanhedrin would confront sin but in the spirit of Satan. Satan accuses and condemns in order to kill. True Christian leaders today confront to eventually restore. Satan tempts in order to reveal sin to pull down but our Lord uses him to humble.

→6 Often shown as a time period when confrontation of iniquity occurs. Showing the mirror to an individual can result in everlasting life if repentance occurs. Death results if no repentance occurs. Satan can show the mirror or a church leader. Their motives will be different but the results can be the same as it is the Holy Spirit that brings to repentance.

70 000 The Lord is the primary carrier of the burden for the consecration of all. He sets the times for reconciliation for iniquity. He appoints others in Leadership that also suffer that sanctified or purged of sin.

→7 000 Those chosen for forgiveness to have payment made for them by the crucifixion of Christ. Those reserved for the Lord that are given the gift of sanctification. These could be the remnant of Israel chosen for salvation at the end, completion, of our age.

700 Those accepting the suffering for the sake of others so that forgiveness of their sins might be instituted. Men that were to be offerings for others as iniquity is repented of.

→70 Spiritual leadership that during their ministry would promote the sacrifice that Christ made for us. These, like the early apostles, would be the sheep marked for slaughter. Those that would deliver from uncleanness knowing the personal cost. Time set for Israel's salvation. Dan 9:24 To make reconciliation or payment for iniquity.

→7 A period of time during which payment or restitution is made so as to promote payment for a debt. This would allow a debt to be forgiven. A time of deliverance. Completion of an event.

As you view the next set of numbers please remember that they represent the process of getting rid of sin (consecration) during this age or 888 the gamatria of the Hebrew name of Jesus Christ. Compare it to the technique that was used during the last age, that is 666 which was ineffective to restore. The 666 in conjunction with the 888 will be used at the end of this age to perfect the Lord's saints.

80 000 Our Lord authorizing the use of his own death on the cross to be used as

→8 000 by itself is not listed in scripture →

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the substitutionary atonement for all that he would call to salvation. Technically, by this, he has bought all of the "living stones" for His temple (1 Kings 5:15).

800 Top leadership that cleanses with the act of Christ on the cross. These use the Word to restore leading to freedom in Christ. Salvation.

→80 Substitutionary atonement that Christ purchased on the cross for all that would repent of their sin. Possibly the affect of His cleansing blood. Savior

→8 Uncleaness recognized and confessed. Agreement with the Lord regarding your rebellion. A circumcised or repentant heart that leads to salvation.

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Though nine has little to do with the contents of the book here are some symbolic meanings you might consider.

900 Those who would change so as to conform to the law a people for God. Those conformed would be considered blameless. Oppressors of those unable to conform to the letter of the law. Agents rendering justice.

→90 The law as originally given to the Hebrews before it was perverted. It was to promote blamelessness but actually it promoted only circumcision of the flesh.

→9 attributes of the original law as defined by the meanings of the nine stones given to the King of Tyre. Not having these attributes would render one worthy of judgment

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**120 000** A dedication offering or a peace offering at the close of this age at the dedication of the living temple. These are those saved as though from fire. These will be as a smoldering stick taken from the fire. Salvation has been granted to them but little time was left for any degree of maturity to develop within them. Quite possibly most of these will occupy the outer court, nevertheless they will still be counted as warriors of the King.

**12 000** The number 12 000 is felt to represent almost the entire corporate bride of Christ including the remnant of the Jews called to salvation and the gentiles that have been called to receive it. She has a balance of law (a wall) and of grace (a door). She at the end of this age is used as an agent of vengeance upon those that have seduced, persecuted, and deceived her. The greatest vengeance she will exact will be with her groom at Armageddon and Jerusalem. Reading the number just as it is we would derive that by the Lord's will and authority all that he would call would be brought to a condition reflecting the image of His son.

**1200** This number does not occur anywhere by itself in the bible. It does occur often linked with

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sixty and ninety and a few other numbers. Sixty points to the one who tempt then show the mirror with accusation, Satan. The Holy Spirit uses this showing of the mirror to promote repentance and to restore those who were originally blameless, like Lucifer (90), in the beginning before the fall. Of course Lucifer (now Satan) will not be forgiven. There is one number 1254 that has a statistical relevancy in that it occurs twice with two halves of a people. This is thought to be relevant. All these numbers except two of them originate from the book of Ezra or Nehemiah where the temple is being rebuilt or restored. The meanings of the numbers are thought to be relevant to us the living temple so their interpretations are given below:

The number 1254 from Ezr 2:7, 2:31 as well as from Ne 7:12, 7:34.

4 Those of the world chosen for salvation or inclusion into the greater body of Christ  
50 will have their uncleanness covered or paid for by the blood so as to  
1200 be included in the body of Christ or 12 have restorative work done on them so as to conform them into the image of Christ. This image would reflect His righteousness.

The number 1222 from Ezr 2:12.

2 grace is given through the  
20 intercession and prayers of  
200 those given authorization to ask for mercy & grace  
1000 by the will of our Lord.

The number 1222 could also be translated this way:

2 grace is given through the  
20 intercession and prayers for  
1200 conforming those chosen into the image of Christ

The third number we would look at would come from Ezr 2:38 or Ne 7:41.

1247 would be translated as:

7 the payment or atonement for sin that would be made  
40 over a period of time to bring cleansing for those chosen from the world  
200 will occur in response to the prayers of those called to offer them up  
1000 by the Lord's sovereign will. To complete again as we did above we would get starting from forty: by conforming to the image of Christ those chosen to be a part of the bride.

Finally two numbers occur in the book of Revelation and those have to do with the time before and after the second half of Daniel's seventieth week.

Three and one-half years or 1260 days. The first half and the second half of the tribulation week when the evil one is allowed to increase in strength.

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Rev 11:3 & 12:6.

60 The one that tempts then accuses and condemns is allowed to show the mirror to those that 1200 need cleansing as they are appointed for inclusion in the bride.

1290 days from the middle of the tribulation week.

Daniel 12:11

90 Possibly a portion of the one (Lucifer) the perfect law, and/or a remnant of Israel that was originally made blameless but fell and became 60.

1200 being called to be conformed to the image of Christ for inclusion in the bride. Remember the nine stones found in Lucifer are now also found within the twelve that belong in us!

**120** Over time our Lord will authorize and empower both the law using the evil one and confrontation and grace through His chosen leadership (apostles) of His church to instill within the total bride an ability to become so righteous as to be a proper habitation for Him.

**12** Divine authority to cleanse or purge using whatever tool He so desires, evil or good. Many will be given the ability to fashion attributes of his bride that mirror His image and attract him. He will make her to be a Queen for himself that she also may be given His authority to exert His will to bring others to the perfection He desires. She, through His work with her will become an utterly righteous dwelling place for Him alone.

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140 000 The derived meaning points to a major completion of the redemptive process that will bring to completion all those called to salvation in this age. The addition of four thousand might point to the Jewish remnant.

14 000 The blessing given during the millennial age to the Messianic Jewish leadership & probably the Messianic Gentile leadership that has suffered during the tribulation week. Their suffering was for a two-fold purpose; one being their own growth in Christ and the other being the completed salvation of many bought by the work of the Holy Spirit through them. This would be related to their inheritance from the Lord to be used for the advancement of His Kingdom. This inheritance would be for ruling and reigning with Him using gifts associated with suffering for the payment of sins of others. They would have used the mirror revealing weakness in others with a compassionate heart to restore after repentance.

1 400 We see again see an association between the number twelve and the number fourteen. Twelve is associated with the redemption and consecration of the bride. Fourteen is associated with total completion of it. Solomon being a type of the risen Christ reigning at the end of this age will bring to completion the full redemption of His bride by his appointed apostles.

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140 Those men of great sacrificial leadership that live during the first half of the tribulation period that are to be used to bring the bride's redemption and consecration to a reality. They will rule and reign with Christ through the millennial age so as to effect with Christ a bride, city, that will come together into one unified whole.

14 A time for an offering made by fire (Christ & The Two) that will complete payment (redeem) a feminine being that will bring much joy to her and to her groom. When this occurs she will come into a great inheritance and she also will be allowed to destroy all those that have harassed her in the process. It seems that the realization of all of this points to the very end of this age. Double sevens often mark this time.

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150 000 This exact number doesn't occur in the bible but there are three others that do seem to be relevant when analyzed in conjunction with the numbers they are associated with. See below and you be the judge as whether 150 000 falls in line with what is portrayed by these numbers.

NU 2:16 "All who were numbered according to their armies of the forces with Reuben, one hundred and fifty-one thousand four hundred and fifty-they shall be the second to break camp.

152 450

- 50 = Price paid in suffering and sacrifice to cover sin
- 400 = for those of the world called
- 2000 = onto grace by prayers of intercession authorized by our Lord
- 150000 = so that the sinner might be shown his sin and repent.

NU 2:31 "All who were numbered of the forces with Dan, one hundred and fifty-seven thousand six hundred-they shall break camp last, with their standards."

157 600

- 600 = Even for some members of the enemy (those of the perverted law) that have held others captive
- 7000 = the Lord has authorized payment for their sin
- 150000 = so that they might recognize their sin and repent of it.

2CH 2:17 Then Solomon numbered all the aliens who were in the land of Israel, after the census in which David his father had numbered them; and there were found to be one hundred and fifty-three thousand six hundred.

153 600

## The Two Witnesses: The Royal Chariot

600 = Even for members of the enemy camp (aliens) that have held others captive  
(like Paul before his conversion)

3000 = provision has been authorized by our Lord for consecration (Holiness)

150 000 = of his people by enabling them to recognize their sin and repent of it.

15 000 Fifteen thousand marks the enemy who is allowed to have authority over the Lord's people for the purpose of oppressing them when they continue to sin so as to reveal to them the need to change.

1 500 This number does not exist by itself in scripture.

150 A time period over which those belonging to the enemy are allowed to exert tormenting pressure that will compel those called by the father to hate the bondage and affects of sin. This will convince those marked for salvation to repent.

An associated number using the above derived meaning is given below.

This is a fascinating number and it really, I believe, proves that many of the numbers our Lord has written in His Word are relevant to the actions going on around that number.

In this instance the disciples had just caught 153 good sized fish in their net. The net didn't break. Fish in scripture are often symbolic of the unregenerate people of this world. The net above is symbolic of the gospel of the saving grace of the cross. This net is used to catch those our Father would call to become His sheep. It will be the apostles after the out pouring of the Holy Spirit that will actually begin netting the unregenerate for our Lord's Kingdom. The meaning of this number is determined as:

3 = those designated to become the greater body of Christ (being consecrated)  
50 = by the price paid by  
100 = Christ's sacrifice on the cross.

or 3 = those designated to become the greater body of Christ

150 = which will be shown their need for a redeemer by their sin becoming evident to them.

15 Fifteen in scripture designates an uncomfortable process by which our Lord allows circumstances resulting from sin to convince an individual to take notice of his sin for the purpose of repentance. It is associated with consequences that cleanse from sin or rebellion. This process seems to precede release from captivity and it imparts a boldness to grab onto the cross offered to them. The covering of blood that we wear seems to rests on repentance from sin. This repentance from sin appears to rest on an understanding of how horrible sin is. This dreadful knowledge appears to be expressed in scripture by fifteen.

## The Two Witnesses: The Royal Chariot

180 000 expresses our Lords desire to authorize leadership & others that would by the end of this age “clean His house” that His entire house would be free in Christ.

18 000 Corporately these scriptures seem to reveal the meaning as: our Lord’s desire that those that are his be released from the bondage of sin and healed so as to walk in freedom. His leadership also will be willing to offer gifts or sacrifices that cost them (as it did Christ) in order that this be accomplished. Finally there is evidence to support that when this is completed those that have come into this freedom will desire to make Christ King of Kings and Lord of Lords.

1 800 This number does not exist in scripture.

180 There is only one reference using the number one hundred and eighty. Only an educated guess might be made that it might represent a period of time that Christ will appoint leadership that brings to an end bondage to sin?

18 This number, eighteen, refers to a set time or period when one is held in bondage due to unclean choices. It is a time of harassment and oppression by the enemy that, for those that repent, brings purging or consecration leading to redemption. It is related to the cleansing or purging of the bride of Christ. One reference directly relates to the freeing from captivity or bondage of sin for a daughter of Abraham. This could point to the end of this age when the remnant of the Jews is called to repentance.

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24 000 The meaning of twenty four thousand seems to be the God ordained process of making propitiation for sin available to those called through the ordained hierarchical structure of his body. This number seems to point to the everyday Christian foot soldier on the street out in society offering what Christ did to those called out of the world.

2 400 In the Old Testament the number 2 400 is associated with the redemptive process that the Lord was going to initiate in the future. This is an early type of what was to come (Christ’s act on the cross) that would allow consecration of the believer leading toward full redemption.

240 Though this number does not appear in scripture those numbers that are closely associated with it refer to leadership in one or more levels under Christ that are utilized for the restoration of the temple of God. They are expected to share in His sufferings so that the greater body might be consecrated.

24 Those called and appointed by our father to leadership that will rule and reign with Christ and partake/share in His suffering that sanctification might be developed within the greater body of Christ. These will judge uncleanness and promote sanctification in those of the body. It seems that much of this work, particularly on the Jewish remnant, will occur at the end of this age when the

## The Two Witnesses: The Royal Chariot

“twenty-four” will again become prominent in bringing in and cleansing the remaining portion of the bride.

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250 000 During warfare Israel, because of their trust in God, were allowed to take the above livestock (property & position) away from the enemy. We also for the same reason will be allowed as warriors to take from the enemy people that which will become our Lord’s and in some cases our own. They will be transformed by the blood and allowed to grow and become Holy. We each have an inheritance that comes from and in our becoming what our Lord has chosen for each of us. Do not look at your brother’s inheritance and be jealous.

25 000 This number is related to an inheritance throughout many of the scriptures concerning the land in the book of Ezekiel. An inheritance is much like spiritual giftedness given by the Lord. He pre-designates what each of us will become in Him. As each of us has a unique inheritance there are also parts of the inheritance that we all have in common.

Please note in the distribution of “land” within the larger picture of the entire bride of Christ, **the Lord does all the choosing and apportioning!** There is an inheritance in common that is held, but much of it is very specific as to whom it belongs to. In His sovereignty he chooses what each shall have as an inheritance.

2 500 This number is not listed in scripture in any relevant way. However, reading from right to left five hundred designates those of leadership the Lord would choose to cover sin with the grace appropriated by Christ as sovereignly chosen by our Lord.

250 Leaders appointed by our Lord and gifted to serve the purpose for the greater bride of Christ. He decides when our education ends and our times of serving with what He has inculcated in us begins.

25 To be called by Him for a specific designated purpose to function in His kingdom. He sovereignly chooses that which you shall become. It is important to be content & thankful with what he gives you. It is important to use it for His glory.

144 000 Warriors of Israel at the end of the age brought into the kingdom to form a complete, 288 000, greater portion of the bride.

144 thickness of a second completed portion of a wall or guardian cherub, 288 denoting total completion of each half; this particular portion coming at the end of the age symbolically pointing primarily to the remnant of the Jews.

Interpretation of 144 000 reading it from right to left.

## The Two Witnesses: The Royal Chariot

1 000 By our Lord's will

- 4 = men of Israel and of the world
- 40 = will through an indefinite period of time be cleansed by
- 100 = washing with the blood and the Word provided by Christ's sacrifice on the cross.

Finally, to interpret the completed number (288 000) as shown in 1 Chronicles 25:7 and the total number of warriors when added up from 1 Chronicles 27:1-15.

At first just interpreting 288:

- 8 A circumcised or contrite heart is given as uncleanness is revealed. It is
- 80 imputed by the cleansing blood of our Savior on the cross as called for by the
- 200 intercessory Spirit led prayers some are authorized to offer up.

And, of course, if you multiply the number 288 by a thousand to get the full count of the warriors of the greater body it would imply that all of this was completed and ordained by our Lord's sovereign desire.

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