



Who Are The Two Witnesses Of Revelation

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Who are the two witnesses in the book of Revelation? How do they relate to ancient Israel and the trumpet? How does all that relate to us today in preparing for the second coming of Christ? That was a mouthful. We'll find out right after this.

Hello, everyone, I'm Jim Staley Passion For Truth Ministries and Shabbat Shalom to you. If you're new to this channel, that simply means May God give you his great blessings and prosperity and everything that he could ever plan for your life. May he give it all to you on this day, including peace, which is what the word actually means. And so today is the Sabbath, and no, I'm not a Seventh Day Adventist. I am a Christian who loves to do Bible things in Bible ways. God tells us in the fourth commandment, the book of Exodus, chapter 20, remember to keep the Sabbath holy, and that's what we're trying to do. So, each and every week at this time, we have a message that I prepared for you and I pray that it will bless you.

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What is the significance of the trumpet? These are some things that we're going to talk about in this video - three major components. First, what is the significance of a trumpet? How does the ancient symbol of the trumpet point to how we live our lives today? And then ultimately, who are these witnesses in the book of Revelation? What do they stand for? We are going to dive deep into the **Tanakh**, the Old Testament, the Hebrew Scriptures, and the New Testament, the front of the book. Hopefully it will end up penetrating our hearts to help us prepare more for the Second Coming to the Messiah.

All right. So, let's begin with understanding where we are at. First of all, we are in the season of the fall feast days. **Yom Teruah** is upon us - the *Feast of Trumpets*. Let's go back to Leviticus chapter 23.

Believe it or not, the *two witnesses* of Revelation, find their origins right here. So, let's read it together with me. Chapter 23 of Leviticus 23 through 25 says *"Then the Lord spoke to Moses saying, 'Speak to the Children of Israel, saying, in the seventh month, on the first day of the month, you shall have a Sabbath rest, a memorial of blowing of trumpets, a holy convocation'".* That means to get together, you shall do no customary work on that day, and you shall offer an offering made by fire to the Lord. In ancient Israel culture, that simply meant, *we're going to have a big get together, we're going to barbecue, the priest is going to bless it. And we're going to make an offering to the Lord and sing praises to Him while blowing the trumpet.* That's what it meant. That's what we do today. And believe it or not, even though you don't see it right away, the *two witnesses* that Revelation speaks about are connected to this. Let me show you how.

First of all, read this section out of Revelation so that we can all be on the on the same page. Revelation chapter 11, verse three and four, it says, *"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."* So, 1,260 days, clothed in sackcloth. These are the *two olive trees*, and the *two candlesticks* standing before the God of the earth. Focusing on this, the *two olive trees* are the *two witnesses* of Revelation. This is a huge hint that God has given us if we understood the front of the book. We would immediately be connected in that verbology of *the two olive trees*. It would show us a little bit of what he's talking about. There are beautiful hints here. Now we're going to go back to Numbers, chapter 10, verse two, and it says this, which is talking about **Yom Teruah**, the *Feast of Trumpets*: *'make two silver trumpets for yourself. You shall make them of hammered work, you shall use them for calling the congregation and for directing the movement of the camps.'* My friends, this is extraordinary. The silver trumpets were used specifically to move people and to move the camps. It was designed to call the congregation together and get them going in the same direction. So, when it was time to pack up camp, these two silver trumpets, aka, these *two witnesses* began to blow.

This is the basis of our story. But before we dive into the whole two witness's thing and really get into the meat found in Zachariah and Ezekiel, let's find out what trumpets were used for in ancient Israel. They have a lot of symbolism built into them, which is certainly relevant for us today. *Number one*, it was used to call Moses up to the mountain. That was one of the significant things that the trumpet did, it called Moses up to the mountain. That's in Exodus 19:19 through 20. For those of you taking notes, it was used to call the congregation of Israel to war in Judges 3:27. And all throughout the Torah the shofar or the trumpets were used for the awakening of the soul, the mind, will and emotions to let people know war was coming - the enemy is on its way. It was also blown at the start of a Jubilee Year. Are you ready for your Jubilee Year?

I'm actually in my 50th year right now, I just turned 49, which means 49 years are complete. And I just started my year of Jubilee. So, this is an exciting time for me. As I move into the fall feast days, into **Yom Turah**, the Feast of Trumpets, everything is behind me from those 49 days, 49 years, I should say. Sometimes it feels like 49 days, sometimes it feels like 490 years. But you know what I'm talking about, 49 years behind me, my 50th is in front of me. And the year of Jubilee is here where everything gets given back that was stolen by the enemy. Can you declare with me right now, out there, if the enemy has stolen anything from you, this message is going to be impactful to you. Because this is the moment, the year of Jubilee, where the enemy is required to give back everything he's stolen, and not

just what he's stolen! He has to give it back *with interest*. And that is what's great about God's math, in God's science it is that when the enemy steals from you, he's not required to give it back one time, he's required to give it back at least twice. That's the story of Job 42. When he prayed for his friends, when he did the right thing, when humility came into his life, when he repented of his own pride, God restored back to him, the God math, the God's science, twice as much as what the enemy had stolen from him.

Another reason for the trumpet's use in ancient Israel was that they sounded the coronation of the king. On Yom Teruah, on the Feast of Trumpets, they would coronate a new king of Israel, if there was a new king that was coming into the kingdom. During the year, they would not coronate a new King until **Yom Teruah**. This was where at the sound of the trumpets every knee will bow and every tongue would confess that *that* King was Lord over Israel. How amazingly cool is that? Because we know that at the sound of the **great** and **final** trumpet when the Messiah comes riding on the clouds, and that shofar, those silver trumpets are blown, that every knee will bow and every tongue will confess that Jesus Christ, Yeshua HaMashiach, is Lord! Amen, and Amen. And that's first Kings 13:4.

It's also blown to *regather* the dispersed of Israel. This is all over the place. Isaiah 27:13 is a good example of that, where God says, *"I'm going to blow the shofar. And I'm going to gather in all of those that had been dispersed all throughout the world"*. This is the final gathering of God's people into one nation under God, indivisible, with justice and liberty for all, if you will. That's the significance of the shofar going throughout the whole earth. And that shofar can also mean a warning of danger. And it's also in Zechariah, 9:12 and Revelation 1:10. It denotes the coming of the Messiah and as believers in Christ, we know that it's at the sound of a trumpet, the dead in Christ will rise first, which is why the Messiah comes during the *Feast of Trumpets*. He will be coronated as King and the dead and Christ will rise first. His army will be before him and behind him. That's the significance of the trumpet. It's also used to announce the new moon and the feast days. By the way, Feast of Trumpets is also the only feast day that is during a new moon. *It's dark*. That's when the moon is not showing and all of a sudden, bam, the sliver of the new moon shows up and the Messiah is seen for the very first time in 2000 years.

Ezekiel 33:4 says this, *"Then whoever hears the sound of the trumpet and does not take warning, if the sword comes and takes him away, his blood shall be on his own head."* In other words, **it's the sound of the shofar**. It's the sound of the trumpet that goes out into the earth realm that is supposed to awaken the earth. And if you don't heed the sound of the trumpet, then the blood is on your own head. What is the sound of the trumpet? That's what we want to answer in this broadcast! What is the sound of the trumpet? And are we hearing its voice? Zephaniah 1:14 says this, *'The great day of Yahweh is near, it is near and hasteth greatly. Even the voice of the day of the Lord, the mighty man shall cry there bitterly.'* In this scripture, the voice of the day of the Lord is connected to the sound of the trumpet. It's reminding us that judgment day is coming. And I'll say, it's at the door, it's at the very door. Now we're going to go back to Revelation 11. I'm going to read this again, as we dive into, *who are these two witnesses*, and I will give power unto my two witnesses, they will prophesy 1,260 days clothed in sackcloth. These are the two olive trees. So, in order to understand a little bit more about the two witnesses, Revelation gives us a giant clue, like I said before, about the two olive trees. Well, now we know the significance of the trumpet, the significance of the shofar.

Now let's dive into the scriptures to discover **who** are these two witnesses, these two trumpets, if you will. For that, we're going to go to Zechariah chapter four, so turn with me there. In verse one, *"Now the angel who talked with me came back and awakened to me as a man who was awakened out of his sleep. And he said to me, what do you see? So, I said, I'm looking in 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."* So, he's describing a menorah here, and a menorah is a seven-branch candlestick that was found in the Holy Place. The first room, as you went into the temple, was the *menorah on the left side* that gave light to the entire temple. It lit up the other side, the right side, which was the *table of showbread*. The table of showbread had two stacks of bread, six unleavened cakes. Six unleavened cakes representing the *two kingdoms* of Israel, the *two witnesses* of Revelation. The unleavened bread that gave life to the priests that they ate each and every day. It was the light of the word representing Yeshua, himself. So, the menorah always represents the Word of God, it represents the Messiah. He is always represented.

The seven spirits of God in Revelation are connected to the seven branches of the menorah. It's fascinating to learn that not only was there seven branches of the menorah (technically there are six branches, with one in the middle), the one in the middle is the center candlestick and that candlestick is the foundation of the entire rest of the menorah. If you take all the pieces that the book of Exodus tells us are in the menorah, it tells you that there are **12** pieces on the **main** candlestick, and then there are **nine** on each of the branches that come off to the left and **nine** on the branches coming off to the right. If you add *nine, nine and nine* equaling *27* for the *three* branches that are on the left, and you add *12* to that, you have **39** pieces representing the foundation and the left-hand side. We'll call it the front of the book, *the Old Testament*, and it just so happens to have **39** books. On the right-hand side, you have three more branches, with a total of nine pieces on each branch, totaling **27**. And there just so happens to be *27 books in the New Testament*. Call it a coincidence, but **66** pieces to the menorah representing the Word of God with the foundation being connected to the Old Testament, what they called the Hebrew Scriptures back in the day, in the first century, and the Messiah is the Word of God.

So, we know that the Messiah is going to be the menorah. Watch this as we get back to Zechariah chapter four. It says in verse 5, *'the angel who talked with me answered and said do you know what these are? And I said, No, my lord. So, he answered and said to me, this is the word of the Lord to the rebels'*. So basically, give this message to Zerubbabel, who's getting ready to build the temple. Finishing verse 6, *'not by might, nor by power, but by my Spirit says the Lord of hosts.'* That is how he is going to build the temple. Basically, God is giving a word to Zacharias saying, look, Zerubbabel has got some doubt in his heart. This is almost an impossible task, to rebuild the temple after it was destroyed. I want you to tell him it is not going to be by his mind; it's not going to be by His power; it's going to be by My Spirit says the Lord. It is by My Spirit that I'm going to give him favor and grace. Zechariah 4:7-10: *'Who are you? Oh, great mountain verse seven before it's a reasonable you shall become a plane, and he shall bring forth the capstone was shouts of grace and grace to it. Moreover, the word Lord came to me saying, verse nine, the hands is a ribbon will have laid the foundation of this temple, his hand shall also finish it, then you will know that the Lord of hosts has sent me to you for who is despised the day of small beginnings. For these seven rejoice to see the plumb line and the hand of Zerubbabel. They are the eyes of the Lord, which scan to and fro throughout the entire earth. Then I answered and said to him, "What are the two olive trees at the right of the candlestick and at its left?"'*

So, you can see from the graphic that we're putting up right now that this is the vision that Zachariah saw. He saw a lampstand, a menorah in the center, flanked by an olive tree on one side, and an olive tree on another side. The olive tree had two pipes going into a bowl, which then went into seven pipes that were supplying the olive oil, the fuel for the menorah. All of this is actually the original ancient seal, the emblem of Israel was the menorah, which represents the Word of God, Yeshua, the Messiah. That is flanked by the two kingdoms of Israel. Now, we don't know from Zachariah who the Two Witnesses are, but we know that Revelation tells us that they're the two olive trees. Zechariah four tells us that the two olive trees are actually the symbol of Israel flanking the Messiah right here in this vision. *The whole vision is connected to building the house of God. It was destroyed, it's in rubble, it's in ruin. God is saying, look, I'm here to tell you, I'm sending my two witnesses, the trumpet of their voice is going to speak, and the house of God is going to be rebuilt not by might, nor by power, but by the Spirit. The Ruach of the Lord is going to blow through the earth realm, it's going to blow through your life, he's going to rebuild your house!*

Is your house in ruins and in chaos, is your marriage falling apart? What about your personal life, your emotional life, your relationships with others? What about the relationship that you have with Christ Himself? Where is it at in the rebuilding of the ruins? I'm here to tell you, you cannot rebuild anything in this life by might, it must be by God's Spirit says the Lord, *through* your mind. He used the hands of Nehemiah, and all the people of Israel to rebuild the wall. But it was by the *Spirit of God* and we're defining the Spirit of God, you know what the Spirit of God is? Its **grace**. It's the power to accomplish what you could never accomplish on your own. There's no way that Nehemiah could have ever built the wall in the shortest amount of time that he did. It was because of the favor and the grace of God. That is the definition of the Spirit of God. The Spirit of God comes to give you divine assistance for one purpose. To build His house. Yeshua said, I came to bring the kingdom of God. *What is the Kingdom of God?* It's the building of the house of God so he can inhabit the praises of His people once again. Amen.

All right, let's continue. So now that we have seen the actual vision that Zachariah saw of Yeshua, the seven-branch menorah, flanked by the two olive trees that we know are the two witnesses, because that's exactly what it said. Now what we're going to do is we're going to go over to Ezekiel chapter 37, verse 15, it says again, *'the word of the Lord came to me same as for you, Son of man, take a stick for yourself and write on it for Judah and the children of Israel His companions they and take another stick.'* And by the way, that word there is the same word for **tree**. *'Take another tree, and write on it for Joseph the stick of a fry him and for the house of Israel His companions, then join them one to another for yourself into one stick, and they will become one in your hand.'*

This is absolutely amazing, my friends, because if you see what this vision is, Zachariah has a vision of two olive trees that are on both sides of a menorah. Ezekiel sees two trees that are called two sticks in English, but the reality is, it's two giant sticks. One he writes the word *Ephraim* on it, and one he writes *Judah*. One for the house of Judah, which was the southern kingdom of Israel when it got split, the kingdom of Israel got split after King Solomon messed up with too much taxes. God split the kingdom took it out of Solomon's hand. He took 10 tribes out of his hand, and the northern kingdom was called the House of Israel, or the house of a Ephraim, or the house of Joseph - all three of those are the same title for the same thing - the northern kingdom of Israel, that's one stick. The southern kingdom of Israel

is Judah, and Benjamin, and that's where Jerusalem was located. This was called the House of Judah and that was the other stick. That was the other tree. This is the key, Ezekiel 37:18-19, *'when the children of your people speak to you saying, Will you not show us what you mean by these, say to them, Thus says the Lord God, surely I will take the stick of Joseph, that's the stick in the hand of a friar them, and the tribes of Israel, his companions, and I will join them with it, the stick of Judah, the southern kingdom, and make them one stick.'* And it says, and **they will be one in my hand**. He goes on to talk about how the king of Israel is going to be from the line of David, it's going to be Yeshua the king of Israel that is going to unite the tribes. He's going to take the two kingdoms, and he's going to put them in his hand. **This is the one new man**. This is the new one new man that the New Testament talks about. It is not anything else, but God trying to take his people and put them back together and build his house. It's the vision of Zechariah chapter four. It's the vision of Ezekiel 37. It's the vision of Zechariah 14.

When the Messiah comes, he puts his feet on the Mount of Olives, it splits into two, the Torah goes out, the law goes out from his mouth. Then what happens is that everyone is required to come up every year for the three pilgrimage feasts. And if you don't, *rain is going to be cut off from your land. It is all about preparing for the house of God to come to this earth. And we have to prepare on top of that.* What are the two witnesses now that we understand Zechariah chapter four? It's about the two olive trees and the menorah being the Messiah. We know now from Ezekiel 37 that one of the olive trees is the **House of Israel, the northern kingdom**. The other olive tree is the **House of Judah**. So ,when you get to Matthew chapter 17, we see something absolutely extraordinary.

I want you to turn there with me. It is the fulfillment picture of Zechariah, chapter four in Matthew 17. This is amazing, again, we see the number seven and seven stands for perfection, for Shabbat rest, the seventh millennium, the millennial reign of Christ. It's all about six as the number of man work, work, work, slave, slave, slave, seven, rest, recalibrate, restore restoration. So, 17 verse one. *'Now after six days, Jesus took Peter, James and John, his brother, led them up on a high mountain by themselves. He was transfigured before them. His face shone like the sun, and his clothes became as white as the light. And behold, Moses and Elijah appeared to them talking with him. Then Peter answered and said to Jesus, Lord, is it good for us to be here, if you wish, let us make here three tabernacles, one for you, one for Moses, and one for Elijah. While he was still speaking, behold, a bright cloud overshadowed them and suddenly a voice came out of the cloud, this is my beloved Son in whom I'm well pleased. Hear him'*.

Ladies and gentlemen, this is in the modern-day New Testament. Zachariah chapter four vision in real time. Peter, James and John are looking at Yeshua, the menorah flanked by Moses, who happens to be from this Southern Kingdom tribe of Levi, and Elijah whose entire ministry was in the northern kingdom of Israel, the greatest prophet, and the man who brought the law of God. You have the **Law** and the **Prophets** with the Word of God connecting all of it together. It is as if God was showing us the entire timeline of history and what it was going to look like. Because you have Moses, who represents the law of God, and we know that God's law is designed as a foundation to prepare us. The law was given at Mount Sinai for one reason - to redo and recalibrate us back to the garden, back to God. We needed some rules. We wanted to be blessed, we didn't know how to be blessed. No other god of the ancient world ever told the people how to be blessed or how they were being cursed. It was a constant

crash. Nobody knew why bad things were happening or how to get blessed, but the God of Abraham, Isaac, and Jacob, he said: *This is what you need to do. Here's my law. Here's how you become blessed. This is how you curse yourself. It's up to you.* So, it was all about preparing. The Law of God was nothing but preparation for a great wedding feast. And the more you kept His commandments, 1John, 5:3 says, *'the more you love God, the more you keep His commandments, if you loved him, you keep His commandments.'* It was a love relationship. Then you have Elijah on the other side, the greatest representation of every prophet that ever lived. What was a prophet's main job? To tell the people to repent. Moses' job was to give the law and the commandments to prepare Elijah's job, repent. And the two of those together, come together in the form of the Messiah, and the Messiah, his job is to give light - it's to receive. You see, the candlestick, the menorah, its only job is to give to you. It doesn't receive anything, it just gives off its light. That's what it does. Yeshua it doesn't know how to receive, there's nothing inside of him that has any kind of gap or void that needs anything. The only thing that he exists to do is to give a light. And so the vision of Zechariah chapter four of the olive trees and the menorah, we are looking at it and Matthew chapter 17, as Peter, James and John are looking at the same vision, they're looking at Yeshua, the bright light in front of them with Moses and Elijah, telling the entire story of what real light looks like. Real light is law, with repentance, and grace, that you receive. The power of the biblical text is not in the end of the book, with just the Messiah dying on the cross, and the fruit of the Spirit being given. If that was the case, we wouldn't have a front of the book. And it's not there so that we can have cute coloring books for our kids in Sunday school so that they can color in the pages. No, the front of the book is designed to show you the Law and the Prophets, to bring you power and grace, receive it. But you can't receive anything if you don't have the Law and the Prophets telling you to prepare and repent. This is why Yeshua is said in the same passage, if you can receive it, Elijah has already come in the form of John the Baptist, who prepared the way of the Lord, and what did he say? Repent, repent, repent.

What is repent? It is literally another word in Hebrew, for repentance is *kadosh* - is to be set apart. What does it mean to be set apart to be made holy? It is to turn around and go in a different direction. The word *'asah'* in Hebrew is to prepare in Hebrew and it literally means to squeeze. God is squeezing his church today to prepare us because the reality is if I get to Revelation, chapter one, verse 10, we begin to really see this - the power of the trumpet is the power of the revelation witnesses. You see, most people believe that the two witnesses are Elijah and Moses that come back from the dead, and they are there as witnesses. But I don't believe that God ever tells us exactly who they are, maybe hints. Maybe the transfiguration of Matthew 17 is telling us straightforward, Jim, here it is. Moses and Elijah, that's fantastic. But before we get to Moses and Elijah, I'm telling you, there's a greater lesson to be learned about the Mount of Transfiguration, about Zechariah chapter four, about Ezekiel 37 and the two sticks. We need to get this next section, or none of it matters at all. Because if prophecy, and the End Times prophetic does not lead you to a deeper walk with Christ and preparing the way of the Lord in your own life, then all of it is for Gnosticism, it's all for knowledge. It's all for nothing but pride and ego. That's why you're never going to see me put out a video saying that this is when the Messiah is going to come back. You know why? Because if I'm right, no one's going to care. Because the Messiah will have come and no one's going to be going man - Jim Staley - his video was right, he came on such and such a date. If I'm wrong, then it puts at great risk everything else in the credibility that God is giving me through his words. So, what's the point? What I should be preaching is what Elijah's message is, now is the time to tighten up. Now's the time to repent. Brothers and sisters, now's the time to walk with the

Lord and put down the deeds of the flesh. Turn with me to Chapter One of Revelation. And let's see how the entire book starts out. Read it with me. *'I was in the spirit on the Lord's day, and I heard behind me a great voice as of a trumpet'*. Do you believe that this was just an accident that he hears the voice? Like it's a trumpet? No, everything we've learned about the trumpet is to get your attention. God's voice is a shofar. I believe when it says that the trump of the dead in Christ or the sound of a trumpet, it can quite possibly be the voice of the Messiah himself, that calls out from his voice from his lungs at such a level and decibel, that the dead in Christ rise immediately. Do we know His voice? Trumpets are voices!

Isaiah 58:1 says this, *'Cry aloud, spare not. Lift up your voice like a trumpet and show my people their transgressions and the house of Jacob their sins.'* You see, voices are trumpets. This entire time we're talking about the *shofar*. We're talking about the *silver trumpet*. We're talking about the *two olive trees* and the *two witnesses*. But the reality is, the fact is, that your voice is a trumpet. My voice is a trumpet. We are the witnesses. Look at First Corinthians 14 verse eight. It says, *'if the trumpet gives an uncertain sound, who will prepare himself for the battle?'* We see without the right sound, no one's good. People will be like, what is that sound? What is that? I can't really? I'm not really sure what it is. You see, you and me, brother, we are putting out a frequency and a sound. The question is, what sound are we putting off? Is it confusing people? Are we putting out light and darkness? Are we putting out freshwater and saltwater. It shouldn't be. The Messiah said we need to put off the light. We need to put off, you know, fresh water. We need to be the spring of God that people drink from. Such as that out of our bellies, flow rivers of life because the Messiah lives inside of us. We should be the ones that are the menorah with the olive trees next to us that are receiving and giving.

We should be connected to one another, my friends with love and grace, a perfect balance of law and repentance and grace that we receive the light of Messiah, which is none other than grace. Grace is what came to give us the power not to sin, but to actually build the house of God. That's the message to Zerubbabel. Tell this to Zerubbabel, *not by might nor by power but by my Spirit says the Lord*. He will do everything that I have put in his mind to do and that is to set the foundation stone and what he has said he will finish.

Ladies and gentlemen, let me prophesy to you. God says to you *if you will stop with your own mind in your own power and stop mixing the holy with the profane and put down the deeds of the flesh and you just run to Him, He will not only let you lay the foundation stone he will let you lay the top stone. He will have let you finish the entire house*. When he begins, he finishes. We're the ones that are walking away. We don't want to walk away from the work of the Lord. We want to finish the work of the Lord. And how do you do that? *Not by might, nor by power, but by His Spirit. Amen.*

Jeremiah 513 says, *'And the prophets became wind, for the word is not in them, thus shall it be done to them.'* See, this is what happens to prophets that do not have the Spirit of God living in them. Do you know what it says in there? When prophets become wind, for the word is not in them, meaning that when the word is not mixed with the Spirit, they're just wind, it's just nothing. It's just breath. But when the breath is mixed with the Spirit, it is like the olive oil that is mixed in with the menorah they go together and produce light. The fire of God is connected from the law to repentance to grace. All of that is what produces light.

I asked you today, what frequency are you putting off? What sound is coming out? Give a shofar to a young child or to an adult for the very first time and see what sound comes out. It will be ear piercing, it will be very difficult to listen to. But the more they practice with intention, the sound becomes better and better and more pleasing. I'll never forget my oldest daughter, when she was learning to play violin, we almost wanted to soundproof an entire quadrant of the house just for her. There is nothing more horrible, I think, than a violin that is not played properly. Okay. But over the years, as she learned, it turned into a frequency of love, beauty and worship. And so, and I've watched that with my daughters, as they learn to play instruments in the piano and the cello, and guitar - that in the beginning, it's difficult. And I think it's the same with us, in the beginning of our walk with God, when we make commitments, it's messy. It can be messy for a while, but you know, when it's, when it's not messy? Is that you know you're growing, when the sound that's coming out of you is a trumpet and is calling people into repentance. It's helping them prepare. So, you may not know it, but see, when you focus on the sound that you make, and not on somebody else's sound. See, when you're focusing on someone else's sound, you're not practicing your instrument. And your instrument is a shofar. Your instrument is to be a witness, your instrument is the trumpet, the frequency that you're putting out. And when you focus on that, and you focus on your vocal cords, if you will, and the frequency of love, joy, peace and patience and kindness and goodness and faithfulness and gentleness and self-control the fruits of the Spirit, when they're coming out of you, it will, by default, cause other people to want to prepare. That's Moses, and it will cause them to repent, and that's Elijah, and that will bring them to a decision to receive the grace.

You see, it's prepare, *law*. It's repent, *prophet*, it's receive. When you put out the frequency of the proper witness of God, blinding light comes from behind you. God will say to everyone around you, this is my beloved brother or sister, son or daughter, in my name, listen to what they have to say. But until then no one's going to want to listen to us. If we're putting out any other frequency that does not have those three chords put together. That three corded frequency is **prepare**, here's the law. You need to **repent**. Oh, but let's add this third one because it's the only one that has a visual that can change your life, the **love** of God and the **grace** of God. You see, it's not just about law. It's not just about the prophets and repentance. It's about it leads those, funnels those, pipes leading to grace. They lead to the power of God. They lead to repentance and ultimately to forgiveness. Second chances.

I'm here to tell you my friends, as we close up, I want to read to you this. Acts chapter one verse eight says, *'But you shall receive power when the Holy Spirit has come upon you. And you shall be My witnesses to me in all of Jerusalem in all of Judea and Samaria, and it doesn't stop there, and to the end of the earth.'* Wherever you are, you are called to be a witness of God. You are the next generation Paul, and Peter, James. John, you are the Timothy, you're the Silas, you are the ones that are carrying the mantle to your husband, your wife, your children. What kind of mantle are they seeing? What sound are they hearing? Is it pleasant? Is it attractive? Is it like a song that you want to hear more of? Or is it one that you want to turn the radio to a different sound? Brothers and sisters, let us be found with a spirit of grace in love in our lives to such a degree that when others hear us see us, they see Christ. You are the olive tree that God is waiting for, to bring more oil, to have greater light. I think it's fascinating. And I meditated on this for quite some time, that the menorah in Zechariah four vision was fueled by the two olive trees.

Think about that for a moment. Yeshua doesn't need us. Why? Why does he need the oil from the two olive trees? Because this menorah was on earth. And when it's on earth, in the form of us, we are the light of the world. And we are light that is totally dependent. Yeshua is totally dependent on you. His light, which once was so bright by himself, now exist in you. And we are the limiters of that menorah light, we are the limiters of the seven spirits of God, the seven eyes of God, we are the limit. Our flesh is the filter for the light of the world. That's a heavy message. But it's a message we all need to hear. Because I am not sure if I stand on judgment day that I have given my best to be the light of the world. I have failed in a million ways. But I'm going to get up and I'm going to look the enemy in the face, and I'm going to say *not today*. By the grace of God, I'm going to sit in his light and absorb his power. And by His stripes I am healed and by the blood of the Lamb, I will bring forth a testimony today. I am a witness to the resurrection of Christ in my own life. Are you?

Let's pray. Father. I prayed in Yeshua's name for everybody in the sound of my voice. God, I pray that you would bring that moment, that gravity moment, where they realize that they **are** the Peter and the James and the John; that they **are** the Living Bible character today. And that their witness makes a difference to whether someone else will be a witness. What witness are they witnessing? God, I pray that you would spread your light, build your house, build your kingdom and let the two sticks come together once again in your hand. Father, I pray that the frequency that comes out of us will be a trumpet that is placed at your lips, let your voice comes out and that there will no longer be slumber. But let there be a zeal and an attitude for war. For we war not against flesh and blood, but against the spirits, principalities of this present darkness. God thank you for your power, your grace, thank you for showing us the **WAY**, the **TRUTH** and the **LIFE**. Amen.

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