

CHAPTER 6

“BRETHREN WHO HAVE THE TESTIMONY OF JESUS”

“The testimony of Jesus is the spirit of prophecy”

(Revelation 19:10)

&

The Two Olive Trees and Two Lampstands

It is highly significant that the “Universal Lampstand” is set between the Two Olive Trees: One on each side of the Bowl—“*one at the right of the Bowl and the other at the left*” (Zechariah 4:3). Therefore, what is in the midst of these Two Olive Trees is the centrality of the Universal Lampstand itself! Just as the **Son of Man** was in the midst of the Seven Golden Lampstands of Revelation 1—so, the Centrality of Christ is foreseen in Zechariah and fully disclosed and revealed in Revelation 1.

What we have seen, and which is of prime importance to us in Zechariah, is the illumination provided by the Universal Lampstand. To one side is the ministry of the High Priest, Joshua; to the other side is the ministry of the Governor, Zerubbabel, and the Kingship. But in the midst is the **ministry of the Prophet**—Illuminating, revealing, shining, declaring, speaking, proclaiming to the Heavens and the Earth—yea, to the universe! In sum, definitely, this is one of the “layers” of this vision. It is through the Spirit of Christ, through His offices as Prophet, Priest and King that God’s Eternal Plan and Purpose will be carried out! Eventually, you will see that these Two Sons of Oil, Joshua the High Priest (the Service of the Priesthood) and Zerubbabel the Governor (the Building of the Temple)—are inextricably connected, through the eyes of the Lord, to the Two Witnesses of Revelation Chapter 11!

For the Testimony of Jesus is the spirit of prophecy! Without the eternal light, the illuminating of the Spirit, revealing Who the Son of Man is, and what He is after, and how He will accomplish it—both in the heavens and on the earth—there would be no vision, no comprehension, no understanding, no proclamation and “no holding of the reality!” God’s people would be in confusion—for “*without a vision the people are in confusion*” (Proverbs 29:18). Christ is our **High Priest**. He is our **King**. But to **see** these **Two Sons of Oil**—this marvelous ministry of Priest and King—this ministry to the Heavens and to the Earth, the **Prophet** must shine forth to declare the Service and Building—the Work of God that is accomplished by and through the Power of His Spirit demands illumination.

The Priesthood and the Kingship, the Church and the State, in perfect union, can only come together in harmony under the power of the Spirit, Whose illumination declares the utter sufficiency of the source from whence all is derived—the Prophet! All of man’s poor and paltry efforts—his might and power—shall result in catastrophe (and history well bears this out). Friends, are we **“brethren who have the Testimony of Jesus?”** Do we have the testimony of **THE Prophet?** Do we, as His **Two Witnesses** (i.e., His “testifiers”), possess and declare, under His illumination, that we, like the Universal Lampstand in Zechariah, see that our service and building together as His Temple is not accomplished by our own efforts—but by the very One Who illuminates our ministries?

The ministry of the Prophet is the ministry of illumination and of prophecy! It is only that when it is He Who shines through us to the world, and upon the darkness and confusion within that world (and, I hasten to add, the Church under the onslaught of the current apostasy) that “talk” turns into prophetic utterance. Does what we say **illuminate**, convict, and give “divine exposure” upon all we shine? The world awaits the **prophecy of the Two Witnesses—“and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth”** (Revelation 11:3). And, yes, they **“will finish their testimony”** (Revelation 11:7). You see, they are filled with the Testimony of Jesus—they are empowered by His Spirit to speak out, to testify—relentlessly, passionately, with illumination and convicting authority.

They have become **“brethren who have the testimony of Jesus”** (Revelation 19:10)—who declare Him as their High Priest, as their King, and through them the world is illuminated with the Testimony of Jesus; His speaking, His Spirit, His authority is so overwhelmingly declared through these Two Witnesses that **fire**, God’s Spirit, proceeds from their mouth and devours their enemies; and if anyone wants to harm them, he must be **“killed in this manner”** (**through the fire of the Spirit!**) (Revelation 11:5). Hence, these Two Witnesses, who we most assuredly know by now (and will yet reinforce their confirmation)—are, **as** Moses and Elijah, modern-day Prophets, Sons of Oil. They are Prophets; because they are centered on the One Who is the Prophet! They have become, what they have beheld—the very reflection of His Image.

Their prophecy goes far beyond any earthly temple made with human hands. No, this earthly temple is **not** the Lord's ultimate plan and purpose—it is of far greater import than this. Neither is the “accomplishment” thereof orchestrated by mere mortals—but **by My Spirit**. Indeed, My Servant the BRANCH, altogether abundantly supplies the Temple’s building and service—witnessed and seen through the eyes of the Lord. God’s ultimate goal is to make these **Two Prophets**

His very **testimony**—the messengers have become the message—again, as Paul insightfully tomes:

“You are our epistle written in our hearts, known and read by all men; clearly you are the epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart” (II Corinthians 3:2-3).

Yes, the implications of this vision are incredible—yet, by His Spirit, like Zechariah, we may apprehend that for which we have been apprehended of God! It clearly reveals to us, as we shall see below, God’s purposes carried forth through both Israel and the Church! But what of the nature of the prophet, this mercurial figure? As we have seen, Lucifer, who once possessed the office of the “Oracle of God” – who once proclaimed to the universe the magnificence of the Eternal One and who led in the worship of the One True God – until iniquity was found in him, was dispossessed of these most noble roles, and the Son of Man, in the midst of the Two Olive Trees, in the midst of the Seven Golden Lampstands, has fully assumed these offices of Priest and Prophet—yet has He shared both his priestly and prophetic roles with man:

“What is man that You are mindful of him, or the son of man that You take care of him? You have made him a little lower than the angels; You have crowned him with glory and honor, and set him over the works of Your hands. You have put all things in subjection under his feet . . . I will declare Your name to My brethren; in the midst of the assembly I will sing praise to You . . . I will put My trust in Him . . . here am I and the children whom God has given Me’ . . . and it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy . . . and on My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy” (Hebrews 2:6-8, 12-13; Acts 2:17-18).

TWO OLIVE TREES and TWO LAMPSTANDS

If you are going to go “literal” on me—you’re seeing double—and furthermore, you’re seeing Olive Trees and Lampstands! Are there not Two Olive Trees in Zechariah 4? Yes. Are there two Lampstands in Zechariah 4? No, there is one **universal one** with **seven lamps** akin to what is seen in Revelation 1, except the stem and Bowl is clearly seen **this time** in its fullness as the Glorified Christ—*one likened unto the Son of Man!* But, let us consider this . . . the singularity of this Olive Tree and what it symbolizes in Scripture:

“For if their (i.e., Israel's) being cast away is the reconciling of the world, what will their acceptance be but life from the dead? For if the first fruit is holy, the lump is also holy; and if the root is holy, so are the branches. And if some of the branches were broken off (Note: Off from the olive tree) . . .and you (the Church), being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you” (Romans 11:15-18).

I submit to you that the Original olive tree is Israel! And, I add only that there are numerous passages, which will validate this fact. Thus, Israel, in and of a **singular** nature, is but one olive tree! But when viewed as Two Olive Trees—it demonstrates its testimony and witness, not singular, but dual. Again, **two** is the number of testimony and witness in Scripture.



And what of the Two Lampstands? Obviously, *two* for witness and testimony, but what are we talking about here? Clearly—if taken in its complete context—the Lampstands must harken back to Revelation Chapter 1—as the Churches (the seven churches of Asia); and, ultimately, back to the marvelous vision of Zechariah 4 (now amplified in Revelation Chapter 1 and represented as testimony and witness in Revelation Chapter 11).

Thus—the Two Olive Trees (Israel as God’s testimony and witness) and the Two Lampstands (the Church as God’s testimony and witness) have for these past four thousand years (2,000 for Israel and 2,000 for the Church) been the composite witness and testimony of the Holy City in spiritual contrast/opposition to the Great City.

And, these Two Witnesses are corporate beings who have and yet shall testify against that Great City which shall tread upon them, i.e., the Holy City (whose climax, the New Jerusalem—shall yet descend from heaven)—*for 3 1/2 years (i.e., 3 1/2 days).*

They are the Two Olive Trees and the Two Lampstands—that is precisely who they **are**. What they **do** is totally another matter. What they **are** is in view here and we must not lose sight of that!

Now, **how** they are brought together as God’s witness and testimony in the last days is from God’s perspective—it’s His business, His responsibility, and **He** will do it! But this leads us to a critical digression, which actually compliments God’s ability and design to bring together these Two Witnesses.

In this marvelous vision in Revelation 11, we are witnessing the intensity of a courtroom drama of cosmic proportions; therefore, it is mandatory that those “subpoenaed” should **collaborate** their testimonies (i.e., their witness), lest the Court hypothetically fail to achieve a conviction, and a sentence (judgment).

Unimaginable it would be for the God of the Universe not to achieve such collaboration of testimony with His Two Witnesses—in point of fact: Impossible! There will be no contradiction of testimony—no incompatibility of the witnesses and no “locked jury.”

Their testimonies will be so unified, that they shall act like a pincer around the head of the Beast—totally bringing divine conviction and ultimate wrath upon his Great City. Nothing “circumstantial” here—the evidence is absolute, concrete, without prejudice and conclusive—no contradictions!

So, in sum, we have concluded that the Two Witnesses of the Revelation are connected to Zechariah 2-4, and that Christ is clearly pictured in the Universal Lampstand of Zechariah 4. This unique lampstand prefigures the Son of Man who stands in the midst of the Seven Golden Lampstands of Revelation 1—just as the Universal Lampstand stands in the midst of the Two Sons of Oil in Zechariah 4.

Furthermore, the “ministry” of one of the Sons of Oil is to the Heavens (Joshua, the High Priest), just as the Church’s ministry is to the heavens; and the other “Son of Oil” (Zerubbabel) ministers upon the earth in building the Temple as the Governor—as a testimony to the Gentile nations, just as Israel would “*Declare My glory among the Gentiles*” (Isaiah 66:19b).

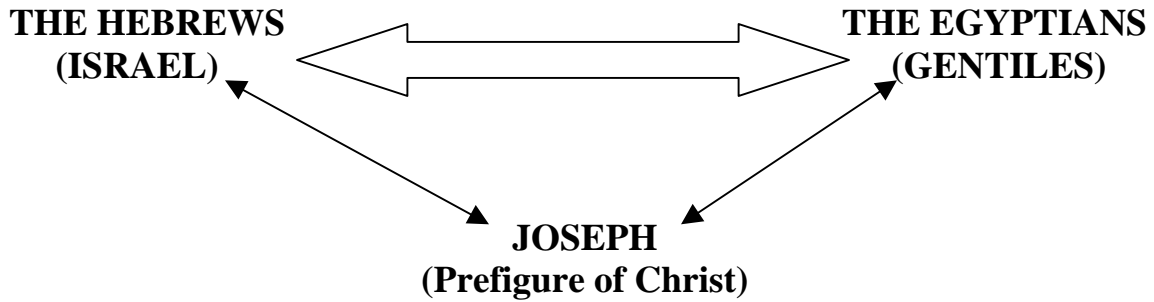
Likewise, we have seen that this “ministry position” in Zechariah 3 takes place in the heavens with Satan’s accusations clearly illustrated against the High Priest (i.e., Priesthood)—just as the accusations against the brethren take place against the Church in the heavens (Revelation 12:10). Here, the removal of the filthy garments and clothing with new garments upon the High Priest foreshadows the perfect work that the Son of Man shall perform throughout Church history, and climaxing in the end of days, by bringing “*even the very elect*” who have fallen into apostasy into their final role as witnesses against that Great City!

The heinous and indefensible crimes of the Great City have been overtly committed and with rank impunity against the “*bodies and souls of men*” and against “*the saints of the Most High.*”

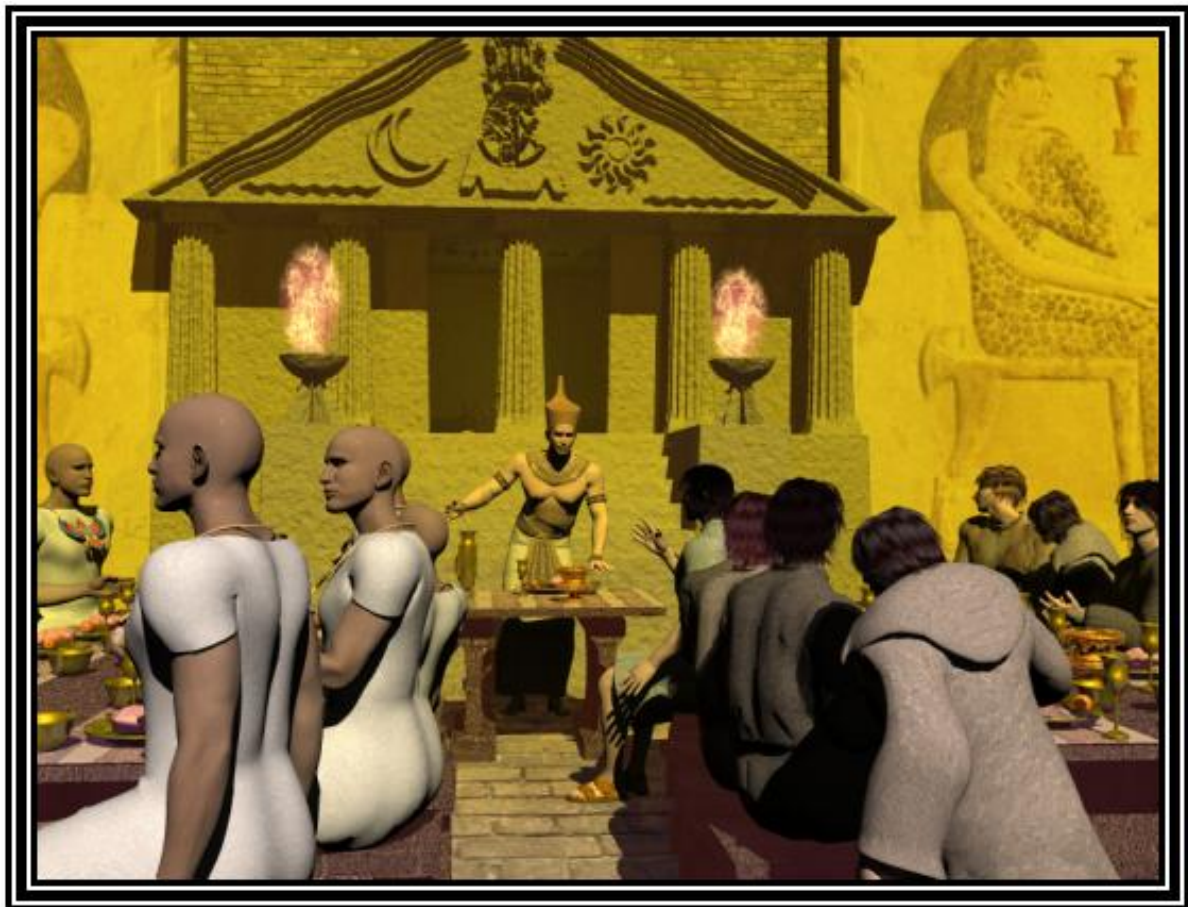
The outcome of the verdict is certain, the presentation of the evidence overwhelming, convincing and utterly damning against that Great City: “Guilty, Your Honor, with the maximum penalty under the heavens and upon the earth!” So let us consider God’s prototype of collaboration—for it is from His perspective that He will bring His Two Witnesses together and disclose His plan between them both, for He will surely secure their full deposition:

JOSEPH – HIS BRETHREN – AND THE EGYPTIANS

I include this in the exposition of Zechariah, although I have written about this adumbrative possibility in another tome entitled, THE TWO WITNESSES, also available at www.thetribnet.org; however, I feel it is more than apropos to include the entire section from that work here in that it draws vivid attention to that final seven years of Tribulation in, I believe, from one of the most impassioned accounts of the Bible; and, provides convincing evidence that the Almighty pre-figured His joint efforts, simultaneously, with both Israel and the Church through this incredibly graphic picture and emotive portrayal.



The above chart is designed to show the various relationships existing between the three “entities” found in Genesis Chapters 37 through 49, and fully “climaxing” in the sight of all, as Joseph reveals his full identity to his Hebrew kin (Genesis 45:1-8). Likewise, the “setting” of these relationships is amplified in Genesis 43, when Joseph’s brothers brought the youngest of Jacob’s sons (Benjamin, the full-blood brother of Joseph to him, for their mother’s name was Rachel) back with them the second time (as per Joseph’s demand). Now all eleven were present before Joseph (making a total of 12 brethren) at a banquet prepared by Joseph, and the Egyptians were there as well:



“So they set him a place by himself, and them by themselves, and the Egyptians who ate with him by themselves; because the Egyptians could not eat food with the Hebrews, for that is an abomination to the Egyptians. And they sat before him (i.e., Joseph), the firstborn according to his birthright and the youngest according to his youth; and the men looked in astonishment at one another. Then he (Joseph) 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” (Genesis 43:32-34).

Let us look at this amazing picture (though books could not exhaust the profundity of the scene). Joseph is central in our diagram—by himself (probably in the midst)—between his Hebrew brethren and his newly adopted Egyptian “brethren.” Joseph knew what his relationship was between himself and his Hebrew brothers, and between himself and the Egyptians (i.e., the Gentiles). Did either the Hebrews or the Egyptians really know who Joseph was? Not really, they knew him only as they directly related to him as the virtual protector and even savior of Egypt. The story clearly tells of Joseph’s continued attempts to **conceal** his identity to his Hebrew brothers (and hence to the Egyptians). Let me quote several verses to validate this “unilateral relationship” . . .

“And Pharaoh said to his servants, ‘Can we find such a one as this, a man in whom is the Spirit of God?’ Then Pharaoh said to Joseph, ‘Inasmuch as God has shown you all this, there is no one as discerning and wise as you. You shall be over my house, and all my people shall be ruled according to your word’ . . . and Pharaoh said to Joseph, ‘See, I have set you over all the land of Egypt’ . . . so he set him over all the land of Egypt . . . ‘I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt’ . . . so Joseph went out over all the land of Egypt” (Genesis 41:38-45, excerpts).

And as Savior of all . . .

“So when the money failed in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, ‘Give us bread, for why should we die in your presence? For the money has failed.’ Then Joseph said, ‘Give your livestock, and I will give you bread for your livestock, if the money is gone.’ So they brought their livestock to Joseph, and Joseph gave them bread in exchange for the horses, the flocks, the cattle of the herds, and for the donkeys. Thus he fed them with bread in

exchange for all their livestock that year . . . (and the famine became much worse) . . . Then Joseph bought all the land of Egypt for Pharaoh; for every man of the Egyptians sold his field, because the famine was severe upon them. So the land became Pharaoh's. And as for the people, he moved them into the cities, from one end of the borders of Egypt to the other end.

“Then Joseph said to the people, ‘Indeed I have bought you and your land this day for Pharaoh. Look, here is seed for you, and you shall sow the land. And it shall come to pass in the harvest that you shall give one-fifth to Pharaoh. Four-fifths shall be your own, as seed for the field and for your food, for those of your households and as food for your little ones.’ So they said, ‘You have saved our lives; let us find favor in the sight of my lord, and we will be Pharaoh’s servants’” (Genesis 47:15-17, 20-21, 23-25).

So *all countries* came to Joseph in Egypt to buy grain, because the famine was severe in all lands. Although the severity of the famine is disclosed after Joseph fully reveals himself to his Hebrew brothers (and, consequently to the Egyptians), the arch-type of Christ, nevertheless, becomes overtly overwhelming.

Countless followers of the Lamb (i.e., Bible expositors like C. H. Macintosh, Andrew Murray, Harry Ironsides, J. N. Darby, ad infinitum) are resolute in their picture of Joseph as an arch-type of Christ. The adumbrative allusions to Christ here are astonishing—foretelling of Him Whose compassion for both Egypt and His brethren, according to the flesh, is altogether apparent.

Joseph’s rejection by his own brethren came about through jealousy. The “coat of many colors” given to Joseph by his father outraged his brothers; and, furthermore, the dreams Joseph had (Genesis 37:7-11) of his brothers bowing down to him added fuel to the fires of envy within them (virtually an **idolatrous** dream, as far as Joseph’s brothers were concerned). Thus, they cast him alive into a pit, took his coat of many colors and dipped it (i.e., the tunic) in goat’s blood, and confirmed his death to Jacob, their father.

The types and shadows depicted here are so profound and numerous, confirming the Savior who was rejected by His own, suffered and died for us all—having borne our griefs and carried our sorrows—and upon Him were borne the sins of the world. Through His blood he has “*sprinkled many nations*” – and through His resurrection from the pit, we are saved (both Jew and Gentile).

Joseph—faithful to both Hebrew and Egyptian seated and enthroned by Pharaoh (a picture of God the Father), and, ultimately, He has purchased us, whereby we cry out to Him: ***You have saved our lives!*** He is our Bread of Life—our Provider, our ever-present Help in time of need. There is nothing we can do, nor we can give, that He has not supplied us—gladly will we exhaust ourselves upon Him and be His servants, for He has fully purchased us!

There can be little doubt that the Hebrews could not pay for their “salvation” in any way. Also, upon the first coming of the Hebrew brothers to their brother in Egypt and subsequent return, their initial exchange between themselves and Joseph was very stark—Joseph spoke “roughly” to them; and, ***“Joseph saw his brothers and recognized them, but he acted as a stranger to them”*** (Genesis 42:7).

Joseph assuredly recognizes today’s Hebrews, but He has withheld His identity from them and the voice they do hear from Him is one of roughness and of a different language—hardly an invitation to dine at His table. Yet, in that first coming Joseph weeps for his brethren:

“But they did not know that Joseph understood them, for he spoke to them through an interpreter. And he turned himself away from them and wept” (Genesis 42:22-24a).

Likewise, His provision for them is abundant and without cost!

“Then Joseph gave a command to fill their sacks with grain, to restore every man’s money to his sack, and to give them provisions for the journey” (Genesis 42:25)

Joseph purchased both the Egyptians and the Hebrews! Upon their second coming to him in Egypt, with Benjamin, he sent them back again with all their money and the “silver chalice” in Benjamin’s sack of grain:

“Fill the men’s sacks with food, as much as they can carry, and put each man’s money in the mouth of his sack. Also put my cup, the silver cup, in the mouth of the sack of the youngest (i.e., Benjamin), and his grain money” (Genesis 44:1-2).

Bible expositors have, throughout the centuries, realized that “silver” depicts redemption and the “silver cup” represents “fullness of redemption” – their ultimate salvation cannot be purchased with money or by human endeavor or effort—and, the fullness of redemption given to Benjamin cannot be overlooked as it pertains to that remnant of Israel for whom Joseph holds a most special

relationship. It is noteworthy that we find Benjamin, the youngest, and later, the smallest tribe in number, identified with Judah when the tribes separated into ten in the North and two in the South. Is not the Lion of the Tribe of Judah caring for Benjamin?

Likewise, in Israel's "Great Processional" in "going up" to Jerusalem, we find a fascinating order:

"There is little Benjamin, their leader (or "little Benjamin takes the lead") , the princes of Judah and their company" (Psalm 68:27a).

Furthermore, Paul (whose name was changed from *Saul* to *Paul*, meaning "little" after his conversion experience) later defends Israel's position, juxtaposed to that of the Church's, before God and declares:

"I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast away His people whom He foreknew" (Romans 11:1-2a).

How can one not witness, foresee through Joseph, One Who would come in full redemption to His ancient people and extend Himself, reveal Himself—in His own way, under distressing circumstances (for certain), but Who will not accept any remuneration for the gift of His provision and love? His love is unconditional, absolute, and persistent in the midst of His divine desire to reveal Who He is to His brethren—and that day shall come and is here, even now. Oh, what awaits the divine drama in the next seven years of famine that shall come upon the whole earth (as you will shortly witness below)!

Finally, with Benjamin before him, and Jacob's assurances, Joseph is overwhelmed at this reunion. He breaks down—his concealments notwithstanding—he tries to keep composure, but alas, He must reveal himself—there is no more hiding, no more "hidden relationships" to maintain; "the Egyptians must know, my brothers must know!"

"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. And he wept aloud, and the Egyptians and the house of Pharaoh heard it. Then Joseph said to his brothers, 'I am Joseph . . . whom you sold into Egypt . . . for God sent me before you to preserve life . . . a posterity for you in the

earth, and to save your lives by a great deliverance” (Genesis 45:1-2, 4b, 5b, 7).

Thus, Joseph saved **both** the Egyptians and the Hebrews—he knew who he was and the **divine scheme** behind his rejection: *“So now it was not you who sent me here, but God . . . God has made me lord of all Egypt . . . then he fell on his brother Benjamin’s neck and wept, and Benjamin wept on his neck . . . moreover he kissed all his brothers and wept over them”* (Genesis 45:8a, 9b, 14, 15a). How great is His deliverance!

Now the Egyptians knew who Joseph really was—because they saw the depth of his passion and his relationship with his Hebrew brothers. Now the Hebrew brothers clearly saw who Joseph was, and fully understood his relationship with his newly adopted Egypt—and why God sent him into Egypt.

Initially, the Hebrews “thought” they knew Joseph as they cast him into the pit—when they rejected him—but they did not. Then, as Joseph was set upon the throne of Pharaoh and commenced his work of salvation among them, and as he conversed through interpreter with them the first time, they only understood him in the context of the “Gentile world”—they did not know him. It was not until their second coming to him, when they brought Benjamin and fully gathered around Joseph as the famine wore on in the world, did he fully unveil himself to them—it was his second coming to them.

Furthermore, the Egyptians only knew Joseph in the context of their “Gentile world.” They did not know Joseph in fullness, because he had not disclosed to the Egyptians his relationship with his Hebrew brethren. I hasten to add that Joseph’s unveiling not only takes place within the seven-year famine, but takes place when both Hebrew and Egyptian are gathered before him—the cry of Joseph, his loud weeping, unveiled to both Hebrew and Egyptian (and his overt declaration of his personhood to the Hebrews), declares Joseph in his fullness to both. Immediately, the relationship between Hebrew and Egyptian changes—once they thought they knew each other—but now they know each other in fullness because of the unveiling of Joseph! Likewise, the relationship of Joseph to both Hebrew and Egyptian expands its salvific dimensions as the extremities of worldwide famine ravage the known world.

There is truly something within Joseph (and I believe within our Lord Jesus) that is so hidden, so intensely personal, that only He can know it. Within Him bestirs a passion for Israel, which knows no bounds. It is inescapable, and relentless in its pursuit to divulge a relationship of incalculable dimension—reserved until the famine that shall scour the earth. Within the heart of Joseph, of our Lord, there abides the most intense love imaginable for Israel. In that

relationship are covenantal promises bound to the very character and person of the Almighty which reveal the depth of relationship, approachability, of fellowship—He will reveal Himself in His time!

And, in so doing will universally demonstrate that God Almighty is at His very core the God Who, on the one hand, “hides Himself” – but the very God, on the other hand, Who made man in His very own image for intimate fellowship and communion! “*Adam, where are you?*” – His cry, His longing, will be sufficed and only He can declare it! One day we shall know, even as we are known of God—just why “on earth” could this God of all the universe desire such intimacy from the pinnacle of His creation? We scorned His communion in the garden—we rejected our Joseph—we, our sins, crucified the Lord of glory—yet, He finds a way, a glorious way, of rapprochement, of reconciliation—to bridge that gulf which separates us from His irresistible longings and everlasting love!

The Egyptians who experienced the abundance of “salvation” through Joseph’s visionary efforts (i.e., seven years of plenty were stored up for the seven years of famine that affected the world—Genesis 41:47-49 & 36) were saved, along with the Hebrews. Most expositors have not delved into the “prophetical implications” beyond Joseph being the arch-type of Christ. My friend, to circumvent the prophetical implications of this account does great injustice to God’s Word.

THE SEVEN YEARS OF FAMINE

But, is there not adumbrative prophetical allusion in the “*seven years of famine, which shall be in the land of Egypt?*” Is there not a picture of the Messiah’s relationship to both Israel and the Church in this SEVEN-YEAR period of time? This is not “prophetical license” – convoluted conjecture – to see this seven-year period of time that affects the Gentile world (in Joseph’s time) as a prefigure of that future period of seven years seen in the Tribulation Period of Daniel’s 70th Week. This is the prophetical vision seen by Joseph. Just as Nebuchadnezzar had his vision interpreted by Daniel, the man of God, even so, Pharaoh would have his vision interpreted by Joseph, another man of vision and highly esteemed. Just as Nebuchadnezzar’s soothsayers, enchanters and magicians could not interpret the vision; neither could the magicians of Pharaoh (Genesis 41:8; Daniel 2:1-12).

No, they could not interpret—because these are divine revelations and require divine insight and **visionaries** like Joseph and Daniel – like Zechariah and John. But God has raised up such to declare His wondrous works to the children of men—to both Hebrew and Gentile alike.

The prophetic implications seen in this seven-year famine, portends the coming seven-year tribulation period that shall affect the entire world—yes, through the crucible of the tribulation, the God of Abraham, Isaac and Jacob shall gather together His Two Witnesses (as he did at Joseph’s banquet)—the Hebrews (Israel) and the Egyptians (Gentiles/Saved by Joseph—i.e., the Church).

He will reveal Himself to His brethren (Israel) and in so doing will unveil Himself fully to the Church in His unique relationship with His ancient people. Don’t you see his relentless love and irresistible compassion toward Benjamin, toward Judah, toward Reuben, toward Simeon, toward all his brethren? Joseph is who he is—he cannot change who he is—regardless of “interpreters” through whom he speaks!

There is famine, there is death, there is tribulation on the whole earth—yet there is salvation and provision through Joseph—the arch-type of our Savior who, as the Son of Man, stands in the midst of the Seven Golden Lampstands and provides all we need in the midst of such turmoil. He cannot conceal Himself any longer—both Israel and the Church must see Him in all His fullness, in all His glorious love and tenderness. Oh, may He fall upon the House of Israel and kiss them and they Him! For nigh these 2,000 years has He been in the House of Pharaoh providing for the Gentiles His bountiful provisions—until all fully realize that only Joseph can save us/them. We can no longer save ourselves—only the coming of the Messiah the **second time** can provide, and sustain in this overwhelming famine!

Friends—our Joseph is determined. He awaits the seven-years of famine upon the whole earth, and He has made ample provision for the famine. Then, he will bring the House of Israel and the *“House of the Living God, the Pillar and Ground of Reality”* (I Timothy 3:15), the Church, before His table and declare Himself in fullness. Don’t calculate, don’t surmise how and the details of this disclosure—for only He can do this; only He can unveil and fully disclose His Person. There is an intensity of love so vast and abounding, that no human can transverse its expanse, nor plummet its depths—it is the Love of God which shall climax the ages!

“Even so—come Lord Jesus! Come, our Joseph—come quickly! Prepare Israel, prepare the Church—bring us forth before you—we await Your full disclosure, Your love, Your provision in the midst of the greatest famine the earth will ever know.”

“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 . . . in that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness . . . and one will say to him, ‘What are these wounds between your arms?’ Then he will answer, ‘Those with which I was wounded in the house of my friends’ . . .

“ . . . O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; 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!’” (Zechariah 12:10; 13:1, 6; Matthew 23:37-39).

A most unlikely exegesis, you say, regarding the collaboration of the Two Witnesses of Revelation 11—just how “far out” have I become? Well, my friends, search the Scriptures whether these things are so! As for those who know Joseph and His saving grace among the Gentiles, the Church (comprised now of a remnant of Israel and a vast number among the Gentiles), remember this:

“For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: ‘The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob; for this is My covenant with them, when I take away their sins.’ Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. For the gifts and the calling of God are irrevocable . . . for we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away . . . for now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. And now abide faith, hope, love, these three; but the greatest of these is love” (Romans 11:25-29; I Corinthians 13:9-10, 12-13).

