

We Are Called to Be His Witnesses

PR received on 26 Sivan, 5770 / June 28, 2011
Week of Chukkat, Bamidbar 19:1-22:1; 28:9-15
Haftarah: Isa. 66:1-24, I Sam. 20:18-42

This **PR** was received during **prayer** by one of the members of Shaar-Israel on the week of Shabbat Chukkat: **Isa. 8: 2**.

The Narrative:

“This morning, June 28, 2011, when I asked the LORD if He had something for me, I got "Isaiah 8:2." This is in the area where Isaiah is speaking of the prophecy concerning the coming of the King of Assyria for the Northern Kingdom, and is told to name his child *Maher-shalal-hash-baz* (the spoil speeds; the prey hastens) but that's NOT the part He spoke to me this morning

This morning I got specifically "8:2" which says: "And I took to myself FAITHFUL WITNESSES namely Uriyya the priest, and Zechariah the son of Yeverekhyahu." The PR was to TAKE FAITHFUL WITNESSES..."

As I began praying and thinking about what/who is a faithful witness, I suddenly thought that such is someone without agenda, guile or ego... just someone whose desire is to follow HaShem WHEREVER He leads them... and that sounds like what we are trying to do as a group..."

Comment by the receiver:

It may be that this PR has specifically to do with the caliber and integrity of the witnesses that are arising from the Valley of Dry Bones. They are not JUST witnesses, but perhaps He considers them FAITHFUL in a special way. As I said before, I began praying about this PR as soon as He gave it to me and I felt strongly He was talking about witnesses without their own agendas, guile or egos that need to be fed. It's like they have nothing to gain by their existence being a witness in itself, or by their witnessing function. In fact they probably have more to lose than to gain.

Comment by Shaar-Israel:

The comment by the receiver seems probably right on and describes one of the tasks, that of “witnessing” that the editor himself has been considering to write about this very week. The fact that these two events have coincided may be a timely “synchronous event, (SE) as well. The reason being is that this “witnessing functioning” according to the editor seems to be one of the tasks we have to do as “early risers from the Valley of Dry Bones.” This idea is posited on the word “faithful.” The receiver above considers this to be so “in a special way.” Perhaps it connotes “faithfully carrying out their *assigned* tasks. If so, than this may be one of the reasons they have been resurrected from the Valley of Dry Bones at this time, before the many to come later. Perhaps they are to be the proper latter day mutiple versions and of the “two witnesses” who go into God’s blessings and bring back “good news to the many later. It is intriguing to think that perhaps considering the calamities that are coming upon our peoples and the whole world, it will be our lot to inform those around us as the to whys and wherefores of the “end time” calamities, as well as the roles and special place of the Tribes of Israel in the midst of it all. Who knows, perhaps some will be from Yehudah, and some from Ephraim just like the earlier “FAITHFUL” two witnesses” Calev was from tribe of Yehudah and Yehoshua was from tribe of Ephraim.

It is interesting to note the two names, *Uriyah the priest, and Zachariah the son of Yeverekhiyahu*. “UriYah” means “Yah is Light.” As a priest, his functions were those related to leading the people in worship and prayer and to pray for them. It seems that this is one of the functions to which some from the Valley of Dry Bones are called. As such, a person in this function cannot call attention to himself and his agendas, but those of God, whom he praises as the Source of Light. Thusly he is the right kind of witness to God’s agenda in His Word.

The other person is *Zachariah the son of Yeverekhiyahu*. Zachariah means “Yah is Renowned.” He by his very being is to call attention to the Almighty and not to himself. His father is mentioned for his name means “Yah is Blessing.” By his very being of how he acts, his ancestry, as well as by his words, he is to proclaim Yah’s Renown and Yah as the Source of blessings a not himself. Isaiah called him to be one of his witnesses for he had understanding in the visions given by God during in the reign of king Uzziah, (II Chron. 26:5).

If these two persons are representatives of the two types of witnesses who will be functioning on God's behalf in the latter days, could it be that perhaps their latter day copies will be harmonics of the two witnesses in Zachariah 4? In any case this PR is instructive to us in powerful ways, as to what kind of persons we need to be, thanks be to the Almighty.

It is also significant that the Haftara of Isa. 66:1-24 admonishes us in line with this PR:

“For all these things hath My hand made, and so all these things came to be, saith the LORD; but on this man will I look, even on him that is poor and of a contrite spirit, and trembleth at My word.” — Isa: 66:2

The warning here echoes what the receiver said that doing this task may be detrimental to those who speak the Truth during the coming days of the famine of physical and spiritual food (Amos 8:11):

“Hear the word of the LORD, ye that tremble at His word: Your brethren that hate you, that cast you out for My name's sake, have said: 'Let the LORD be glorified, that we may gaze upon your joy', but they shall be ashamed.” — Isa. 66:5

This PR tells us what our task is, to be the witnesses of the Almighty and the testimony of His Word:

“Ye are My **witnesses**, saith the LORD, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall any be after Me. I, even I, am the LORD; and beside Me there is no saviour. I have declared, and I have saved, and I have announced, and there was no strange god among you; therefore ye are My **witnesses**, saith the LORD, and I am God. Yea, since the day was I am He, and there is none that can deliver out of My hand; I will work, and who can reverse it?” — Isa: 43:10-13