

Current Affairs #107 – The Spirit of the Royal Priesthood
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January 15, 2021

Now what emerges out of the measuring of the House of God—measuring the *naos*¹ of the temple, measuring the altar, measuring those who worship there²—what emerges out of it is a codification of its maturity and ability to represent the Lord. It is depicted as two witnesses. So, what we want to do is to look closely at the compendium of the characteristics of these two witnesses. In other words, God always sends two witnesses: He sent the disciples out two by two; He speaks of the water and the word as bearing witness. But what is the emergent witness? What witness emerges out of the measurement of the House of God? In other words, as He measures the House of God, it is judged to be perfect because God Himself has built the house. What has God built? Instead of thinking about two humans or two personages, one should see that, in the manner of God sending a reliable testimony, the reference is to two witnesses. What, then, are the characteristics that would identify these two witnesses as representing the compendium, the two strains if you like, the two things that testify as to the level of maturity that has been attained, if this is a man in the image and likeness of God?

When Jesus came, He is the type of this. And He Himself said that His witness or His testimony was both what He said and what the Father who sent Him said.³ He said that the Father who sent Him bore witness of Him being the sent One. Now at the baptism of Jesus in the river Jordan, there was actually the appearing of the divine witnesses: the Spirit and the Father. The Spirit descended on Him in the form of a dove; the Father testified as to who He was. And Jesus would refer back to that whenever He was challenged or questioned by the Jews, and principally the religious leaders of the Jews, at the time. He would say, “I have no need for your affirmation of Me, because the One who has sent Me has testified concerning Me. The works I do and the words I speak, they are not My own. It is the Father living in Me who is doing His work.”⁴ His point is, “If you do not

All Scripture quotations are from the NKJV Bible, unless otherwise noted.

¹ See *naos*, Strong’s Greek 3485 - <https://biblehub.com/greek/3485.htm>

² See Revelation 11:1: “Then I was given a reed like a measuring rod. And the angel stood, saying, ‘Rise and measure the temple of God, the altar, and those who worship there.’ ”

³ See John 8:18: “I am One who bears witness of Myself, and the Father who sent Me bears witness of Me.”

⁴ See John 5:36-37, 14:10-11

believe what I actually say, at least believe Me for the works that I do, because the works I do testify as to who I am.”

So that is the nature that is behind the two witnesses. It is important for us then to understand who the two witnesses are. And they appear in duplicate, two and two: there are two olive trees and two lampstands. The repeating function of the two testifying is for the purpose of authenticating that word. The Scriptures even say, “Where two agree as touching a matter, it shall be so.”⁵ Again, the understanding of children in the matter of where two agree as touching a matter in our experience has been having somebody come up and say to you, “I want you to agree with me about this thing, so that God will do this thing for me because you and I are in agreement.” That is how children act with Scripture. But when He talks about two agreeing, He is speaking about two independently confirming the matter to be so. So to solicit agreement, you are going to find somebody who will agree with you; but the litmus test is whether or not what you agree upon will ever come to pass. That is why most things that people agree upon does not come to pass, because it is sentimental. They are operating on the basis of sentimentality as opposed to the independent testimony of the Holy Spirit.

I do not care about people agreeing with me. I do not solicit anybody agreeing with me. But I welcome independent confirmation, because I am not a fool. I can use my influence to get people to agree with me, but when it shakes out, I will have made a fool out of another, as I myself am a fool for soliciting the patronage of somebody else and mistaking that for divine agreement. You know, there is really not much that you cannot understand. I mean, the folly of children—the church has largely been like children. What did Jesus say? “Whereunto shall I liken this generation, and unto what are they like? They are like children sitting in the marketplaces, calling to their fellows and saying, ‘I have piped unto you; you have not danced. I have mourned; you have not lamented.’”⁶ Which is the language of manipulation: making somebody feel guilty that they did not agree with you. But that is the sort of agreement that is routinely passed off for the word of God, and that is why it does not work. That is why it falls flat. If you can agree together and make

⁵ See Matthew 18:19: “Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven.”

⁶ See Matthew 11:16-17; Luke 7:31-32

it happen, you have done it. But if your agreement is with the Holy Spirit, and that independently— independent of each other, independent of sentiment—then those are the confirming words that are worth something. Everything else is just garbage and trash.

You know, I am telling you it as plainly as I can, because this is not a time for the sound of soothsaying. The spiritual, prophetic diet has been rich with soothsaying, and it has made the people of God sick to the stomach, and their health is in jeopardy. This is a time for the separating out. This is a time, quite literally, when we will begin to see the great falling away. God is done with this narcissistic, self-indulgent gospel. And He will say, “Let the wicked be wicked still, and let the righteous be righteous still.”⁷ Or, “Away from Me, you workers of iniquity. I never knew you.”⁸ Yes, we are about to face that God, because this is the time when He will not treat children as adults, and He will not coddle the closet wickedness of deceitful schemings, nor will He coddle those who have been deceived because they have followed according to their own lusts. This is the stark message that says, if you are in that condition, you had better wake up now, because the house is being shown to the house, and there are two witnesses that have arisen in the earth.

“But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months. And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth” (Revelation 11:2-3 NKJV).

The Gentiles will be rampaging at the same time. They will trample and tread the holy city underfoot for forty-two months. So while Jesus lived on the earth and represented the Father in the compendium of the Spirit of God, and the word of the Father, and the acts of the Father, the unbelievers... Although they were Jews, they were unbelievers. It is a reference to how they made the temple into a den of thieves and were no better. Even though the temple had been given to them, they were no better than the Gentiles, which is, in this connotation and in this context,

⁷ See Revelation 22:11: “He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still.”

⁸ See Matthew 7:23: “And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’ ” See also Luke 13:27.

heathen or unbelieving. At the same time God says, “I will empower My two witnesses,”—for the same time period—“and they will prophesy.” Which is, they will authentically represent Christ. This measured and judged people of God will exhibit two characteristics for the same period that the false church, the unbelievers on the temple grounds, the unbelievers in proximity to the real House of God, in that time there will be this conflict.

These are the two olive trees and the two lampstands standing before the God of the earth. 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 (Revelation 11:4-5).

It is significant to note that fire will come out of their mouths. What normally comes out of a person’s mouth? Not what you put into your mouth, but what normally comes out of a person’s mouth? Words. So the words of God that will come out from the two witnesses will be that which scorches the earth. In short, it will represent a return to the uncompromised truth that God had been working on and developing throughout the ages. The reason it is described as two witnesses and words coming out of their mouths is it is the picture of the incarnate, where the heavenly dwells in the natural, and when it comes out, it has the effect of the heavenly in the natural. That is why, for example, that it devours their enemies.

In short, it is just like these words that are being said now, these very words I am speaking. This is just an example; I am not going beyond that. How easy it is to describe the folly, and the deception, and the narcissism, and the lustful attitudes and characteristics of both preachers and followers alike. How easy it is to describe those things. And when you describe these things, it is like the fig leaves fall off. But will people repent when they have been disclosed or unclothed in this fashion? No. Not really. I fully expect that I will get an enormous blowback from people who simply want to hear what they want to hear. And frankly, I do not care about what they want to hear. I play for an audience of One, and if He is pleased, then I have done what I am here to do. The rest of it, I do not care.

It is not important to me whether anybody agrees with me or not. I am especially unimpressed when those who oppose me are of the very type that I am describing, who live for their lusts and their pleasure. I am not a teacher to be bought, like so many who might be bought from a multitude that is heaping to themselves teachers for whatever they lust for. What I am saying is not a compendium of fables. I am revealing the things that have been in the heart of God to be disclosed in this time, and I will keep doing it for as long as He allows me to do so. When it is done, I am done. So, no, I do not care at all how it is heard. That is up to the Lord to decide. But it offers hope. I am not in an argument for popularity. That is what I mean. I am not trying to persuade people to anything. He who has an ear to hear, let him hear. But if they cannot hear and they cannot see, then the word judges them. Jesus Himself said, “He who rejecteth Me and receiveth not My words has one who judges him: the words I have spoken, the same shall judge him in that last day” (cf. John 12:48).

The two witnesses, then, are typified by two olive trees. And by the way, they will prophesy and witness in sackcloth. That tells us something of the substance of their prophesying. When did the prophets of old prophesy in sackcloth—usually, it said sackcloth and ashes? When did they prophesy in sackcloth? When they were announcing glorious things? When they were announcing that the glory of God has come amongst the people? Is sackcloth and ashes the appropriate attire for a feast or a time of celebration? Is it what the prophets dressed in? No. It is when the picture was one of how dire and extreme the departure from God had become among the people. It is the last-ditch effort to appeal to the people to come out of their aberrant ways. That is when sackcloth is the appropriate attire, and you also put ashes on your head. It is a visual picture of a beggarly people whose house is on fire, and things are dire and desperate.

If the *naos* of God, if the House of God, having been judged and authenticated, has a word for the Gentiles, for the unbelievers among them, that word is the strictest word of repentance related to the fact that you have run out of time. God is about to conclude the age, to summarize everything, and this is the last call to those who are occupying the place of the Gentiles, occupying the position associated with unbelief but in proximity to the people of God. So, this is a message of a last call.

What, then, are the characteristics of the two olive trees and the two lampstands? I would like for you to go with me to the Book of—you know, it is funny how things are so prevalent, so represented in the Scriptures—Zechariah, chapter 4. It is right after Haggai. Once again, it is amazing. I will start in chapter 4, and I want to go to chapter 6 as well. The prophet Zechariah is speaking,

Now the angel who talked with me came back and wakened me, as a man who is wakened out of his sleep. 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. Two olive trees are by it, one at the right of the bowl and the other at its left.” So I answered and spoke to the angel who talked with me, saying, “What are these, my lord?”

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.”

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.
‘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!” ’ ”*

Moreover the word of the Lord came to me, saying:

*“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.
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.”*

Then I answered and said to him, “What are these two olive trees—at the right of the lampstand and at its left?” And I further answered and said to him, “What are these two olive branches that drip into the receptacles of the two gold pipes from which the golden oil drains?”

Then he answered me and said, “Do you not know what these are?”

And I said, “No, my lord.”

So he said, “These are the two anointed ones, who stand beside the Lord of the whole earth (Zechariah 4:1-14).

Now, go over with me to chapter 6. I want to try and get this in. I want to start reading from verse 9, of chapter 6, of Zechariah, because it is about the witnesses.

Then the word of the Lord came to me, saying: “Receive the gift from the captives—from Heldai, Tobijah, and Jedaiah, who have come from Babylon—and go the same day and enter the house of Josiah the son of Zephaniah. Take the silver and gold, make an elaborate crown, and set it on the head of Joshua [the Old Testament name of Jesus, by the way] the son of Jehozadak, the high priest. Then speak to him, saying, ‘Thus says the Lord of hosts, saying:

*“Behold, the Man whose name is the BRANCH! [Which is the term for the Rod.]
From His place He shall branch out,
And He shall build the temple of the Lord;*

Yes, He shall build the temple of the Lord. [Two references, by the way; the same thing twice—“He shall build the temple of the Lord. Yes, He shall build the temple of the Lord,”—this is “verily, verily.”]

He shall bear the glory,

And shall sit and rule on His throne;

So He shall be a priest on His throne, (Zechariah 6:9-13b)

What is that? A royal priesthood. If you are sitting on a throne, you are a king; but if you are sitting on the throne as a priest, you are a royal priesthood. Well, that goes perfectly with making a crown of silver and gold and giving it to the priest whose name is Jesus. If you made a crown of gold, you would give it to the king, and that would have been Zerubbabel. But the crown of silver and gold was given to the son of the high priest.

“Now the elaborate crown shall be for a memorial in the temple of the Lord for Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah. Even those from afar shall come and build the temple of the Lord. Then you shall know that the Lord of hosts has sent Me to you. And this shall come to pass if you diligently obey the voice of the Lord your God” (Zechariah 6:14-15).

My goodness, that is the spirit of the two witnesses: the kingly priesthood, those who rule on behalf of the Lord but rule as the *elohim*⁹ of God, the magistrates of God, because what they do and what they say will be underwritten by the power of God. And note, they have come to establish and build upon the cornerstone that was returned to its place, upon which the temple was built in the days of the replaced temple.

My point is that in the heart of the restoration of Israel out of Babylonian captivity, the prophecy and the symbolic reference to the two witnesses and the crown of silver and gold is about restoring the royal priesthood of the order of Melchizedek. So the testimony of the two—the two olive trees and the two lampstands—is about the light and about the anointing. They are about those who

⁹ See *elohim*, Strong’s Hebrew 430 - <https://biblehub.com/hebrew/430.htm>

carry the Spirit of God and whose words come forth by the Spirit of God and bring light. “For Your word is a lamp unto my feet and a light unto my path.”¹⁰ The Spirit of God always hovers over the surface of the waters. So there is always a relationship between the authentic word of God, the incarnate word of God, and those who are led by the Spirit of God.

I do not see two individuals here. I see the witness of the king and the priest, because that can only come about in the restored temple of the Lord which glorifies *Yehoshua*,¹¹ or Joshua, in the Old Testament, who is Christ in the New Testament. It is that the two witnesses represent the perfect incarnation, in a body of people, of the Lord Jesus Christ, the High Priest in the order of Melchizedek.¹² This is about Jesus as the witness, but we are not minor priests under the high priest; we are the body of the High Priest. We are not minor kings under the King of kings; we are the body of the King.

The world will have to deal with us, the same as they had to deal with Christ. That is why the parallels between Christ and His ministry for forty-two months, opposed by unbelievers among the Jews, and us, the *naos* of God, certified to measure up to the Rod that came out of the stump of Jesse, approved as the *naos* of God, approved as those under the altar of God, approved as divine worshipers, coming forth at the time when the House of God is tread upon by Gentiles, by unbelievers in the House of God. It is the beginning of the separation that forces the disclosure of the harlot in chapter 17. This is the beginning of that process. We will keep our eyes on that.

The essence of what is in the two witnesses is that they operate from the authority of God’s throne with the anointing of the Holy Spirit, so they are kings and priests. That is the final witness. When that measure comes, there is nowhere for the unrighteous, and the unbelieving, and the lawless to hide, whether in the church or in the temple grounds or in the world. We will see the beast, then, rising up out of the abyss, because now he cannot operate behind the mask of false brethren.

¹⁰ See Psalm 119:105

¹¹ See *Yehoshua*, Strong’s Hebrew 3091 - <https://biblehub.com/hebrew/3091.htm>

¹² See Hebrews 6:20: “where the forerunner has entered for us, *even* Jesus, having become High Priest forever according to the order of Melchizedek.”

Because even the false brethren have been revealed. Now he has to come, and there is a bare-knuckle fight.

We know Jesus Himself was crucified, and there is a sense in which there is a crucifying and death. But three days later there is resurrection, and with it always comes the wrath of God. Upon the ascension of Jesus to heaven, forty years later, those who killed Him experienced the destruction of their city. It is a parallel in Scripture. These are parables that are being disclosed in our time because these are the times. But if you know what is going to happen, and if what you know is going to happen is the victory that has been promised all along, then gird up your loins, as the Scripture would say, get ready, because this was why you were created, and it is why you were assigned to this time in history. God determined when you should live; God determined where you should live. And the greater the oppression and opposition, the greater the opportunity for your face to reflect the glory of Christ who is your life and who is appearing as Himself in the fullness of what was meant to be brought forth when the age was consumed, the fullness of that.

Grace and peace be with you. Amen.