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Book of Revelation — The True Purpose of the Two Witnesses

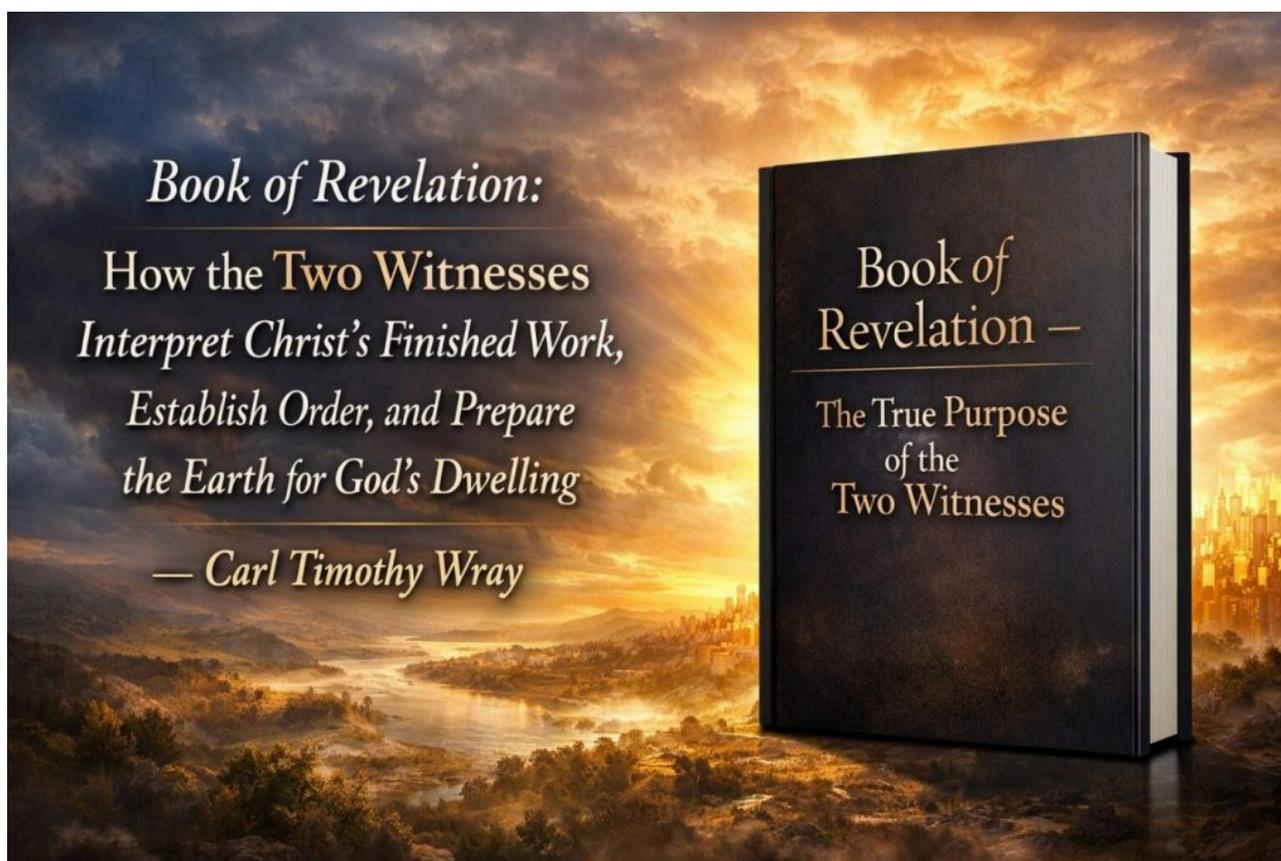
Book of Revelation: How the Two Witnesses Interpret Christ’s Finished Work, Establish Order, and Prepare the Earth for God’s Dwelling

Book of Revelation: Two Witnesses: AUTHOR

By Carl Timothy Wray

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[Carl Timothy Wray](#) writes from a Christ-centered understanding of Scripture grounded in the Finished Work of Christ and the Full Counsel of God. His writings focus on unveiling Scripture as one unified revelation rather than a collection of fragmented prophecies or fear-driven predictions. Through a clear, ordered framework, Wray approaches the Book of Revelation not as a forecast of catastrophe, but as the unveiling of Christ's completed victory and its administration within the earth.



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Book of Revelation: Two Witnesses: INTRODUCTION



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Revelation has often been approached as a book of predictions — a roadmap of disasters, wars, and catastrophic events meant to signal the end of the

world. Yet this approach has produced fear, confusion, and endless speculation rather than clarity, peace, or understanding. When Revelation is read this way, the role of the two witnesses is reduced to spectacle, mystery, or future personalities instead of revelation.

But Revelation itself tells us something different.

From its opening words, Revelation declares itself to be **the Revelation of Jesus Christ** — not a revelation of events, but an unveiling of a finished victory. Everything that follows flows from that foundation. The two witnesses are not introduced to predict destruction, but to bear testimony to truth. They do not exist to announce what will collapse next, but to reveal what has already been established in Christ.

Throughout Scripture, a witness is not a predictor of outcomes, but a bearer of testimony. A witness speaks what has been seen, known, and revealed. In the Book of Revelation, the two witnesses represent a function of testimony that interprets reality through the lens of Christ's finished work. Their authority does not come from spectacle, but from alignment. Their power does not come from force, but from truth that exposes lies and establishes order.

This is why the ministry of the two witnesses feels light rather than burdensome. They do not amplify fear. They do not speculate about timelines. They do not chase events. Instead, they interpret meaning, bring understanding, and turn confusion into clarity. Where there was noise, they establish order. Where there was speculation, they bring understanding. Where there was fear, they bring assurance.

The two witnesses are not preparing the earth for destruction — they are preparing it for **habitation**. Their testimony aligns hearts, minds, and understanding so that God may dwell openly among His people. This is the true work of Tabernacles: not prediction, but presence; not alarm, but alignment; not escape, but union.

This book approaches the two witnesses through the Book of Revelation as a
interpretive function rooted in the Finished Work of Christ and unfolding
Plan of the Ages. It reveals how testimony replaces speculation, how



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understanding replaces fear, and how the knowledge of the glory of the Lord quietly fills the earth — not through catastrophe, [but through clarity](#).

Chapter 1

The Two Witnesses Are Introduced — Not Explained by Speculation

The two witnesses appear in the Book of Revelation surrounded by symbolism, imagery, and mystery. Over time, this has led many readers to approach them with speculation — asking who they are, when they appear, and what catastrophic events they will announce. Entire systems of interpretation have been built around identifying the witnesses as specific individuals, future prophets, or dramatic end-time figures.

Yet Revelation itself never invites that approach.

The two witnesses are **introduced**, but they are not defined through personal identity, genealogy, or future timelines. Instead, they are revealed through **function**. This is consistent with the nature of the Book of Revelation, which communicates truth through symbolic roles rather than literal prediction. When Revelation is forced into a predictive framework, its symbols are misused, and its purpose is obscured.

The Book of Revelation is not a book of guesses about the future. It is an unveiling of Christ and the administration of His finished work within creation. Everything in the book flows from that center. The witnesses, therefore, must be understood within that same Christ-centered framework.

In Scripture, a witness is not someone who announces what might happen. A witness is someone who **testifies to what is true**. A witness speaks from sight, revelation, and understanding. Testimony is not speculation; it is alignment with reality as God has revealed it.



This is why Revelation does not explain the two witnesses through names, dates, or external credentials. Their authority does not come from recognition, power displays, or dramatic confrontation. Their authority comes from **testimony that aligns with Christ's finished work**. They stand because truth stands. They speak because revelation speaks.

Speculation about the two witnesses always produces fear, division, and endless debate. Interpretation produces the opposite. When the witnesses are understood as a revelatory function, clarity replaces confusion. The focus shifts from future catastrophe to present understanding. Instead of asking, "Who are they?" the more important question becomes, "What testimony do they carry?"

The two witnesses do not exist to predict destruction. They exist to interpret reality through the lens of Christ's victory. They bear witness to what has already been accomplished and reveal how that finished work unfolds within time, history, and human understanding.

This is why the ministry of the two witnesses does not feel heavy or urgent. There is no pressure to warn the world of impending disaster. There is no need to generate fear to gain attention. Their testimony stands on its own because truth carries its own authority.

When Revelation is read as prediction, the witnesses become alarming figures. When Revelation is read as unveiling, the witnesses become interpreters of meaning. They do not announce collapse; they expose lies. They do not forecast chaos; they establish order. They do not shout; they stand.

The two witnesses are introduced in Revelation not to fuel speculation, but to reveal how God answers confusion with clarity. Their role is not to add noise to the earth, but to bring understanding. They testify to Christ — not as a distant return, but as a present reign already established through His finished work.



lays the foundation for understanding the two witnesses correctly. testimony can be understood, speculation must be set aside. Revelation does not invite guessing. It invites seeing.

In the chapters that follow, the testimony of the two witnesses will be unfolded — not as a future spectacle, but as a present function that prepares the earth, little by little, for God’s dwelling among His people.

Chapter 2

What a Witness Truly Is According to Scripture

To understand the two witnesses in Revelation, Scripture itself must define what a witness is. If the meaning of “witness” is misunderstood, the entire role of the two witnesses becomes distorted. Much confusion surrounding Revelation comes from importing modern ideas of spectacle, prediction, or authority into a word that Scripture already defines clearly.

A witness is not a performer.

A witness is not a predictor.

A witness is not an enforcer of outcomes.

A witness is one who **testifies to what has been seen, known, and revealed.**

Throughout Scripture, witnessing is always connected to truth already established. In legal terms, a witness does not determine reality — he confirms it. In spiritual terms, a witness does not create God’s work — he bears testimony to it. This principle governs the entire biblical understanding of witness.

Jesus Himself defined this pattern. He did not come predicting what God might do; He testified to what the Father had already given Him to accomplish. He spoke of works “finished” before they were manifested. His authority flowed from alignment with the Father’s will, not from dramatic display. He bore witness to truth, and that truth judged the lie simply by standing in contrast to it.

The apostles followed the same pattern. They did not announce uncertainty. They



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what they had seen and heard. Their power was not rooted in foretelling

events, but in declaring Christ crucified, risen, and reigning. The witness preceded the manifestation, not the other way around.

This biblical pattern is essential for understanding the two witnesses in Revelation. They do not appear as future predictors of chaos, but as carriers of testimony. Their role is not to warn the world of impending disaster, but to **confirm the reality of Christ's finished victory** and reveal how that victory confronts false systems, false perceptions, and false authority.

When witness is misunderstood, Revelation becomes frightening. When witness is understood, Revelation becomes clarifying.

The two witnesses stand because truth stands. They speak because revelation speaks. They do not strive to be heard; their testimony carries weight because it aligns with what God has already established. Their presence exposes deception not through force, but through contrast. Lies collapse when confronted by truth that cannot be shaken.

This is why the witnesses are described as standing, not chasing. They are not portrayed as traveling the earth announcing destruction, but as remaining rooted in testimony. Standing is a position of authority. It reflects completion, not anticipation. They stand because the work they testify to is already settled.

Witnessing, therefore, is not loud. It is steady. It does not depend on urgency or fear to function. It carries peace because it flows from certainty. Where speculation agitates the mind, testimony settles it. Where fear multiplies confusion, witness brings understanding.

The two witnesses reveal a fundamental principle of the Book of Revelation: **God governs through truth, not terror**. Judgment in Revelation flows from exposure, not surprise. Darkness is judged because light appears, not because chaos erupts.



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ng what a witness truly is reorients the entire book. Revelation is no
ning system predicting calamity. It becomes a testimony system

revealing Christ's authority, exposing lies, and preparing hearts to receive God's presence.

With this foundation in place, the role of the two witnesses can now be seen clearly. They are not future alarms. They are present testimony. They are not agents of fear. They are instruments of clarity.

In the next chapter, the nature of their authority will be examined — not as power drawn from signs and wonders, but as authority that flows from alignment with Christ's finished work.

Chapter 3

The Authority of the Two Witnesses Comes From Alignment, Not Power

One of the most misunderstood aspects of the two witnesses in the Book of Revelation is the source of their authority. Because Revelation uses vivid imagery, many assume that authority must be demonstrated through dramatic power, supernatural displays, or acts of judgment. This assumption has led to interpretations that focus on spectacle rather than substance.

Scripture, however, reveals something far more precise.

The authority of the two witnesses does not originate in power exercised outwardly, but in **alignment established inwardly**. Their authority flows from harmony with Christ's finished work, not from the ability to command events. Power may be visible, but alignment is what gives power legitimacy.

Throughout Scripture, authority is never granted to those who strive for it. Authority rests upon those who are aligned with what God has already settled. Jesus did not



authority by force; He revealed it by obedience. His authority flowed from the Father's will, not from domination over circumstances.

The two witnesses follow this same pattern. Their authority is not rooted in signs designed to convince skeptics or terrify opponents. Their authority is rooted in testimony that agrees with heaven. Because they speak what is true, their words stand. Because they testify to what is finished, their testimony cannot be overturned.

Revelation describes the witnesses as possessing power, yet that power is never portrayed as self-generated. It is not aggressive. It is not reactive. It functions as exposure rather than destruction. Truth, when spoken from alignment, carries inherent authority. Lies collapse not because they are attacked, but because they cannot coexist with what is true.

This explains why the witnesses are not shown striving against the world. They do not engage in endless confrontation. They stand. Standing is a position of rest. It reflects confidence, not urgency. Only that which is settled can stand without effort.

When authority is misunderstood as force, Revelation becomes a book of violence. When authority is understood as alignment, Revelation becomes a book of order. Judgment is no longer seen as retaliation, but as revelation — the unveiling of reality as it truly is.

The two witnesses exercise authority because they testify from within God's established order. They are not inventing a message. They are not introducing a new truth. They are confirming what heaven has already declared. Their words do not create authority; they reveal it.

This is why their testimony carries weight without noise. It does not need amplification. It does not require urgency. It does not depend on fear. Authority rooted in alignment speaks quietly and remains standing long after speculation fades.

Understanding this shifts the reader's focus away from power displays and toward spiritual posture. The two witnesses do not dominate events; they govern them. Their authority changes perception before it ever changes events. By bringing clarity, they prepare the ground for transformation.



The authority of the two witnesses, therefore, is inseparable from the Finished Work of Christ. Because Christ's victory is complete, testimony can be confident. Because the work is settled, authority can be exercised without striving.

In the next chapter, the nature of the witnesses' testimony will be unfolded further — not as warning of catastrophe, but as truth that exposes lies and brings order where confusion once ruled.

Chapter 4

The Testimony of the Two Witnesses: Truth That Exposes and Orders

The testimony of the two witnesses is often misunderstood as a warning message designed to announce impending destruction. This misunderstanding arises when testimony is confused with threat. In Revelation, however, testimony does not function as intimidation. It functions as **exposure**. The witnesses do not create judgment; they reveal reality.

Truth has a unique property: it orders everything it touches.

When truth is revealed, lies lose their power without needing to be attacked. Confusion dissipates without force. Darkness does not have to be driven out; it vanishes when light is present. This is the nature of the testimony carried by the two witnesses.

Their testimony is not reactive. It does not respond to chaos; it **precedes** it. It establishes a reference point by which everything else is measured. Because their witness aligns with Christ's finished work, it brings coherence where fragmentation once ruled. Their words do not multiply questions; they answer them.



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Revelation presents their testimony as powerful without portraying it as
witnesses do not chase events. They interpret meaning. They do not

amplify fear. They replace it with understanding. Their testimony reveals what is true rather than speculating about what might happen.

The exposure brought by their testimony is itself judgment. Judgment in Revelation is not primarily punitive; it is revelatory. When truth stands, falsehood is unveiled for what it is. Systems built on deception collapse because they cannot sustain themselves in the presence of light.

This explains why the two witnesses are depicted as tormented by those who dwell in darkness. Truth unsettles deception. Order threatens confusion. Clarity disturbs systems that thrive on fear. Yet the witnesses do not retaliate. They simply continue to testify.

Their testimony carries authority because it is consistent. It does not shift with headlines or circumstances. It does not depend on current events for relevance. It draws its strength from alignment with what God has already accomplished. Because their message is anchored in the Finished Work of Christ, it remains stable regardless of external change.

The two witnesses do not speak about Christ as a distant figure who will one day intervene. They testify to Christ as the One who has already overcome and is presently reigning. Their testimony reveals how that reign is being administered within the earth, confronting false authority and establishing true order.

This kind of testimony does not shout. It does not need spectacle. It speaks with quiet certainty. It carries peace because it flows from completion rather than anticipation. Where fear-based messages exhaust the hearer, this testimony settles the soul.

Understanding the nature of the witnesses' testimony transforms the Book of Revelation from a book of alarms into a book of answers. Revelation becomes a witness to truth rather than a prediction of chaos. The two witnesses stand as

of reality, not announcers of destruction.



In the next chapter, this testimony will be seen in its ultimate purpose — not to destroy the earth, but to prepare it for God’s dwelling, where truth, order, and presence fully abide.

Chapter 5

Preparing the Earth for God’s Dwelling, Not Announcing Its Destruction

A common assumption about the Book of Revelation is that its purpose is to announce the destruction of the earth. This assumption shapes how the two witnesses are viewed — as agents of collapse rather than servants of preparation. Yet Scripture consistently reveals that God’s intention is not abandonment, but habitation. Revelation does not culminate in escape from the earth, but in **God dwelling openly among His people.**

The two witnesses serve this purpose.

Their testimony is not directed toward destroying the earth, but toward preparing it. Preparation begins in understanding. Before God dwells openly among humanity, minds must be renewed, perceptions must be corrected, and false narratives must be exposed. The work of the witnesses addresses these needs directly.

God does not dwell in confusion.

He does not inhabit fear.

He does not rest where truth is obscured.

The testimony of the two witnesses creates space for God’s presence by bringing order where disorder once ruled. Their words align understanding with reality. Their witness establishes clarity. This is how habitation becomes possible — not through force, but through alignment.



Tabernacles is not about prediction; it is about presence. It is the culmination of God's desire to dwell with humanity, not as a distant ruler, but as an indwelling life. Revelation moves steadily toward this goal. The testimony of the witnesses supports this movement by removing obstacles that prevent union.

Fear-based interpretations of Revelation resist this outcome. They keep the earth in a state of anticipation rather than preparation. They train believers to look for destruction instead of transformation. The witnesses dismantle this mindset by testifying to Christ's completed work and its present administration.

Their testimony does not announce the end of the world; it announces the end of deception. As false systems collapse under the weight of truth, space is created for something new to emerge. This is not annihilation; it is renewal. Revelation consistently points toward restoration, not abandonment.

The two witnesses participate in this renewal by interpreting events through meaning rather than panic. They show how Christ's victory addresses every realm of life. They reveal that judgment serves life by removing what hinders God's dwelling, not by destroying creation itself.

This is why the work of the witnesses feels constructive rather than destructive. It builds understanding. It steadies hearts. It prepares minds to receive presence. Their testimony does not tear down the earth; it **makes room within it**.

Preparation is a quiet work. It does not announce itself with spectacle. It unfolds patiently, line upon line. The two witnesses embody this patience. Their testimony continues until preparation is complete, until truth has done its work, and until God's dwelling is no longer resisted.

In the next chapter, the effect of this testimony will be seen — how it transforms fear into assurance and chaos into peace, reshaping not only understanding, but the inner life of those who hear.

Chapter 6

From Fear to Assurance: How the Testimony Transforms the Inner Man

One of the clearest signs that the testimony of the two witnesses is being misunderstood is the presence of fear. Fear thrives where understanding is absent. It grows where speculation replaces interpretation and where uncertainty is allowed to govern perception. The Book of Revelation, however, does not cultivate fear; it confronts it.

The testimony of the two witnesses moves the hearer from fear to assurance.

Assurance does not come from knowing future events. It comes from knowing truth. When Christ's finished work is revealed clearly, fear loses its foundation. The mind no longer searches for safety in predictions or timelines because it has found rest in what is already settled.

This is the internal work accomplished by the testimony of the witnesses. Their words do not merely correct doctrine; they **stabilize the inner man**. Where fear once distorted perception, understanding restores balance. Where anxiety once ruled, peace takes its place.

Fear-based readings of Revelation train the heart to remain vigilant for catastrophe. Assurance-based readings train the heart to remain anchored in Christ. The two witnesses carry the latter testimony. They speak from certainty, not suspense. Their witness removes the need for constant alertness by revealing that God's purpose is not fragile or threatened.

As understanding increases, the inner life begins to align with truth. The mind is renewed. The emotions settle. The will no longer reacts to every perceived danger. This transformation is not forced; it is the natural result of clarity.



The witnesses do not demand emotional response. They invite recognition. When truth is recognized, fear dissolves without resistance. The hearer realizes that Revelation is not announcing danger, but revealing safety in Christ. What once seemed overwhelming becomes comprehensible. What once felt urgent becomes ordered.

This is why the testimony of the two witnesses does not exhaust those who receive it. Fear drains energy. Assurance restores it. Revelation, when rightly understood, strengthens rather than weakens. It produces stability, not anxiety.

The transformation of the inner man is essential to God's dwelling. God does not dwell where hearts are agitated and minds are divided. The work of the witnesses prepares an inner environment capable of sustaining presence. Peace is not optional; it is foundational.

As fear gives way to assurance, believers no longer approach Revelation defensively. They read it with confidence rather than caution. They no longer brace themselves for bad news. They listen for understanding.

This inner shift marks the success of the witnesses' testimony. The goal is not intellectual agreement alone, but **inner alignment**. When hearts are settled, truth has accomplished its work.

In the final chapter, the full scope of this testimony will be gathered together — revealing how the two witnesses quietly participate in filling the earth with the knowledge of the glory of the Lord, as the waters cover the sea.

Chapter 7

Filling the Earth With the Knowledge of the Glory of the Lord



The testimony of the two witnesses does not end with personal assurance alone. Its purpose reaches further, touching the earth itself. Scripture declares that the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. This filling does not occur through catastrophe or coercion, but through **understanding quietly spreading**.

This is the final work of the witnesses.

They do not rush to complete it.

They do not force its progress.

They do not measure success by visible upheaval.

They bear testimony, and testimony spreads naturally.

As truth is spoken and understood, perspectives change. As perspectives change, responses change. As responses change, the atmosphere of the earth shifts. This is how knowledge fills space — not by violence, but by saturation.

The two witnesses do not bring glory to the earth by announcing judgment. They reveal glory by unveiling Christ. Glory is not an external spectacle imposed from above; it is the presence of God made visible through understanding. When minds are aligned with truth, God's nature is revealed without resistance.

This is why the work of the witnesses unfolds little by little. Knowledge does not flood suddenly; it rises steadily. Each clarified question, each fear dissolved, each confusion answered contributes to the rising waters. Over time, what once seemed dominant loses influence, and what was once hidden becomes normal.

The witnesses do not compete with darkness; they outlast it. Darkness depends on confusion to survive. When understanding becomes widespread, darkness finds no ground to stand on. Truth does not need to conquer; it simply occupies.



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prepares the earth for God's dwelling. Habitation follows understanding. Presence follows clarity. Where truth is welcomed, God abides. This is

the true fulfillment toward which Revelation moves — not escape from creation, but the transformation of it.

The two witnesses serve until their testimony has accomplished its purpose. They remain faithful to truth, unmoved by reaction or resistance. Their success is not measured by recognition, but by result. When the earth begins to reflect the knowledge of the Lord, their work is evident.

Revelation closes not with devastation, but with dwelling. Not with fear, but with fulfillment. The testimony of the two witnesses supports this ending by guiding understanding toward union rather than separation.

This is the true purpose of the two witnesses in the Book of Revelation. They do not announce the end of the world. They prepare it for God.

Their testimony stands quietly, steadily, and confidently, until the earth is filled — not with noise, not with alarm, but with the knowledge of the glory of the Lord, as the waters cover the sea.

Chapter 8

The Fulfillment of the Two Witnesses in Tabernacles and the Manifestation of the Sons of God

The testimony of the two witnesses does not continue endlessly. Revelation shows that their ministry has a completion, an appointed fulfillment, and a transition. When that transition occurs, the witnesses do not fail, disappear, or lose authority — they are **fulfilled**. Their testimony gives way to embodiment. Their explanation gives way to expression.

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ent is inseparably connected to the **manifestation of the sons of God**
and the **Day of Tabernacles fully come**.

Witness precedes manifestation.
 Testimony comes before embodiment.
 Understanding is established before life is revealed.

This order is consistent throughout Scripture.

The two witnesses exist to prepare the ground of understanding within the earth. They interpret reality through Christ's finished work, expose deception, remove fear, and establish order. Their work is complete when truth has sufficiently taken root — not merely heard, but received. When understanding becomes habitation, testimony has achieved its purpose.

This is where Romans 8 provides the confirming sign.

Creation is not groaning for destruction.
 It is not waiting for escape.
 It is not longing for annihilation.

Creation waits for **the manifestation of the sons of God**.

This waiting is not passive. It is responsive. Creation responds to alignment. As the mind of Christ is formed within humanity, creation begins to experience release. The same Finished Work testified to by the witnesses becomes visible through living expression. What was once spoken is now seen.

The manifestation of the sons of God is not the rise of an elite class, nor a sudden display of supernatural dominance. It is the natural result of maturity. Sons do not announce Christ's victory — they **express it**. They do not explain union — they live from it. They do not testify to the Finished Work — they reveal its likeness.

This is why the Day of Tabernacles marks the fulfillment of the witnesses' role.



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vealed power.

tabernacles reveals **habitation**.

Witness belongs to Pentecostal function — explanation, proclamation, testimony. Sonship belongs to Tabernacles — indwelling, union, and expression. When God dwells openly within His people, testimony transitions into life. God does not dwell in explanation forever; He dwells in sons.

The end of the witnesses in Revelation is therefore not defeat, but **completion**. Their apparent ending marks the beginning of manifestation. What once required explanation now requires embodiment. Truth that once confronted deception now simply **stands revealed**.

This is why Revelation moves from witnesses to dwelling, from testimony to the New Jerusalem, from explanation to union. The city is not built of messages — it is built of people. God does not inhabit prophecy; He inhabits sons.

The sons of God are not raised by effort, recognition, or appointment. They appear because the inner work is complete. The same Finished Work that empowered the witnesses now governs the sons — but expressed without mediation. Witnesses speak truth; sons reveal likeness.

This is the glory to which Revelation leads.

The two witnesses prepare the earth by aligning understanding. The sons of God fulfill that preparation by embodying life. When this transition occurs, creation itself responds. What once groaned under confusion begins to rest under clarity. What once resisted presence now welcomes it.

This is not future speculation. It is present movement.

The fulfillment of the two witnesses is occurring as testimony becomes life, as explanation gives way to expression, and as the mind of Christ is formed within people. This is how Tabernacles comes — not with alarm, but with habitation; not with prediction, but with presence.



Thus the Book of Revelation reaches its true conclusion.

What began as unveiling becomes indwelling.

What began as testimony becomes sonship.

What began as witness becomes life.

The sons of God stand not as announcers of Christ's victory, but as its living evidence. This is the final glory Revelation reveals — the transition from witness to manifestation, from testimony to embodiment, from explanation to the dwelling of God with man.



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