

There Were Two Witnesses

A sort of Preface

Today I am going to truly introduce you to the two witnesses. I cannot give them as grand an introduction as they will deserve by the end of their prophecies but I will nevertheless introduce them to a world who has not even really thought about them. Much has been said of them in the Bible but almost nothing has been understood. The two witnesses, if they have been thought of for more than a second and a half, have usually been a bone of contention on an individual level between the hodgepodge conglomeration of the various churches of God. This is not surprising as many people would like to be the ones to sit on the right and left hand of the Messiah in His Kingdom. It has almost always been a matter of false prophecy and jealousy between some leaders in the various churches especially in the last half century with many church leaders claiming these positions or claiming them for others. There have undoubtedly been more false claimants to these positions than any other in God's Kingdom besides the Messiah's own position. But they were chosen since before their birth and God will reveal their faces and give us their names when He desires and not before.

Never throughout the course of this work is it postulated that the two witnesses are more important than the Messiah, Yah, Yahweh, Yeshua, Yasha, our God, Jesus Christ the King! Whatever name He is known by, He is the Door, the Way, the Life and the Truth. This paper is an effort to clarify a number of prophetic and doctrinal issues that have been misunderstood or only very vaguely understood. Specifically, to clarify the two witnesses, a few of their characteristics and most particularly to reveal scriptures about them that have not been understood before. It also strongly clarifies the Atonement, Pentecost and various other topics that are necessary for the topic matter but are not necessarily covered in their entirety but in a focused manner about specific aspects. This paper does not take away from the great body of inspired writings that are out there that are not profit driven and therefore clean relating to the Messiah's Glory or Sacrifice. It should be considered as an addition, particularly to those true things that concern the Sacrifice and Cross of Messiah. This paper clarifies the Atonement as differentiated from sacrifice or Passover. This paper is **not** written for tiny babes in Christ but is strong meat suitable for those that have grown their adult teeth. I make no effort to describe the basics of any of the Holy Days mentioned or indeed many basic doctrines necessary to understand many of these things, as they are not in the scope of this document. Those reading it should already have this background. If you don't understand these things you had better get some oil in your lamp fast. As such, with God's inspiration and over some time, I have recorded these things to edify the Temple of God and bring light to some really clouded, hidden areas in scripture that have not been seen and to deal

with a few issues of false prophecy and/or poor doctrinal understandings. I am not the scholar that many are, indeed I have enormous amounts to learn. Any mistakes are my own and I am hard put to think of any particular statement that I may have given in lack of scholarship that might change the overall message. But as I said, any errors are my own. Read aloud if my sentence structure confounds you.

As I said before, people are reluctant to even consider the two witnesses in an objective way as there have been so many false prophets and so many sheep that have been fleeced, physically, monetarily and spiritually. People sometimes run at the very topic and not without reason. False prophecy is very commonly associated with the two witnesses because so many have claimed that which they are not worthy of. I have no interest in fleecing God's sheep so please read on and hopefully you will find a blessing in these pages that will help clarify your own ultimate salvation. And, perhaps you will be able to see more clearly the two human leaders of the church in the end of the age. All quotations are from the Old King James simply because I am comfortable with it and all emphasis is mine for clarity on this subject matter. This paper was not written to cater to any particular denomination, group or sect although I am sending in first to Messianic Jews as they are somewhat more likely to understand it than many others. As a teacher I wrote it in the form of a study as I find it easier to incorporate scriptures and the Words of God. It is more than just a study.

I pray God that He will bring us again to a pure language. Until then let's plunge right in and see what can be learned about these two "for whom it is prepared."

It became clear after a very short time reading about the two witnesses that they are to be the third and fourth most powerful beings in the universe and beyond, right after the Father and the Son. Lets read a bit of the most famous passage relating to them and see what happens.

Revelation 11:11,12 *"And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."* If you join the above scriptures to 1Cor. 15:23 *"But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming."* It seems unavoidable that these two are the first to rise and meet God in the air. Also, 1 Thess 4:16 *"...For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and **the dead in Christ will rise first**. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air..."* Zech. 4:14 is an account of the two witnesses (more later) and scripturally pins this matter down. *"Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."*

It seems rather inescapable that the two witnesses are going to be the first to ascend to God as they are both dead at the time and God calls them up first. This also helps debunk a common myth that is preached to many about the "rapture." It is stated by many ministers of God (whether true or false) that all those who have been saved will be caught up before the day of trouble, vengeance of the lord, etc. listed in the various books of the prophets. This is not true and cannot be true if the two witnesses are to prophesy and plague the world for roughly three and one half years. Rev. 11:3 *"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. And, Rev. 11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."* Of course after this they are killed by the Beast/Satan and *then* there is **great** tribulation. Rev. 11:7 *"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."*

We obviously haven't even seen the two witnesses...so the earliest that any one could be "raptured" is after the two witnesses have fulfilled their prophecies and been resurrected 3 1/2 days (times) later (we'll go over this more). Note that **MANY** things occur before the two witnesses "testimony" including the destruction of Babylon and the rise of the Beastpower (or part of it). He that has an ear let him hear quickly.

Rev 11:2 *"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty [and] two months."* It is interesting, to say the least, that 42 months and one set of 1260 days can/may add up to 7 years depending upon the calendrical year. The "holy city" from above is literal but PRIMARILY metaphoric of the people of God. This is a huge topic and not entirely within the scope of this paper so I shall not address it in any detail here but there will be pieces and parts as necessary throughout.

Many who teach prophecy like to roll the whole end time up into a nice neat 7 year period that will start "next week" or already has started and the only thing left is to rapture away. This is a sad, sick joke on a lot of people who do not know their Bibles and the shock they receive when it does not go that way will be substantial and possibly/probably fatal. Suffice it to say that there are very few who will avoid some tribulation. Even the children of Israel suffered some of the plagues of Egypt. Kind of obvious from the above scripture that if you are not of the inner court of the temple of God you will be trodden under foot for 42 months by the Beast power and others and it just gets worse the farther out into the city of Jerusalem you go from the outer court of the temple. If you claim you are of the inner court...you almost undoubtedly aren't and how would you know until God has measured and sealed you if you are? Neither measuring nor sealing

has occurred yet as of at least June 2015. In collecting many of the email addresses on your websites in order to spam all of you and let my light shine, I read many statements of belief and almost all of them contained a phrase something like..."we believe in the rapture prior to the great tribulation." This confounds me and simply makes me shake my head in consternation as this phrase is designed specifically to calm the fears of a people who should fear. And though the statement in quotes above in isolation may be true. It does not address the great many tribulatory events that will occur prior to the "Great Tribulation." And this is because we are a people who are mostly blind and following the blind. If you read anything in the Bible about the end time you will find thousands of threads but the ones that God spends most of His time on are **how bad His own people are and have become and how he will destroy them if they don't repent and return and how the people only repent and return after they are bald and black faced from hunger and etc.** You ask where we are in prophecy and here we are unrepentant and defiant claiming that we are righteous when we, to a man, don't really know what that means. How many of the plagues did the children of Israel go through? We are a people whose faith has not been tested and it shows. *"I beheld, and, lo, there was no man..."* *"...For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge."* All of the many scriptures throughout the prophets and elsewhere which describe God's people and how awful they are; describe what we are now. It happened in the past as well but we are the culmination of the worst that God's people have ever been. The society and culture of this world is the worst it has ever been and it has infected us. Until God lifts us out of our corruption through tribulation, trial and things that make us white. We will remain in our blood.

One of the prophetic threads in the Bible is the concept of the harvest. It is mentioned over and over again in many contexts and it is as clear and pure a metaphor as there is for the end time. But we, in ignorance and apparent bliss, fail to recognize even the basics of what that means. The planting was the new testament times. The harvest is the end time. What happens during a harvest of the grain, to which we are compared most often? FIRST you **cut** all the plants down with a really sharp blade. As in chop them off of their roots, your roots. Then you run them through the winnowing process which means beating them until they are separated from everything they are familiar with and throw them in the air and separate them from the chaff. And then after all that "trial and tribulation" they are gathered together where they can be used by God. And the chaff is burned by men. God says I will take you one of a city two of a family. And still we persist in thinking that we will live our comfortable lives in our comfortable houses with our comfortable money right up until we get "raptured" away because we are so righteous. This is simply horse crap and the people you are paying to tell you these things are quite happy to continue doing so. They have

no fear of God and they certainly don't want you **too** scared or you might stop paying them. Look up walls of untempered mortar if you want to actually know what the churches of today in America and elsewhere are; then reference that to this next scripture. There is a reason that "...*Jesus said unto them, See ye not all these things? verily I say unto you, **There shall not be left here one stone upon another, that shall not be thrown down.*** [referring to the temple, His temple, the people making up His temple, not one of us over another] *And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?... Then shall they **deliver you up to be afflicted, and shall kill you:** and ye shall be **hated of all nations** for my name's sake." There is a reason Jesus said to "**Endure to the end.**"*

The chaff of the harvest are the people and family close to you that probably won't make it into the Kingdom either dead or alive. They are the ones that will be murdered or worse around the people that God chooses, though some will die faithfully their sacrifice accepted before God. The family members and neighbors and faithless ones that God sharpens or grows His own people with...chaff or weeds. You know...wide is the gate... And God is the only one capable of sorting them.

Almost all of the select people that God chooses will end up going into captivity in foreign countries and will be slaves for 42 months as mentioned above. Have you never read Lamentations? It is **almost** where we are in prophecy. So many, have nothing but denial in their hearts, unable to open their eyes and see and many claim to be gentiles so that miraculously and mysteriously that means they get to escape all the things written in the Bible. Wrong. If you inherit with God you inherit with Israel and Judah and Jerusalem and Zion and the daughter of Zion up the line from the least to the greatest each according to his faith and God's punishment and reward. I can tell you with absolute certainty that if you are not of one of the 12 tribes of Israel then you are not part of the bride of Christ/144,000. This does not mean that you will not be in the Kingdom or even of the outer court or the city of God but it does mean that you will probably die as a martyr as has everyone else (minus miracles of translation) since new testament times. Oh no!! that's terrible!! We might die!! (sarcasm) The 144,000 of the Bride of Christ will be protected in the wilderness for 3 and ½ years during the great tribulation. It seems unlikely to me that anyone below the two witnesses will rise before His own bride. Nevertheless that possibility remains but in my view ONLY if the bride is sequestered prior to the actual wedding ceremony with the stage being set by all those not of the bride but are with Christ to make ready for the Bride to be officially given to the Bridegroom at the opening of the millennium. But this takes nothing away from the fact that you, as grain of the harvest, will be cut off from your families and your houses and your things; VIOLENTLY if not voluntarily. "*Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am*

*come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life **for my sake shall find it...***

If your faith cannot handle all this then perhaps you should consider becoming a part of the great falling away...coming soon...to a church near you. This is, of course, inevitable. Our churches are clogged with the insincere and the social and people who are going through the motions largely because of habit or because someone told them they should. How many are actually going to stick when they start arresting Christians and water boarding them and when all you hear about is what horrifying thing happened to this Christian or that. When people spit on you in the street and when your children aren't safe in school or elsewhere. When all nations hate you and they start crucifying us again...how many are going to claim Christianity? Rats off a perceived sinking ship. Expect it, it will happen soon.

Prophecy is the essence of what grows faith in Christians but it is also very similar to an immense cactus patch with lots of poisonous snakes. Those that wander in without a guide may not wander out without blood being shed. I say this as a warning to all, for false prophecy is a foul pit littered with the blood and carcasses of those who would be God and could not. ***“None of the wicked shall understand; but the wise shall understand.”*** Your guide is not me but the Spirit of God. The oil in your lamp is the spirit of God but represents the ***light to see what is happening in the end time.*** No lamp or oil in it, you can't see and will fall in the ditch. And if you managed to get through the pages above without offense then it is a good time to go on to the actual meat of this feast...the wonders of God are neverending to he that has an ear and listens.

“To them for whom it is prepared”

We start out with a bit of a smile at the ingenuousness of two of the apostles ***“And James and John, the sons of Zebedee, come unto him, saying, Master, would that thou shouldest do for us whatsoever we shall desire.”*** (Mark 10:35) Doesn't that sound a little like our prayers sometimes? As little children they spoke. ***“And he said unto them, What would ye that I should do for you?”*** (Mark 10:36) The Messiah, not falling for their ploy, asked them what they wanted and received an interesting reply. ***They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.*** (Mark 10:37) I can't help but think there was a twinkle in Messiah's eye and an

exasperated chuckle in His throat at the temerity shown by His baby brethren, the “Sons of Thunder.” *“But Jesus said unto them, **Ye know not what ye ask**: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? (Mark 10:38,39) And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:”*

*“**Ye know not what ye ask**”* was probably the understatement of two millennia, as they might be here physically now had Messiah accepted their petition. And while the Messiah denied them their plea, they did receive assurances of their baptism and that their “cups” would be full. So, we have learned that: 1. The two witnesses will be baptized into Messiah. 2. They will die the death of martyrs i.e. the cup that He drank of. 3. In hindsight, we see also that the Messiah obviously knew that it would be 2000+ years before the two witnesses would be around.

We go on. Mark 10:40 *“But to sit on my **right hand** and on my **left hand** is **not mine to give**; but it shall be given **to them for whom it is prepared**.”* Verse 40 gives much insight. 1. James and John, two of Christ's own personally hand picked apostles are positively eliminated as candidates for the positions. This is shown by the word “*them*” and for “*whom*” when He was standing in front of James and John. 2. Messiah once again acknowledges that there are two who **will** sit on His right and left. 3. *“To them for whom it is prepared.”* This indicates that the position has been prepared for and known about for, at the very least, 2000 years and from considerably before that, as we will see. The parallel account of this in Matt 20:23 states *“them for whom it is prepared of **my Father**”* this supports the next point. 4. *“not mine to give”* tells us clearly and concisely that the Father has arranged for these “two” Himself. There are not many things that the Father reserved to Himself. All things have been given into the Messiah’s hand. Presumably, the Father chose these things before giving the rest into the Messiahs hand, who knows, perhaps as a page in the little book mentioned in Revelation.

The rest of the account from Mark 10:41-45 and the parallel account in Matt 20:20-28 are very important please review them at your leisure.

It is rather eye opening to find that the preparation for these two positions has been going on for thousands of years...these are, after all, just men.

In reflecting back on history and the biblical accounts of the Father and the Messiah, we see that many prophecies were given of the Messiah and the church to come. Particularly, there are many given that are complex models or “*shadows of things to come*” early in the Bible such as the Passover or the temple.

I wondered if maybe there were some similar shadows of things to come for the two that stand on the right hand and on the left of the Messiah and wonder of wonders.

"Two Wave Loaves"

It's important to remember that Pentecost is the Feast of First fruits; knowing the end time is the harvest of the whole world. Which seems a likely place to start and that "two wave loaves" are mentioned prominently. Based upon what we learned above this seemed like too large a coincidence to pass up. We go to Leviticus 23:16,17 *"Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat [grain] offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the first fruits unto the LORD."* Are these two loaves, **made of grain** (that which is harvested by God in the end time), **out of the habitation of Israel** (well yeah), **made with leaven** (a type of sin), **the first fruits unto the Lord**, the two witnesses?

Yes, as a matter of fact, the two wave loaves are the two witnesses. Such a statement may be objectively obvious from that one scripture but it requires more explanation as Judaic denial may be rising in some throats.

Remember Revelation 21? Read it all and then skip to v22 *"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."* And the same goes for the rest of the city. His sheep are the rest of the city including the inner and outer courts and more; look at a diagram of the temple and then a map of Jerusalem every street and every building is made up of the people of God. Obviously God will organize it and make it perfect in the New Jerusalem but you get the idea. You should already know this but it will be covered in more depth later.

The typical doctrine of most churches claim these two loaves as a type of Messiah and, in fact, that is not totally unreasonable. But it strains credulity to believe that any direct type of Messiah would contain leaven or be split into two! If the Messiah were directly representative of these two loaves He would have been offered up (or ascended) to the Father on the day of Pentecost, as that is the Feast of Firstfruits. And Messiah truly is the First of all, in fact, He was there prior to anything. Christ was not one of the seeds planted in the field and as such is not part of the harvest...He is He Who Harvests, the Alpha and the Omega. Be that as it is, the Messiah ascended on another day unmarked in scripture entirely, leaving the Feast of First Fruits to have another primary meaning (not more important than Christ, mind you, but He reserved this for another purpose). "We" received the Holy Spirit on Pentecost which is extraordinarily important, however regarding the two wave loaves, the Holy Spirit is not a firstfruit of the harvest, it is God's power and a sign of the growth and strength of the plants in the harvest to come. It is also absolutely an indication that in the end time, His spirit will descend in **POWER** upon the two witnesses first before anyone else (more as we progress). The Messiah, as the first of all the first fruits, did not take

Pentecost to Himself and He was not waved as two loaves so He must have left it for someone(s) else. In referring back to Zech. 4:14 *“Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.”* It seems reasonable for there to be an early prophecy of this extraordinary two based on the significance of their positions and the fact that they ‘rise’ to heaven before any of the other sons of God.

And though our gut reaction may be **not** to think that anyone will sit in a higher position than Abraham or David or some of the other patriarchs it is scripturally evident that these two will. To some it may also seem inappropriate to discuss rank in the Kingdom but perhaps you should remember that the Messiah Himself spoke of the rooms at the marriage and what status would be given by how far they were from the Bridegroom (Luke 14:8). Also, remember that Apostles John and James thought it was meaningful enough to ask for, indeed they wanted to be as close to Him as possible in the Kingdom. And indeed, as part of the very floor (foundation) of the City, they will be close to all.

It's also clear that these two witnesses will sit higher than any of the original apostles. Obviously, this matter of status is not of primary importance to us, but it does have bearing when discussing the two witnesses, because of the significance of this end time and the fact that the Father Himself puts them standing beside and physically in front of His Son (more later).

It seems fitting to mention here that I believe that the punctuation in the KJV is incorrect in 1Cor. 15:23 *“...Christ the first fruits; afterward they that are Christ's at his coming.”* It should read *“...Christ, the first fruits; afterward they that are Christ's at his coming.”* This is appropriate if you realize that: A. All punctuation was added in the 15th century (there is none in the Greek) and B. *“...two wave loaves...are the first fruits unto the LORD.”* There are other first fruits as well, Revelation is clear about that. It is quite easy to prove contextually in other parts of the Bible that there are more than just two first fruits. In fact, the reason it was punctuated the way it was is because of the reference to the Messiah as the “first fruits” in v. 20 which really could include all of those that rise for the marriage supper. In any case the punctuation in any particular version of the Bible isn't the point. The point of this is that the Messiah rose first [The first of all first fruits but not on Pentecost. Loosely in this context apply- He is the Vine we are the fruit to clearly understand this], the two witnesses are the first fruits of 1 Cor 15:23, and the rest that are Christ's will rise at the time *“the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first**: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”* So the dead and those alive at His coming are *“...afterward they that are Christ's at his coming.”*

Based on our studies, we know precisely when the two witnesses will rise to meet God...on Pentecost. We also know that this will be precisely 3 and 1/2

times after they are killed (hmm...when do the days of their prophecy start? And doesn't Christ come back astride His white horse carrying His sword in hand on the Feast of Trumpets/Rosh Hoshanah). Whether the times (gr/hb) are days or years may be questionable but from the context and further studies in this paper it is rather likely to be days. The Great Tribulation begins after their ascension. (We will discuss some of this later as well.)

Remember that the two wave loaves are/were an example and the best of the first fruits. They were also offered up to God before anything/one else and before the grain from the new harvest was used in the houses of the tribes of Israel.

There are many harvest metaphors used in the old and new testaments as mentioned before. What is grain in the context of biblical prophecy and the resurrection? And what is it refined into? In ancient Israel those two loaves represented the best of the whole harvest. Matt. 19:30 *"But many that are first shall be last; and the last shall be first."*

"Two Kids of the Goats"

Another scripture that seems to jump out as if on fire was a certain passage about two goats. Lev. 16:5-10 *"And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness."*

This passage has been controversial for a long time. The two witnesses fit perfectly, but there are still many things to be understood.

First, let's go through the reasons that this scripture is not speaking about the two kids of the goats as types of Christ and Satan as this seems to be the most common doctrine in the various churches of God. 1. The Messiah is not ever directly likened to a goat (Even though a kid of the goats was acceptable for the physical Passover. As a type, i.e. metaphorically speaking, the Messiah is not a goat. Especially in this context which is ceremonial in nature and therefore represented in its purest state. The New Testament [Matt. 25:32, 33 and others] should make it obvious that the Messiah could never be a goat.) 2. In verse 5 it is clear that both goats are for a sin offering. Satan could never be an offering for sin. 3. The Azazel or scapegoat, which has been traditionally explained by

many as Satan, could not possibly be “presented alive before the LORD, to make an atonement with him...” The idea of Satan making an atonement with God is heresy, especially when he is going to be bound in darkness and chains forever. 4. It is impossible that Satan could be presented “before the LORD at the door of the tabernacle of the congregation” as anything other than an adversary. 5. From an objective position with a little distance, it is utterly heretical to think that the Messiah and Satan could be named as sin offerings in the same scripture, particularly with the Messiah being sacrificed and Satan living to make an atonement with God! Apostasy is the only way to describe the common doctrine we have just disproved.

While it is not possible for the Messiah to directly fit these characteristics based upon the 5 points above. There are also many similarities between Christ and these two goats. 1. “sin offering” 2. “one lot for the LORD” 3. “presented alive before the LORD, to make an atonement with him...” All of these seem to have a direct relationship with God and nothing about them makes you think of anything utterly corrupt, only of righteous/semi righteous things. However, what it says about the scapegoat “presented alive before the LORD, to make an atonement with him...” has Messianic overtones but the “him” there is our High Priest (Christ). Christ cannot be presented alive to Himself... The context is the Day of Atonement and all of the importance that is given to that special Holy Day in which No Work whatever is/was to be done. But when we think about Christ and we use a familiar phrase “Christ our _____.” Hopefully you filled in “Passover.” It is far more than strange to call Him “Christ our Scapegoat.” That particular phrase wars with the spirit and makes the skin crawl. The point of this is that this scripture aims high in righteousness but does not seem to hit the mark that is the Messiah in **His Perfect Righteousness**. It is not unreasonable to think that these two that shall sit upon His right hand and upon His left will have some responsibility for completing His plan. Indeed, we have the saying “right hand man.” Is that not similar to the positions of the two witnesses, right and left? Shouldn’t they then do the will of God and also reap the rewards God bestows?

Let us also note the importance of the Day of Atonement as a High Holy Day before God. This is the day when Israel's sins were/will be forgiven completely and the penalties for their sins were/will be removed totally. It was/is also the day that the Jubilee started and began the restoration of Israel's lands and other blessings. It is a day of At--one--ment or a day when our sins are "covered," a day when we stand without spot or blemish before God, a day and time when, in its highest form, we are not just sin free but justified by God, before God and healed of our infirmities be they physical, emotional, spiritual or otherwise. This is for ALL God's people not just some of these or those; if you don't participate...you are dead. It is also a time in which God bestows gifts and the spirit of God flows in great measure. To most, even educated, students of God the Passover and Atonement tend to sort of blend in meaning. Very few people

understand the differences between Passover and Atonement or the different ways in which they interact. They are very different in some respects and very, very similar in others. In some cases one is the other and vice versa. In others they are completely different and separable into distinct ceremonial stages or tools through which God works.

As a people that now have access to the blood of the sacrifice of Christ, and directly to the Holy of Holies. Atonement is far more important than it was to the Israelites annually on Yom Kippur or even when they received again whatever inheritance they had lost through the last 50 years on the Jubilee. And the ramifications are far greater as our Sacrifice (Messiah) is the greatest there can be and our final Atonement and the final Judgment of God that follows relatively shortly after, will be as well.

Short Intermission:

I wanted to interject here a section about the Holy of Holies, sanctification, the Sacrifice, Atonement and our direct access to God but I will leave that for another time as it involves reviewing most of Hebrews and does not directly serve our discussion of the two witnesses at this time. If you have lots of questions, a close examination of Hebrews should help.

A linguistic note. In general the word atonement in the English language is considered to be uncountable therefore it is not generally used with the article an. I believe this is incorrect and have inserted the article where appropriate throughout this paper. Strong's bears this out as it is understood in the verb and is used in the Old King James. The atonements were definitely countable by year and otherwise in the biblical context.

Intermission over:

The **final Atonement** is, quite obviously, not possible without the Passover. Think of it in terms of the children of Israel in Egypt. They had the Passover in Egypt. They did not receive their 'At-one-ness' or their "reward" with God until they had gone through many trials of character and failures in the wilderness... even though Aaron and the priesthood went through the ceremony and relatively small atonements were given year to year and at other times. They had been promised that they would have a land of their own, which with God is as though it had already been done but the actuality was reserved for another time and even generation because of sin/attitude problems. Only after this time did they enter the "promised land" and that promised atonement with God. Passover is the beginning of the process and Atonement is the end. The Alpha and the Omega with God on both ends. Completely simplified; this is much like promising your child a cookie when you get home if they will behave. Passover is the promise and Atonement is the reward for compliance. In the same fashion we as true

followers of Messiah have received His sacrifice; our sins have been “passed over” by His blood ‘on the lintel;’ but many of us still have penalties for sin. We have not entered our reward, the ‘Promised Land,’ the Kingdom of God, our inheritance with Messiah where there will be no more tears. That will not happen until **The Final Atonement** between God and man occurs and our sins are forever hidden or covered or atoned for on the altar of God. Notice Isa. 25:8 *“He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.”* As a people now we have been generally and non-specifically “passed over” but many are not covered or atoned for. This “passing over” is a review of the quality and situation of the people of God. It is a protection and a curse. See another paper I have written called *“The tree of what?!?”* *“And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: **I will not again pass by them any more.**”* (Amos 7:8). It seems obvious to me that God is not going to pass by His people any more but to enter into them and bring His healing on a level that we can only imagine now. This prophetic “passing over” is very important though as it is a judgment to life and to death. If you have the blood and understand it's meaning and your responsibilities it is life, if not, it is death. Indeed this **IS** our prophetic circumstance now even though the “plumbline” prophecy, the sealing and other crucial end time prophecies have not yet occurred. And though some of us may be covered by the hand of God, we will dwell in the midst of blood until all these things be fulfilled. It is the same with the measuring lines of Zech and Rev. They are **a measuring** of the **materials** of God's House and City to determine where those materials need **to be cut** to fit properly. Obviously those materials are men and the two witnesses will cut off whom God wills. The metaphor contains within it the promise of bloodshed and violence as well as perfect healing and building. Just as it did in Egypt.

Just because there is a *final* atonement does not mean to say that we as the sons of God must wait without expectation of an individual atonement before that perfect one spoken of in prophecy. Quite the contrary, it is our responsibility to repent and overcome and then to be healed and to be given by God the gifts of the spirit now, on an individual basis as He wills, so that those God has selected to be of the temple may be measured and found to fit in His Temple without more cuts (death). This, however, is a challenge and a seeking of God that few have seen fit or been able to accomplish, as witnessed by the current lack of the spirit being generally shown in the world. Plenty of false but very little true. Well, indeed, did Messiah prophesy that the laborers would be few and the harvest great. This too is also by design and we will see God's spirit in power as it grows from apparent nothing until it culminates in feats and wonders never heard of or imagined by anyone as Christ returns.

Physical healing is largely a matter of atonement. A good way to describe it may be an applied forgiving of sin. An applied sacrifice. **Applied by God and God alone.** An atonement **requires** voluntary action from God and this is why no work is done on the holy day. We can lay our sins before the altar and claim Messiah's sacrifice on the Passover but until **God** covers them with His Atonement we remain in the penalty of our sin. Notice that Moses frequently had to make an "atonement" with God so that the Israelites were not consumed completely by the penalty of their sins. Exod. 32:30 *"And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; **peradventure** I shall make an atonement for your sin."* Notice that Moses did not specifically offer up a **sacrifice** but **hoped** that God would allow him to make an "atonement" or covering for the sin. Notice the word "*peradventure*" in particular. It means "maybe" through all the contexts in the bible. Moses was not sure that God would give them an atonement and the rest of the chapter seems pretty clear that no atonement was forthcoming for this particular sin. Indeed, the penalty for this sin was reserved to the end time, our time, a time of such depth of penalty and sorrow and death that has been stored up from the beginning...by design. Ex 32:33-35 :33 *"And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. :34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless **in the day when I visit I will visit their sin upon them** [us]. :35 And the LORD plagued the people, because they made the calf, which Aaron made."* How vital it is then for us to understand how and why the Israelites failed to achieve an atonement with God even though Moses himself, as a confidant of God, laid their sins upon the altar of God pleading with Him directly. God reserved judgment for Himself, as indeed in the final analysis He always does. If we judge ourselves rightly, He has no need to (1Cor 11:31).

Rom 4:7-8 :7 ***"Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered [atoned for]. :8 Blessed is the man to whom the Lord will not impute sin."***

Impute

To charge; to ascribe; to attribute; to set to the account of; to charge to one as the author, responsible originator, or possessor; -- generally in a bad sense. (*Webster's Revised Unabridged Dictionary also see the greek but this is as good as a translation ever gets*)

Atonement and Passover are very closely linked but not the same. A **Passover** or **sacrifice for sin** is made before a **covering/ atonement/ removal of sin** can occur but they are not the same thing even though they are intrinsically related. The Messiah came and offered up a perfect sacrifice, specifically for the removal of sin and death. We take the blood during the

passover and after a period of real fear and Godly patience on our part; God judges us whether we are worthy of His standards for atonement and if yes applies it. In this time, prior to God's atonements, we find that illness, death and the other horrible penalties for sin are here in enormous quantity. The process is not complete in "modern" Christianity. **An** atonement must occur for man to be completely clean, physically and spiritually. The **final** Atonement in this end time age, for all ages, has not yet occurred. It must occur **before** we, as first fruits are perfected in the kingdom. Note that God is not restricted as to when **He** allows or brings an atonement. He can grant that to anyone at any time. He did it for the Israelites and other biblical characters numerous times as well as for Elijah, John the Baptist, the apostles and obviously anyone who had/has the gifts of the spirit. The greater the gifts the greater the atonement. In counterpoint, note the example of Paul and his issue of the eye. Paul asked to have it removed three times. God did **not** remove his physical penalty. It suited God not to heal or cover this problem, although it is obvious that He did in other cases. Remember the case of the man blind from birth in John 9 that had no sin related to his blindness. Messiah does not always atone or cover our problems (not always sin) for His glory (2Cor. 12:9 "*And he said unto me, My grace is sufficient for thee: for **my strength is made perfect in weakness...***")

Another often overlooked thing about Atonement is that **an Atonement cannot occur between God and God**. This isn't some mystical process that cannot be understood. It is a true model of how things work with God. God the Father and God the Son are already completely **at one** now. **They are unified in will and in spirit and the Father has no need to cover or remove the sins of the Son because the Son has no sin**. This point is extraordinarily important in understanding the significance of the Atonement. **The final Atonement is going to occur between God the Father on the one side and God's imperfect sons on the other with the Messiah as our living High Priest and His innocent blood/sacrifice acting as intercessor**. The Father does have sons that require Atonement. Sons that have sin, sons that are **not** perfect, sons that need their sins and the penalties of their sins covered. The sins are before God, the Messiah's sacrifice is on the altar, the prayers are coming up as incense and it remains for our High Priest to cover them so that we can all truly and completely and finally go in to the Father in cleanliness. Remember, John 14:6 "*Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*" **He selects** who goes in to the Father based in part upon our **CHOICE**. Our ultimate goal is to stand before our Father clean and whole without spot or blemish. And the only way is through His sacrifice and

afterward

an or The Atonement between God and man. Notice that we have access now to the Father through our prayers but the Father will not come down to the earth until the New Jerusalem descends. The Father cannot/will not look upon sin. This is primarily because if He did come down **all** would be cleansed of sin by His presence. That cleansing would take the form of instant death for those with sin; precluding them from ever entering the kingdom.

John 17:21 *"That they all **may** be one; as thou, Father, art in me, and I in thee, that they also **may** be one in us: that the world may believe that thou hast sent me.*

:22 *And the glory which thou gavest me I have given them; that they may be one, even as **we are one**: [unified in **will**]*

:23 *I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."*

The point of Passover is the Messiah's clear, pure, perfect sacrifice. He opened up the way to God. By the shedding of perfect, innocent blood He opened a door where none existed since Adam and remains for us as that Door to the Father. Messiah's sacrifice was between God and God in that the **Word** laid down His life and glory to pick them up again as the **Son** of God. There was a change in relationship between the two beings that we call the Father and the Son, **after** the sacrifice occurred. No sin was between them but their relationship changed. Hebr. 5:5 *"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee."* Hebr. 5:8 *"Though he were a Son, yet learned he obedience by the things which he suffered;"*

The point of Atonement is Messiah's application of His clear, pure, perfect sacrifice to man, who has passed inspection and been granted admittance into God as another Son. It is a ceremony in which God acknowledges man and gives him true life in God. With God this means His spirit and His blessings poured out in abundance; rivers of living water etc. It is God exercising His perfect free will to give the gift which He promised man from Abraham on down. Applied sacrifice is the true completion of forgiveness and can act like a light switch. It can also occur in degrees and does occur at God's will in His time. There is also a true and real **final atonement** ceremony which we sometimes call the wedding supper. I believe there is also a parable about a "fatted calf" that should be reviewed for clearer understanding.

The Passover is generally well understood and represents the early harvest/new testament times and was the Cornerstone that had to be set for anything else to happen. Atonement is very poorly understood by virtually everyone and is the point of the end time; it is the latter harvest and it is His Victory.

There is more here though so we continue on.

An Atonement **cannot occur where there is no sin** (this is not true of all sacrifices). An Atonement requires something to be forgiven. And it is a process that begins with sin and culminates in atonement, absence of sin and Oneness of ***will***. It began with Adam and Eve and will end after the day of the Lord and yet another final, final smaller one (but greater in number) after the millenium. God forgives or covers or **applies a sacrifice** during an atonement, thereby removing sin. If there is no sin there can be no atonement. And indeed there is no need for one. A sacrifice for sin must be clean without spot or blemish. Passover and the death of the Messiah was the shedding of ***innocent*** blood, the shedding of that purely innocent blood that **allows** the sons that are dirty to be cleansed. Atonement is not an automatic process that occurs when we lay our sins before God and claim the Messiah's sacrifice. Sometimes it **seems** automatic because of His great mercy (note: 1 John 1:9, Micah 7:18) but sometimes He demands a price or we wait upon His perfect will or timing for those things promised be they good or evil. It is then entirely up to God as to whether and when He will cover or remove our sins based upon His judgement. An atonement is **conditional**. And those conditions are determined by God. As it is written, *"Blessed is the man to whom the Lord **will not** impute sin."* (Rom. 4:8) If we were the only ones that were required to do anything, then we could do as most of the Protestant world does, and just claim the sacrifice and we would be perfect every time we prayed and took the passover, which is upon any examination, cursory or otherwise, obviously not the case...look around you and at religion in general or any specific group. Sin and it's penalties are positively rampant. This attitude/understanding is described rather clearly in Isa. 30:1 *"Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and **that cover with a covering**, [atone with an atonement] but not of my spirit, **that they may add sin to sin**:..."* Isa 28:8 *"For all tables are full of vomit [and] filthiness, [so that there is] no place [clean]."* Isaiah is here and now. This is where we are at prophetically. Now would be a good time to pause and read Malachi 3 on your own.

Care must be taken as this whole sacrifice/atonement is also a very dangerous area where we can lay what we perceive as our sins up on the altar of God bathe in the blood of Christ and with "fat thighs" and a self-satisfied smug grin wait for God to atone with us. We wash our hands of our responsibility, and thereby create an enormous chasm of self righteousness that can only be filled with prayer and humility and our complete and entire "death" to self. Our pride and "lofty looks" prevent us from the blessings of God. God sees more of our sins than we do and there is a huge body of sin out there that many don't consider sin and God does. While there is this separation between the vision of God and

men regarding sin and what constitutes a departure from God's path there can be no real lasting atonement for many people. Wide is the gate... But this is also one of the purposes of trials and tribulations and persecution. To show the sin and then to purify by water and blood and fire and to make white and clean that God may put on us His robes of righteousness. Dan 12:10 *"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."*

There is also a slight danger that those that are regenerated or sanctified will misunderstand and not apply 1John 1:9 *"If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness."* Conversely, there is grave danger that 1 John 1:9 will be misapplied and following scriptures will be unapplied. Matt 7:22-23 *"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."* Or perhaps, the parable of the Ten Virgins in Matt 25 in which half of the people that are dressed in a wedding garment, are virgins and are **supposed** to be prepared for the marriage supper are.....**not!** Luke 13:28 *"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you [yourselves] thrust out."* This is **after** --- all of the unclean and etc. etc. have been filtered out of the equation by death and plagues and battles, etc. So that a man, any man, is as valuable as the "golden wedge of Ophir." Matthew 7:13 is so basic and rarely compared in detail to our own path. Which path are we really on? What **do** we seek day in and day out? Hour in and hour out? Minute in and minute out? *"Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat."*

Presumption is a huge sin that is not well taken into account in the current churches of God. We frequently steal the power of God and His decisions from Him by assuming in our 'righteousness' that whatever we ask will be granted and then sometimes have the overwhelming audacity to view the negative results in a glowingly positive light and blindly proclaim that a blessing has been given when in reality the same or some other curse stares rather balefully back at us and we continue on with our not-so-merry heart with plastered on blissful smile having no comprehension of what went wrong but praising God and **without stopping for a breath** wonder why God doesn't answer our prayers for wealth and glory or whatever. Perhaps God doesn't always view the inside of our cup in quite the same light we do.

This is not the whole story on the Atonement, it is the core, but it illustrates one very important point that serves our discussion of the two witnesses. An Atonement **requires** a **direct interaction between God the Father, the**

Messiah and imperfect man. It is not, specifically, an interaction between God and God (although a dialogue occurs between the Father and the Son in which the Messiah confesses our names before the Father, etc.) an atonement requires all parties to be involved. Specifically, it is an interaction between God and imperfect man. If then man has to be involved in this Atonement, who better to take the positions of the two kids of the goats than the men that are going to be on Messiah's right and left hand, a prophet and a priest.

Perhaps now is a good time to go back over some of the resemblances between the two witnesses and the two goats. Let's go back to Leviticus 16:5-10.

1. "...take of the congregation of the children of Israel..."
2. "...two kids of the goats..."
3. "...a sin offering..."
4. "...present them before the LORD at the door of the tabernacle of the congregation."
5. "...presented alive before the LORD, to make an atonement with him..."

These 5 points surface meanings are probably immediately obvious to everyone but there is much more, so we will go over them more clearly in rather random order.

A primary similarity between the goats and the witnesses is that the goats are a sin offering (3 above) and the two witnesses are killed by Satan much the way the Messiah in his sacrifice was (Rev. 11:7 "...the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." John 13:27 "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."). You will have noted that a possible difference at this point is that both the two witnesses are sacrificed (killed by Satan & minions as Christ was) and only one of the goats. This is one of those things that is still a bit in shadow. If you go to Zech. 4:9 you will notice that "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it..." This is, of course, speaking of the next physical temple of God to be built in actual physical Jerusalem and later...destroyed. The point being that Zerubbabel (a type of one of the two witnesses) will begin this temple, at, and for, the end of this age and God makes a point of the fact that he will finish it; as if there might be some doubt (by someone) that he would. The language here leads me to believe that it is possible that the two witnesses might not always be together and that Zerubbabel may take a leave of absence from building the temple to do other things prior to or during his ministry/the days of his prophecy...perhaps going out into the wilderness like the Azazel. This is possibly born out in Zech 6:12-13 with Joshua actually building the temple. As you will see in the next section Joshua makes an atonement with God; in the context of being the Azazel. Hmmm what need for the lots? Zerubabel's

possible leave of absence could be easily coupled to plagues, drought and general mayhem as he kills millions in other countries (countries = wilderness I think in this context). In the end they are both ritually killed at the door of the temple by the adversary just as God planned it.

Another obvious likeness between the two is the fact that a goat is likened metaphorically and symbolically to someone who has sin (2 above). The more or less opposite of a lamb without spot or blemish though a goat is a suitable for sacrifice. A lamb has Messianic overtones a goat has very thin metaphoric, ties to the Messiah. Based upon our earlier discussion a goat is not overtly satanic in this context. So it seems most likely that these goats are men and at least Joshua is cleansed by God utterly when this atonement occurs. Zerubbabel like Moses, perhaps not having the need at that time or through some other circumstance.

(5 above) Another similarity between these two men and the two goats is brought out in Zech. 3:4 *“And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.”* It is necessary to remember that we are speaking about the future Joshua the High Priest, specifically a type of one of the two witnesses of the end time; the high priest just under Messiah, standing in front of an angel representing Christ (the truest and highest High Priest). The context of Zech 3 is the purging of iniquity and forgiveness of sins; also the changing of raiment or clothing symbolizing righteousness imputed by God and a full atonement given. In Leviticus we find that a similar ceremony occurred with Moses and Aaron. Lev. 9:7 *“And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, **and for the people**: and offer the offering of the people, and **make an atonement for them**; as the LORD commanded.”* Notice that Aaron first had to make the sacrifice and then the atonement for himself then for the people. We noticed in Zech 3:4 above that Joshua was cleansed and made to wear clean garments and then later in verse 9 we see that the people are cleansed. Zech. 3:9 *“...saith the LORD of hosts, and **I will remove the iniquity of that land in one day**.”* Hard to deny the resemblances between the atonement made by Aaron and that made by Joshua the high priest/witness. Some modern day Christians very strangely believe that men cannot make or be part of a sacrifice and atonement at all. Human sacrifice is a way of life for Christians. It seems like sacrilege to many people that imperfect men could be offered up as a sacrifice for an Atonement in the end time. As in literally be killed with blood and screams and all that. I contend that it could hardly be any other way. The reason for this is that **the Messiah already came**. There is no need for Him to be sacrificed again and in fact, that would put Him to an open shame (Heb 6:6). And indeed, if we are living as we should, we are living sacrifices and evidence of **human sacrifice** to God every day physically and spiritually. Just because a

slab of meat stops breathing changes nothing. Human sacrifice is for Christians no matter how ugly the death. If you can't wrap your brain around this one thing then you deny Christ.

We know for a fact that Moses made atonement for the Children of Israel. A **man** made atonement. Exod. 32:30 “...Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure **I shall make an atonement for your sin.**” Another thing that is interesting is the fact that the Messiah, when He was here, did not do anything significant (recorded in the Bible) on the day of Atonement, even though He is our **path** to atonement with the Father (Messiah is the **sacrifice** that brings us to the Father and the High Priest of our atonement). (John 14:6 *Jesus saith unto him, I am the **way**, the truth, and the life: no man cometh unto the Father, but by me.*) What is the meaning of the Day of Atonement???! He didn't do anything with it because it had no reference to the early harvest and is of utmost importance to the late harvest...our harvest.

Another thing that should be brought up here is Zech. 7:5 (read for yourself). The interesting fact is that the prophets and priests (context is still 2 witnesses or at least when the people return to Jerusalem...same) ask God whether they should still keep the fast of the fifth month (Destruction of the temple). God's complaint against us is/was/will be; when did you ever keep the fast of the fifth or seventh months properly? (paraphrased; also Gedaliah's fast).

(5 above also) Another thing that is not coincidental is that Joshua would be brought before God. “And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.” (Zech. 3:1) While Joshua is standing before that angel (4397 strong) of the lord the context shows that God is speaking directly to Satan and the angel. This coincides with *But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him.* Glory to God for His perfect works. Also, remember that the high priest offered up the Atonement every year, once a year even though the high priest was not always successful in making an atonement...that is ostensibly why they tied a rope to his foot or disassembled the tabernacle around the dead body. Joshua is the high priest in the end time in the prophetic format of Zechariah and he won't have to have his dead body dragged out of the holy of holies because of presumption and an unclean heart.

A point to ponder is why God used the lots, perhaps who performs what is still in question. Nevertheless, it seems obvious that the Messiah and Satan have no direct, **first person**, individual involvement as sin offerings themselves in the end time. These positions will indeed be fulfilled in the persons of sons of God that are not perfect but neither are they evil before God (God rebuked Satan for bringing accusation against Joshua).

"The man clothed in linen"

A fourth significant two is encountered in Daniel 12:5-7. *"Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river."* It is very important to note that there are "other two" but also that they are on **this side** and on **that side**. The next verse tells whom they are on this and that side of. *And one said to the **man clothed in linen**, which was upon the waters of the river, How long shall it be to the end of these wonders?* Obviously, the one clothed in Linen is the Messiah as linen is related to pure cleanliness without sin. It is notable that He is upon the waters of the river. Could this be representative of the "living waters shall go out from Jerusalem" in Zechariah 14:8 or maybe "the fountain of living waters" of Jeremiah 17:13 or perhaps He "shall lead them unto living fountains of waters" in Revelation 7:17. The Messiah in the middle of the river and a man on His right hand and on His left hand as you will see in v. 7. *"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his **right hand** and his **left hand** [He is in the river they are on the banks, right and left, always perfect and clear] unto heaven, and **sware by him that liveth for ever** that it shall be for a time, times, and an half; and when he shall have **accomplished to scatter the power of the holy people**, all these things shall be finished." First we will cover the fact that there was a man on either side of His arms lifted up to heaven kind of similar to how it happened with Moses. Secondly we notice that this "**man clothed in linen** **sware** by him that liveth for ever." It is a serious thing to swear by the Father in such a way. Notice also that He is swearing about timing, the last three and one half times, when "all these things shall be finished." Remember that "...It is not for you to know the **times** or the **seasons**, which the **Father** hath put in his own power." (Acts 1:7) So this man, swearing by the Father, must have the tacit consent of the Father. If this were anyone but the Messiah it would be extremely curious for there to be a "man" on either side of an angel. What angel could be that important knowing that we are now yet a little less? And the context is likely after the two witnesses have ascended to God and are in their glory. Indeed, what angel would usurp the positions given by the Father as we have seen before.*

One of the most important things to be gleaned from this scripture is the strong suspicion that the Two witnesses are raised 3 and 1/2 literal days (24hr. time periods) after they are killed. This is based upon 1. Daniel 12:5 speaking about the Messiah. 2. "These are the two anointed ones, that stand by the Lord of the whole earth." 3. At the time this occurs there are still 3 and 1/2 years until the end. 4. The conclusion that the two witnesses are standing by the Lord of the whole earth 3 and one half years (times) **before** the end (return of Christ). Another thing that may support this is Rev. 11:11,12 "And after three days [times] and an half the Spirit of life from God entered into them... great fear fell upon them which **saw** them." Is it possible for people that have gone through

the **Great Tribulation** of the final 3 and 1/2 years to have great fear of two people ascending to heaven? The short answer to this could be yes but it seems more likely that they would be more fearful when it was fresh on their mind, shortly after they *"rejoice over them, and make merry, and shall **send gifts one to another; because these two prophets tormented them that dwelt on the earth.**"* It seems likely also from v. 12 because *"And they ascended up to heaven in a cloud; and **their enemies beheld them.**"* After 3 and 1/2 years of the Great Tribulation it seems likely that most of their enemies would be dead, with all the commotion listed in Revelation. And who is going to be sending gifts *after* the Great Tribulation?? It seems pretty sure that the two witnesses are raised in the *"midst of the week,"* or seven years. This fits directly in with the two wave loaves, as stated above. In fact, this may be a direct key to understanding the timing of other end time prophecies (which we will only touch on).

The job description of the two witnesses is not affected in any way by this possibility. If you can tie together Daniel 9:27, Revelation 11:7 and Daniel 12:11 *"And he shall confirm the covenant with many for **one week:** and in the midst of the week he shall **cause the sacrifice and the oblation to cease,** and for the overspreading of **abominations** he shall make it **desolate,** even **until** the consummation, and that determined shall be poured upon the desolate. (Daniel 9:27) And when they shall have finished their testimony, the beast that ascendeth **out of the bottomless pit** shall make war against them, and shall overcome them, and kill them. (Rev. 11:7) And from the time that the daily sacrifice [or daily] shall be taken away, and the **abomination that maketh desolate set up...**" (Dan. 12:11)*

It is clear though that the two witnesses and the remnant will rebuild the next physical temple. Joshua and Zerubbabel (Zech 4:9) build the 2nd to last physical temple before the New Jerusalem descends, that is one of their major prophetic works! (See Haggai and the first 7 chapters of Zechariah, and Daniel 9:25. Also realize that there is not more importance attributed to the physical temple than the spiritual one, the opposite really but it is a matter of topic, a shadow of things to come and the necessity for prophecy to be perfectly fulfilled according to the will of God.) With the temple rebuilt the abomination of desolation can be set up and eventually the *"daily"* taken away and the temple destroyed again (then presumably Ezekiel's temple can be built at the beginning of the Millennium). Also note from Revelation 11:12,13 *"...a great voice from heaven saying...Come up hither. And they ascended up to heaven...the same hour was there a **great earthquake,** (sixth seal among other things? There is much much more...) and the tenth part of the city fell...slain of men seven thousand: and the **remnant were affrighted...**"* Be aware that when the two witnesses are raised the remnant of the city is still on earth *affrighted* (supporting the early part of this paper and my suspicions of Dan 12:5, also the *"remnant"* or 'rest' **gave glory to God,** not something the Beast/Satan & cronies with the killing of the two witnesses under their belts are likely to do. The *"remnant"* in Rev 11:13 are

righteous people obviously numbering fewer than 63,000 at that point within the city but more outside the city?).

Let's get back to the connections between Daniel 9:27, Revelation 11:7 and Daniel 12:11.

1. The two witnesses prophesy for 3 1/2 years and are killed (Rev 11:7) "...they shall have finished their testimony, the beast...kill them."

2. Daniel 12:5 tentatively puts the two witnesses **glorified** with Messiah who swear that it will be "...a time, times, and an half...all these things shall be finished." This leaves 3 and 1/2 years after the two witnesses are killed. The time, times and an half being the Great Tribulation and final battle at Meggido/Armageddon and the bride 144k being hidden in the wilderness and being taught of God for three and one half times.

3. The two points above are almost certainly concurrent but with the 1260 in a particular year and 3 and 1/2 times it adds up to one week! The **midst of the week** mentioned in Dan 12:11 is almost definitely the same time the two witnesses are killed. The symmetry is astonishing but there is much to occur prior to the 7 years. Praise to God. Note: this is the same to slightly later context of Dan 12:5 with Messiah and the two witnesses.

4. We also know that in "...midst of the week he shall **cause the sacrifice and the oblation to cease...**"

5. The "sacrifice and oblation" can easily be related to the "daily sacrifice" of Daniel 9.

6. If "abominations he shall make it desolate" and the "abomination that maketh desolate..." is not the same event then nothing in the Bible can be related. Nevertheless this directly binds Daniel 9:27 and Daniel 12:11 together.

7. It is also clear that the Beast/Satan would kill the two witnesses before or at the time the temple is defiled, when the armies begin to surround Jerusalem ("him which is on the housetop..."etc.)

8. While the two witnesses are alive the sacrifice, oblation and daily will continue. I.e. the abomination can't be set up until the holy place is built and the two witnesses are dead or dying. Presumably, the two witnesses and the four carpenters with the power of God will build and defend it "even in troublous times" until their 1260 days are finished. (Zech 2:5)

9. With the two witnesses dead, the abomination set up, and a massive earthquake, it makes sense that the remnant would be "affrighted" and obviously have not ascended to God yet." Matt. 24:15 may clarify this some. "When ye therefore shall see the **abomination of desolation**, spoken of by Daniel the prophet, stand in the **holy place**, (whoso readeth, let him understand:) Then let them which be in **Judaea** flee into the mountains:" Note that Matthew 24-25 gives a clean, clear sequence of events (note the number of times Messiah says "then" [gr 5119 in consecution or consecutively meaning next]). You will notice that the abomination of desolation is in the middle and there is still the flight and great tribulation to go. No one has been 'raptured' yet (just ruptured) with the

possible exception of the two witnesses in the midst of the week as mentioned earlier at 3.5 days post abomination. Observe that they “*deliver you up to be afflicted*” considerably before the abomination of desolation. Please study Matthew 24 and Luke 21 carefully in connection with the other material. Note that the Messiah Himself is sending us on a journey to understand Daniel. How many of us will balk?

10. There is still time for revelation, discussion and understanding.

It is important to know these scriptures and to build a scaffold to put some of the higher bricks on, or at least see where they might fit. The climb may be perilous. Later we may not be able to climb the wall. Isa 55:6 *Seek ye the LORD while he may be found, call ye upon him while he is near:*

"Two olive trees"

Here we find some extraordinarily obvious and concrete material. It begins with a significant two in Zechariah 4:3 “*And **two olive trees** by it, one upon the **right side** of the bowl, and the other upon the **left side** thereof.” Once again the two are described as being on the right and left of the Messiah. Zech 4:2 describes the Messiah. “...*behold **a candlestick** all of **gold**, with a bowl upon the top of it, and his **seven lamps** thereon, and seven pipes to the **seven lamps**, which are upon the top thereof.*” The golden candlestick with the seven lamps or candlesticks. The menorah is iconic. This is so strikingly reminiscent of Revelation 1 that it seems impossible for anyone not to realize it is speaking of the same symbolic thing but perhaps with different visions/interpretations or seen from another angle or even time/version. Rev. 1:12 “...*I saw **seven golden candlesticks**; And **in the midst** of the **seven candlesticks** **one** like unto the **Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle.* This is, of course, speaking of the Messiah Rev. 1:18 *I am he that liveth, and was dead...*” The seven candlesticks are the seven churches Rev. 1:11 “...*What thou seest, write in a book, and send it unto the **seven churches**... **...else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.***” (Rev. 2:5)*

The Messiah, seven churches, olive trees and others are being described in the language of the temple and its accoutrements. This is symbolically speaking of some of the ‘hardware’ that was used in old testament times in the temple (and will be used again). Num. 8:2 “*Speak unto Aaron, and say unto him, When thou lightest the lamps, the **seven lamps** shall give light over against the **candlestick.***” God decided to show the relationships between Himself and His people by relating us all, metaphorically, but in a direct spiritual way, to the vessels of the tabernacle or temple and Himself. This relationship is inordinately significant for several reasons. 1. Isa. 52:11 “*Depart ye, depart ye, go ye out from thence, **touch no unclean thing**; go ye out of the midst of her; **be ye clean,***

*that bear the **vessels of the LORD.***” (This is one of the commands to leave Babylon as well. If you don't know what this means in prophecy then everything else in prophecy is going to be a shock to you if you make it that far. Oh and incidentally, Zerubbabel means “born in Babylon.”) 2. We see that behavior in this end time is a reflection of our importance in God's Kingdom. 3. The vessels of the temple, their description and how they are used show us a picture of the process of our own forgiveness and how we enter the kingdom and the shape or form (in part that we can see) that it will take. Note that the 7 churches light up the two witnesses...I *suspect (wink)* the 7 churches will all be present in the end time. 4. For all those people out there that are poor at relationships we can actually see our relationship with Messiah through the physical temple. It is hope and a promise if we hold up our easy and light end and overcome. 5. It gives us an understanding of how God measures the two witnesses and the rest of the churches. 6. It's kind of like a look into the body of Christ and being able to see how the organs function and what that function will be in the Kingdom.

To see what God really thinks about these two, we continue on in Zech 4:4 “*So I answered and spake to the angel that talked with me, saying, **What are these, my lord?***” To really cover this we are going to use a little editorial space and follow the conversation between Zechariah and the angel. This is interesting because Zechariah had to ask three times before the angel would tell him what/who they were. Do you think God meant to emphasize these two olive trees? In the Hebrew language repeating something 3 times is emphasis to a **certainty**. Zech. 4:5 “*Then the angel that talked with me answered and said unto me, **Knowest thou not what these be?** And I said, **No, my lord.***” The angel did not let Zechariah off easy. Don't you know what these are? Oh, come on, surely you know what these are. Did you ever ask someone a question and they put you off until it becomes almost annoying, but you get a little information each time they put you off?

Zech. 4:11 “*Then answered I, and said unto him, **What are these two olive trees upon the right side of the candlestick and upon the left side thereof?***”

These verses are right next to each other and yet they contain almost the identical question. Notice the right and left. It is obvious that Zechariah was humble and as a little child with no pride. He yearned to know what this that he was seeing was about. He didn't get frustrated or annoyed.

Zech. 4:12 “*And I answered again, and said unto him, **What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?***” Unsurprisingly enough Revelation 11:4 calls the two witnesses “two olive trees.” Rev. 11:4 “*These are the **two olive trees**...standing before the God of the earth.*” Revelation 11 and Zechariah 4 are **chained** together.

Zech. 4:13 “*And he answered me and said, **Knowest thou not what these be?** And I said, **No, my lord.***”

Zech. 4:14 “*Then said he, These are the two anointed ones, [sons of oil] that **stand by the Lord of the whole earth**” (Rev. 11:4 “*...standing before the God**

of the earth.”). So the “*two anointed ones,*” the “*two olive trees,*” the “*two olive branches,*” the “*two golden pipes empty the golden oil out of themselves,*” the two on “*the left side and the right side,*” are the “*two witnesses that stand by the Lord of the whole earth.*”

It is patently obvious that Revelation 11 and Zechariah 4 are parallel accounts. Revelation 1 describes much the same information as Zech. 4 down to describing the importance of these two olive trees in God's plan.

There is much significance in all of this but what seems paramount to this author is that they are identified with oil so much. Oil, as you know, is the most common/important symbol for the Spirit of God perhaps rivaled by water in some contexts. These two are called “*anointed ones,*” the alternate translation in my Oxford is “sons of oil.” This seems sensible considering their positions by and before the Messiah. What seems positively mystifying though is that they are equated to “*olive trees*” and “*branches.*” An olive tree is the source of olive oil. They are described as “*two olive branches which through the two golden pipes empty the golden oil out of themselves?*” Could this be anything but the closest relationship possible with God?

Perhaps the old testament describes the candlestick in a way that someone can determine exactly what Zechariah is getting at but I am not convinced we have the whole story and once again there is room left for Revelation. The Zechariah 4 account does not completely 'jibe' with many of the other descriptions of the vessels of the temple in other accounts, there may be things that are hidden until the time is right. The only thing that even remotely seems reasonable is that they have the job of continually anointing the holy One of Israel, as did Mary, the woman who anointed Jesus for His death. Regardless, it is obvious that the Father is where the Spirit or oil comes from throughout all contexts of the Bible.

One thing is sure, it is revealed that we are speaking about the sanctuary of the tabernacle and not the outer court. This is further clarified in Hebr. 9:2 *For there was a tabernacle made; the first, wherein was the **candlestick**, and the **table**, and the **showbread**; which is called the **sanctuary**.* It is clear that the two witnesses will be an indispensable part of the temple and will stand beside the Messiah in the New Jerusalem. What more is there to say? Actually, lots, we'll continue below.

"The two candlesticks standing before the God of the earth."

What exactly are the **two candlesticks** mentioned in Rev 11:4 standing before the God of the earth? Are they described elsewhere in the Bible? Do they conform to our ideas or are they on a Godly scale? They were obviously not huge physically in the tabernacle but perhaps they were described again. For sure we know that these two "*candlesticks*" are the two witnesses but what is the significance of God describing them in this manner. To begin with we should

refer to the parallel account in Zech 4 starting in verse 12 *"And I answered again, and said unto him, What be these two olive branches which through the **two golden pipes** empty the golden oil out of themselves?"* We have discussed the olive branches in other areas so lets focus on the two golden **pipes**. The word "*pipes*" comes from the meaning 'to be hollow' the word is not entirely clear to us from the ancient Hebrew but it is used in direct relation to these two candlesticks. We continue with Zech. 4:13-14 *"And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the **two anointed ones, that stand by the Lord of the whole earth.**"* These two witnesses are the two anointed ones (reference the words "*Messiah*" "*Christ*" "*anointed*") who are also candlesticks and 'hollow pipes' and most significantly "*stand by and before the Lord of the whole earth.*" Hmm... hollow pipes through which flow the spirit of God.

We know that Messiah said *"...I am the way, the truth, and the life: no man cometh unto the Father, but by me."* (John 14:6) But do we also remember that He also said: *"**I am the door**: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."* (John 10:9)

Clearly the Messiah is the Door. This **Door** who is the Messiah is obviously also the way to the Father, and the way to the "*Holy of Holies.*" We see in Rev. 21:22 that there is primary significance given to this **Door** and it has a location. *"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."* And yet we cannot go to the Father except through the Messiah, the Door and to get to the door we must pass by the two witnesses. The significance of all this is actually very simple. God has described Himself, His two witnesses, His church, His Body, His kingdom very clearly once again by relating them to His Temple. This is undoubtedly not a new concept to most people who have studied their Bibles or read the previous 20 some pages. The qualitative and quantitative application of this idea to God and His people and specifically the two witnesses may be a 'tad' more than interesting though.

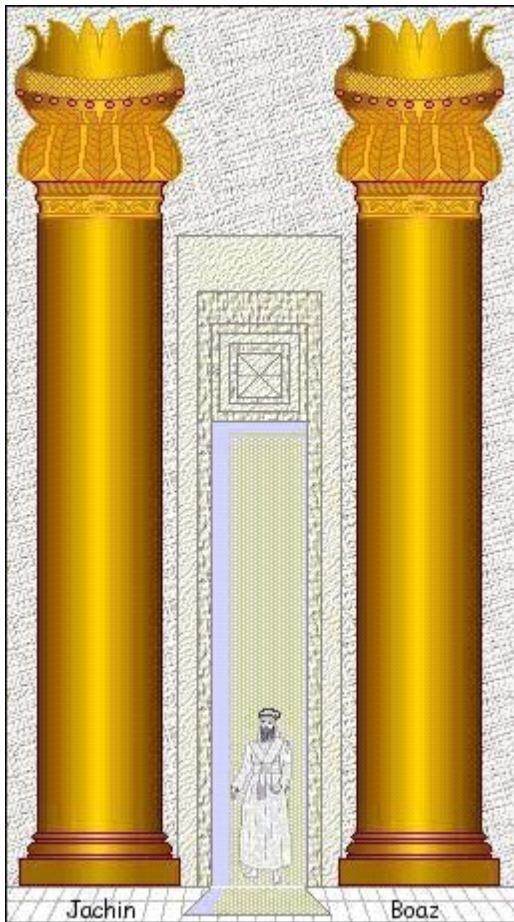
It has been said that a picture is worth a thousand words. Perhaps the picture below will help your understanding of the relationships between the **Door** and the two candlesticks. Obviously the picture is emphasizing the pillars not the door...

1Kgs. 7:21 *And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.*

2Chr. 3:17 *And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.*

Jachin is defined as "In His counsel"

Boaz is defined as "In His strength"



Ezek. 40:49 *The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.*

Rev. 3:12 *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

Rev. 11:4 *These are the two olive trees, and the two candlesticks standing before the God of the earth.*

Hab. 2:20 *But the LORD is in his holy temple: let all the earth keep silence before him.*

Tears come to my eyes every time I read this again though I have recorded the cohesive idea on paper, it is not mine, it is Gods.

Micah 1:2 *Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.*

Rev. 21:22 *“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.”*

John couldn't or didn't bring us a complete description of this temple that was not a temple, but God; so we'll examine the Bible and take the physical temple as a shadow of things to come. Pictures and things made with hands are only temporary representations of the true glory of the New Jerusalem. The picture above only vaguely represents the concept. I thank whoever drew the picture and would give credit if I knew who it was but wish there was something more representative showing the Door and Porch (Christ) in His glory. Remember though, that a physical temple will be used at the end of this age and another

throughout the millennium. Though the next one may not be in as much glory as Solomon's in which the Porch was 250ft high and completely overlaid in gold with Jachin and Boaz being 45.8ft high and something like the picture above in brass (then again perhaps it will be much more than Solomon's). The Porch (Christ) is approximately 5.5 times higher than the pillars in this context. These measurements are using a 25 inch cubit as it can be proven from the diameter of the brazen sea with the bulls that this is the cubit used in measuring this temple. The New Jerusalem places the Porch (Christ) at 1500 miles tall...which simply staggers the mind. Note that I don't for a moment believe that the outer walls of the city will be 1500 miles tall like a cube...that's just silly in my view. Christ will be the light of the whole world and He will be at the height mentioned everything else lower. And also...it will be a new heaven and a new earth so who is to tell what the diameter of such a new earth will be...regardless it won't be some lopsided oddity that some proclaim and nor will the temple that God builds with the two witnesses and the remnant. I once saw the temple model that the Temple Institute built and don't for a moment believe that thing will ever be built. They are hopeful and they are optimistic that it will be built but in the end they (Jews in general) always manage to forget that it is GOD that builds these things through men "filled with the spirit" and not something a bunch of old men wished they remembered from two thousand years ago. Instead of asking God and waiting in faith however long that takes...they feel like they have to invent something so that people have a sense of accomplishment or progression.

It is perhaps time for a reminder of the two kids of the goats "...take the two goats, and present them before the LORD at the door of the tabernacle of the congregation." Are the two witnesses presented before the **Door**? Are the two loaves brought before the Lord? Are the two pillars set up in the "porch" before the **Door**? Are the two goats presented before the **Door**? The connections are too clear to be mere happenstance and the two men who build the temple both physical and spiritual at God's direction...just might have a say (to us) about it's construction.

The Messiah is the **Door** to the Temple and before Him on His right and His left...the two witnesses...in His counsel and in His strength!

The two witnesses are Jachin and Boaz that stand before Him! (Also among other things; olive trees, candlesticks, etc.) Also, it is probably good to note that the two pillars and the chapters which are the top portion of Jachin and Boaz are the only parts of the temple that are on the same foundation with the porch and raised above the rest of the temple via steps and they are the only objects that are not a part of the actual temple (the inside of the temple, Father & the Son) that have any decoration of any kind, see the scriptures below.

The picture may be clearer than my words but you will just have to imagine the "Porch & Door," representative of Messiah, rising far above the two pillars able to be seen from miles around. 2Ch 3:4 *"And the porch that [was] in the front [of the house], the length [of it was] according to the breadth of the house, twenty cubits, and the height [was] an hundred and twenty: and he overlaid it within with pure gold."* There is a distinct lack of art available now that is even in the same vicinity as accurate, which is probably good as there would be far more that is incorrect. Nobody knows for sure what it will really look like unless God has revealed it to someone...almost undoubtedly the two witnesses first... Below are most of the scriptures relating to Jachin and Boaz in small type for space. For a description of a physical temple that parallels God the Father and the Messiah more closely try Ezekiel 40-48.

Jer. 52:20 The two pillars, one sea, and twelve brazen bulls that were under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight. Jer. 52:21 And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow. Jer. 52:22 And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these. Jer. 52:23 And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about.

1Kgs. 7:15 For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. 1Kgs. 7:16 And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits: 1Kgs. 7:17 And nets of checker work, and wreaths of chain work, for the chapters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter. 1Kgs. 7:18 And he made the pillars, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates: and so did he for the other chapter. 1Kgs. 7:19 And the chapters that were upon the top of the pillars were of lily work in the porch, four cubits. 1Kgs. 7:20 And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter. 1Kgs. 7:21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. 1Kgs. 7:22 And upon the top of the pillars was lily work: so was the work of the pillars finished.

1Kgs. 7:41 The two pillars, and the two bowls of the chapters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapters which were upon the top of the pillars; 1Kgs. 7:42 And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapters that were upon the pillars;

2Chr. 3:15 Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. 2Chr. 3:16 And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains. 2Chr. 3:17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

2Kgs. 18:16 At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

Jonah 2:7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

"Then there were two thieves"

We have stated several times that the two witnesses stand on the right and left of Messiah. In fact, this is a very clear thread that can be followed through the Bible. We have also seen the scripture *"...but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."* (Matt. 20:23). Knowing that only the Father will give this position we look back to the time of Messiah's death and note something very interesting. *"Then were there two thieves crucified with him, one on the right hand, and another on the left."* (Matt. 27:38) We not only have two men on His right hand and His left but they are crucified with Him, i.e. drinking of His cup. Obviously, the two literal men that were there then are not going to be in the same position in the Kingdom (similar but much smaller in type I suspect) but they are clearly there as placemarkers showing that former sinners will share everything with Christ *"...How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance."* Mark 2:16-17 In point of fact, James and John were probably on His right and left during His physical life many times, but we are looking to **His** kingdom and to who will stand on His right and left there in actuality. Perhaps we should give God the latitude to build His own temple and "feather His own nest" as it were.

It is completely obvious that the two witnesses are not perfect like Christ. They become perfect, as we must also, but they are men and they were not here from the beginning. They are cast in the type of 2 thieves and likely bear some resemblance to thieves. A checkered past like the rest of us. We can see from Matt. 27:44 that they do not have perfect control of their tongues either. *"**The thieves also, which were crucified with him, cast the same in his teeth.** v42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. v43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."*

In the case of Mark 15:28 *And the scripture was fulfilled, which saith, And he was numbered with the transgressors."* More is revealed if you take a meaning converse of what is normally taken from this scripture. Christ was numbered with the transgressors but...conversely what 2 transgressors were numbered with Him? Mark 15:27 *And with him they crucify two **thieves; the one on his right hand, and the other on his left.*** And there they are again. Forgive the repetition but there are still a few things to note. The two are going to hang with the Messiah on His cross. On His right and on His left. They are all 3 rejected of men in general as indeed are all they of His household. Is it not fitting that those that stand beside Him come under that same condemnation? To drink of His cup as has been said. Luke's account reveals a bit more about their personalities.

Luke 23:39 *And **one of the malefactors** which were hanged railed on him, saying, If thou be Christ, save thyself and us. v40 **But the other answering rebuked him**, saying, Dost not thou fear God, seeing thou art in the same condemnation? v41 **And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.** One of the two witnesses has a little better understanding than the other...perhaps this is "in His counsel." That is not to say that there is not another who is "in His strength." Luke 23:42 *And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. v43 And Jesus said unto him, Verily I say unto thee, **To day shalt thou be with me in paradise.****

"Behold, there talked with him two men"

I have no inspiration to write much of anything about this section right now though it is important if for no other reason the sheer volume of scriptures revealing the two witnesses. I leave it to you to explore these scriptures and glean the understanding of them. Moses is the prophetic type of the two witnesses and Elijah the high priest type.

Luke 9:30 And, behold, there **talked with him two men**, which were Moses and Elias: v31 **Who appeared in glory**, and **spake of his decease** which he should accomplish at Jerusalem.

Luke 9:32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

Luke 9:33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for **Moses**, and one for **Elias**: not knowing what he said.

Mat 10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more [shall they call] them of his household?

Luke 9:28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

Luke 9:29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

Luke 9:30 And, behold, there talked with him **two men**, which were **Moses and Elias**:

Luke 9:31 **Who appeared in glory**, and **spake of his decease** which he should accomplish at Jerusalem.

Luke 9:32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and **the two men that stood with him**.

Luke 9:33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and **let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.**

Luke 9:34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

Luke 9:35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

Luke 9:36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

Mar 6:3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

Mar 6:4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

Mar 8:34 And when he had called the people [unto him] with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

Mar 8:35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Mar 8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Mar 8:37 Or what shall a man give in exchange for his soul?

Mar 8:38 Whosoever therefore shall be ashamed of me and of my words **in this adulterous and sinful generation**; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

So, this has been a part of who and what the two witnesses are. There are **many, many** more things that could be added to what has been written here. This has been an overview of the two witnesses and more of a getting to know you introduction than an in-depth description of who they are/will be. I did not even begin to really touch on the building of the temple(s) (just skirted it) or focus on the days of their prophecy or the people around them. Read Haggai, Zechariah and Zephaniah particularly. But, they are scattered in pieces and parts throughout the prophets and a bit more in Revelation if you want to know more. Of good things in Christ there is no end...

Postscript:

As everyone knows, the Bible is the book about God but it is also about His plan to create a family, a multitude of sons. Is there really any surprise that His Book would describe Himself most importantly, but also His adopted sons and what their roles will be in His plan and in His Kingdom? His Kingdom is a living Kingdom and what He is building is a family and a structure made of people that are one in His will. They function as one but have separate consciousnesses. And, we cannot see what we will yet be; we can but trust that what He builds in us will be revealed and that it will be Him and us and we will Love it. It is different than what we think of it and it looks different than what we would build but this is the Glory of God; that His wisdom is what is real and will last in all circumstances. This is not a time to write of Isaiah 40 and to comfort God's

people. It is a time for warning and revelation of the things that will shortly come to pass and for the worst parts of humanity to gain their true horror so that when the stage is fully set, the Messiah may be revealed in His Glory for all to see the reality they have denied from the heart.

Many things written in this paper are new. I have never heard anyone explain the body of this paper truly before and nobody I know has heard it either. I wonder what we will do with it? If they were to ever see it I am sure beyond question or doubt that the Jews would decry it as blasphemy with their shame and embarrassment. Just as they did with the Messiah in His humility riding upon a donkey. Christians though largely ignorant of the holy days and the "Jewish" background that they largely deny should still get most of this though most will reject it as it takes away the free pass to sin wholeheartedly without restraint or remorse and requires facing guilt and culpability uh...humility. Messianic Jews should be delighted that they finally understand what some more of the Holy Days underlying meanings are as well as many things that will be, though I am sure that I have slain a few sacred red heifers as well... I would call to the Jews as well but they will generally not hear in this time, though ultimately, they will. But I challenge you to prove me wrong. Be one of those that stands and keeps standing as a pillar regardless of whoever or whatever attempts to break you. I am sure that many will take exception at how He manages His Own Victory, right up until the day that Jerusalem and Judah are once again reunited. Choose and stand and live.

I have written this account and given it freely to you as God wills, I ask only this...be flexible, let God manage His own Revelation. It is inevitable that somewhere in the pages of this manuscript that I have made a mistake or three or nine. I am not perfect and don't pretend to be. Nevertheless, I have written what I have written and in faith. Let His will be revealed by Himself. He has the solutions to all the problems and we can't fix anything except He initiates it or it's just untempered mortar daubed and re-daubed.

Simply pray that He does it.

May you be covered in the time of darkness that shortly descends and may you not be ashamed when you see the Great Light,

Brett Henson, Son of God
June, 2015

Very minor modifications of a dozen or so words and a little punctuation, 2019