

REVELATION 11:3-6 THE MINISTRY/POWER OF THE TWO WITNESSES



Rev. 11:3 says, “Also I will give power to my **two witnesses**; and they will prophecy for **1,260 days**, dressed in sackcloth.” The two witnesses function as Yah’s empowered prophets who prophecy for 1,260 days. I place the duration of their ministry in parts of the first and second 3 1/2 years of the Tribulation. The two witnesses are dressed in sackcloth.

Why are they dressed in sackcloth? **Matt. 11:21b** says, “...they would have put on sackcloth and ashes as evidence that they had repented.” The wearing of sackcloth was closely related with a contrite and repentant heart. We are not told what these prophets prophecy, but I am sure it is a message of repentance.

Rev. 11:4 says, “These are the **two olive trees and the two menorahs** standing before Yahveh of the earth.”

Rev. 11:5 And if anyone desires to harm them, **fire proceeds out of their mouth and devours their enemies**; and if anyone would desire to harm them, in this manner he must be killed.

What do the olive trees and menorahs have in common? This imagery of the two olive trees and menorahs can be cross-referenced back to Zech. 4:1-14 . Zechariah saw a menorah with two olive trees next to it (Zech. 4:2-3). Then he asked the meaning of the two olive trees (Zech. 4:11). An angel explained its meaning in **Zech. 4:14** “He said, ‘Those are they who have been anointed with oil; they are standing with Yahveh of all the land.’” During the time of Zechariah, the two olive trees represented Joshua, the high priest (Zech. 3:1), and Zerubbabel, the governor (Ezra 4:3). The gold menorah represents the Presence of Yahveh, and the two olive trees provided the oil for the menorah. The oil was also symbolic of the anointing of Yahveh. Joshua and Zerubbabel were Yahveh’s special anointed servants who served and ministered in the power of Yahveh. These two men prefigured and served as a ministry model for the two witnesses in Revelation 11. Zechariah does not give us the identities of the two witnesses, but he gives us details regarding how their prophetic office would function. The two witnesses will operate in the anointing power and Presence of Yah.

Who are the two witnesses? Revelation does not identify them by name. Some have said that it could be Moses and Elijah. The problem with Moses being one of the two witnesses is the:

Hebr. 9:27 text which says that it is appointed unto man to die once: “And as it is appointed unto men once to die, but after this the judgment:”. Here is the obvious problem with what it says in Hebrews. Many people do not accept the Hebrews translations we have available as being part of the cannon of scripture, for good reason. There are many things in Hebrews that do not line up with torah. For this reason many of us do not accept it as true scripture. The gist of the scroll is correct but there are too many things in this scroll that don't line up with the torah that we know is accurate. With that being said, we know from Rev. 11:7 that the two witnesses will die, therefore, Moses cannot be one of the two witnesses because he has already died once (Deut. 34:5). There is another view which says that the two witnesses are Enoch and Elijah because Enoch never died (Gen. 5:24) and Elijah never tasted death (2Kgs. 2:11-12).

Many believe the two witnesses will be actual prophets of old. They will be prophets who will minister and function in the power and spirit of Moses and Elijah. Could it be one witness representing the Old Testament (covenant), and one representing the Renewed Testament (covenant)?

Some people even believe that the two witnesses will be representing the Two Houses of Israel. There are thoughts that they are two silver trumpets (trumpets represent voices) representing Yahudah and Ephraim (the House of Israel) symbolically.

My personal belief is that if it is not Moshe and Eliyah that it will be two men with the spirits of Moses and Elijah. We are all familiar with the verses that tell of John the Baptist having the spirit of Elijah (Matt. 11:3 & 14). We are also told of the spirits of Moses and Elijah appearing (transfigured) with Yeshua on the mountain as recorded in Matt. 17:1-8. The spirit of Elijah was needed to come prior to the Messiah the first time. Elijah's spirit did come in John the Baptist and then Messiah came the first time.

In Matt. 17:10-13 we see Messiah comparing John the Baptist with the prophet Elijah. John the Baptist was the Elijah to come. This does not mean that John was literally Elijah, it simply meant that John the Baptist came in the power and spirit of Elijah. This imparting of the "spirit of Elijah" can best be understood in: **2Kgs. 2:15a** which says (NAS), "*Now when the sons of the prophets who {were} at Jericho opposite {him} saw him, they said, "The spirit of Elijah rests on Elisha."*

The fact is, when Yeshua returns, His remnant people will need another Moses type character to lead them again, as Exodus Part two comes into play. Could Yah send a man with the spirit of a Moses back to lead us out of this world for the final time, only Yah knows. I believe that same spirit of Elijah will also need to come back before Yeshua returns. That spirit of Elijah is the holy spirit which needs to manifest throughout the Messianic movement in these last days to come. The spirit filled people in the Hebraic Roots movement possess that spirit of Elijah necessary to come before Yeshua comes back as the Lion of the tribe of Judah. The spirit of the two witnesses are Moses, who represents the Torah, which is the truth, and the Spirit of the Torah, which is the manifestation of that truth in those people of the way obedient to Yah's Word. Those set apart Spirits will stand out as the light of the servant lamp in the menorah stands out. As the natural and unnatural branches of the menorah reflect the light of the servant (center) lamp, Yeshua, those who understand Yah's Living Word will in the end guide or reflect the light to those who are in Babylon, so they can come out of their darkness.

We know that in the seder meal, part of the tradition is to set a plate for Elijah and to see if Elijah is at the door. This practice has been done for thousands of years with little or no understanding as to why. I submit to you that that is the reason. Some day soon the Set Apart Spirit will come as the Spirit of Elijah and the seder meal will be fully understood by those willing to see.

Where else do we read about two faithful witnesses?

read Isa. 8:2. It mentions Uriah the priest and Zechariah the son of Jeberechiah.

Are the two witnesses making a prophesy of the Tenakh come alive?

Isa. 44:8 *Don't be frightened, don't be afraid — Didn't I tell you this long ago? I foretold it, and you are my witnesses. Is there any God besides me? There is no other Rock — I know of none."*

What special powers/authority does Yahveh give the two witnesses?

Revelation 11:5 says that if anyone tries to harm them, fire comes out of their mouth and consumes their enemies.



Rev. 11:6 says, "*They have authority to shut up the sky, so that no rain falls during the period of their prophesying; also they have the authority to turn the waters into blood and to strike the earth with every kind of plague as often as they want."* The two witnesses have the power to destroy their enemies with fire and

they will have the ability to stop the rain and inflict plagues. Both Moses and Elijah had fire come down and consume their enemies (Num. 16:35 and 2Kgs. 1:10), and the two witnesses will have this same power. Moses was instrumental in administering Yahveh's plagues on Egypt (Exod. 7:14-11:10). The ministry of the two witnesses will be characteristic of the ministries of Moses and Elijah. The two witnesses will prophesy and torment the people in the land.

What does the "rain" here represent? Yahveh listened to Elijah as he prayed, and it did not rain for 3 1/2 years (James 5:17). The RAIN here, as in Revelation 21:6 and 22:17 is literal rain, as in water. Our Bible tells us that Yeshua and the Holy Spirit are very symbolic of the "living waters", the "rain". Let's have a look at a few verses that show us this symbolism: **Joel 2:23** (NAS) "*So rejoice, O sons of Zion, And be glad in Yahveh your Elohim; For He has given you the early rain for {your} vindication. And He has poured down for you the rain, The early and latter rain as before.*" **Joel 2:28** (NAS) "*And it will come about after this That I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions.*" In the end times Yah's Ruach will pour out upon His people Israel (not the so-called christians), and they will prophesy, dream, and see spiritual visions.

At one of the most incredible events known to mankind, Mt. Sinai's Pentecost, Yahveh came down upon His people as rain. **Ps. 68:8** (NAS) "*The earth quaked; The heavens also dropped {rain} at the presence of Yahveh; Sinai itself {quaked} at the presence of Yahveh, the Elohim of Israel.*" **John 7:37** (NAS) "*Now on the last day, the great {day} of the feast, Yeshua stood and cried out, saying, "If any man is thirsty, let him come to Me and drink."* There are many other passages that could be looked at, but I think you get the point. When water (rain) is referred to in the scriptures, it often has a thematic connection to other verses. Rain is also considered a blessing (Zech. 10:1).

We have to look closely at its context to get the fullness of its significance.

You might also say that Yeshua represents the former and latter rains. When He first came He represented the former rain, and when He returns He will represent the latter rain. Judaism teaches He has never come at all.

REVELATION 11:7-10 THE DEATH OF THE TWO WITNESSES

Rev. 11:7 *And when they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them.*

Rev. 11:8 *And their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Master was crucified.*

Rev. 11:9 *And those from the peoples and tribes and tongues and nations will look at their dead bodies for three and a half days, and will not permit their dead bodies to be laid in a tomb.*

Rev. 11:10 *And those who dwell on the earth will rejoice over them and make merry; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth.*

When the two witnesses finish their witnessing, the beast (Satan) will come out from the Abyss and kill them (Rev. 11:7). The two witnesses will die a martyrs death, and they will be denied a proper burial.

Where will the two witnesses die? Revelation 11:8 says their bodies will lie on main street in "Sodom" and "Egypt", which is where Messiah was executed.

Why does John call Jerusalem "Sodom" and "Egypt"? John uses these names to describe the spiritual condition of Jerusalem. During the Tribulation there will be a falling away of many. The spiritual condition is seen in the fact that the people living in the land rejoice at the death of the two witnesses and send gifts to one another.

GAY MARRIAGE

Sha'ul spoke of a great falling away, an apostasy, at the time of the abomination of desolation. This apostasy could be the legalization of gay marriage that has been accepted by many of mankind in the last twenty or so years. This is the world turning away from Yah, committing abominations. This is another sexual and moral abomination. His marriage to His bride, as explained at Mt. Sinai, was with those who obey His word, and love Him. It is a main covenant (idea) in the Bible. To counterfeit this covenant is an abomination.

REVELATION 11:11-14 THE RESURRECTION AND ASCENSION OF THE TWO WITNESSES

Rev. 11:11 says, "*But after three and a half days a breath of life from Yah entered them, they stood up on their feet, and great fear fell on those who saw them.*"

Rev. 11:12 *And they heard a loud voice from heaven saying to them, "Come up here." And they went up into heaven in the cloud, and their enemies beheld them.*

For 3 1/2 days "**literal days**", the two prophets lie dead in the street. These 3 1/2 days are symbolic of the 3 1/2 years they prophesied. Then the breath of Yah enters them and they stand to their feet. In shock and total amazement great fear seizes the people of the land. Just try to comprehend the reason for their fear. The two witnesses tormented the people before their execution, and NOW they are back from the dead. Just when

the people think that the two witnesses are going to take vengeance on their enemies, a voice from heaven says, "Come up here!"

NOTE: Many believe the two witnesses will come alive on Tishri 1 (seventh month), witnessing the sliver of the moon, marking the Feast of Trumpets. Then in front of everyone's eyes the two witnesses are "raptured" into the New Jerusalem; this act publicly demonstrates Yah's faithfulness to His servants.

They will then testify to Yah the High Priest and His Elders, as witnesses of the new moon sliver. **The shofar will sound marking the beginning of the fall Feasts and Exodus Part Two will be set into motion.**

Rev. 11:13 says, "*In that hour there was a great earthquake, and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the rest were awe-struck and gave glory to Yahveh of heaven.*" After the two witnesses are taken up into heaven there is a great earthquake, a tenth of the city collapses, and 7,000 people die. This is the climatic ending of the ministry of the two witnesses.

How do people respond after the earthquake? Finally the people recognize Yah and give Him glory. Many times it requires a traumatic event to turn people's hearts towards Yah.

THE SECOND WOE

Rev. 11:14 says, "*The second woe has passed; see, the third woe is coming quickly.*" **The two witnesses and the great earthquake is the second woe.** The inhabitants of the earth have survived the first two woes and now they must endure the third and last woe. Rev. 11:1-14 and the two witnesses is a fascinating study. These prophets will have a major impact during the Tribulation.

Verse 14 is the last verse of chapter 11. Verses 15-19 are actually chapter 4:29-33 as listed previously.

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