

The Two Witnesses

(Blog 0019 AndrewHadden.org)

The two witnesses are two prophets clearly prophesied in Revelation chapter 11 to come in the end times. What a lot of people, and teachers, and scholars, miss is that they are first prophesied in predictive prophetic types in Zechariah chapters three and four, with the high priest and the governor. Revelation 11 clearly uses descriptive terms for them that match how they are labeled in Zechariah three and four. But many scholars and teachers ignore that, presumably because it weakens their position of hoping for a pretribulation rapture before there are any clear indicators that the end times have begun, and before anything bad happens. But doing so robs the Church of the expectation of a great end times revival and harvest of souls, presumably fueled by the great flow of anointing from God flowing through these two predicted leaders. That anointing is symbolized by olive oil, as it was used elsewhere in scripture to anoint leaders, with enablement, for tasks to which God had called them. There are also a lot of assumptions, and speculations, and assumed restrictions on who the two witnesses will be, or can be.

You may have to look for a translation of scripture that makes the predictive types in Zechariah of the High Priest Joshua, and the Governor Zerubbabel, clear, but they are there. Other translations should have used more informed choices of the terms they used in translating those passages. The link between Zechariah three and four, to Revelation 11, is obvious when you see that Revelation 11 says, these are the “two olive trees” and Zechariah says the same thing. And there is another term in common. The references make it clear that the two witnesses are the fulfillments of the predictive types in Zechariah three and four.

The two witnesses in Revelation 11 being clear fulfillments of the two predictive types in Zechariah three and four, gives us more information about the nature of the ministry of the two witnesses. Clearly, at least one of them will be in leadership of government. And, clearly, at least one of them will be in leadership of the Church. Ignoring the clear link between Zechariah three and four, and the two witnesses in Revelation 11, robs the Church of that further definition of the roles of the two witnesses. Why would people ignore this clear link? Perhaps they want God’s people to be sheep without a shepherd in the end times. Perhaps then, they are either the wolves in sheep’s clothing among the sheep, false prophets, that Christ warned of in Matthew chapter seven, or the seemingly great leaders in ministry that Christ rejects because he does not know them, and for practicing lawlessness, in the same chapter. Those that continue to oppose these things being known and accepted will be known by the judgment that comes upon them. Be warned.

Now, let’s talk about who these two witnesses are. Some name them, with confidence, but they are wrong – because scripture does not name them. Those trying to name them are then practicing speculation, not Bible scholarship. Stop deceiving the people of God with speculation. Some base their speculation on Hebrews 9:27 saying basically that everyone dies, a basic rule or observation. They then note that both Enoch and Elijah were taken to heaven by God, without dying. So, they then theorize that this general observation in scripture, that everyone dies, compels God to bring Elijah and Enoch back to Earth so they can die. (Which would also seem an absurd criterion upon which God would choose his two witnesses.) What they miss, the elephant in the room, is that the same could be said of everyone that is going to go to heaven in the rapture, without dying. Is God compelled to bring them back so they can die too? So, a general observation, or perhaps a general rule without known

exceptions listed, in scripture, does not seem a good foundation on which to presume to teach Biblical truth.

Others make a comparison of the plagues or judgments the two witnesses pronounce, to the plagues or judgments pronounced by Moses and Elijah. This is a worthy comparison. But there is no clear statement in scripture that says that one of the two witnesses will be Moses, brought back from heaven for the role. Some do note that Moses and Elijah appeared with Christ on the mount of transfiguration, but going past that to saying they will be brought back to be the two witnesses in Revelation 11 is speculation.

Let's talk about Elijah. In Malachi 4:5, we are told of an Elijah to come before the day of the Lord, a time of great judgment. But Zechariah, the father of John the Baptist, was told by the angel announcing John's birth, that John would come in the spirit and power of Elijah. That gives us an example of how that prophecy of Elijah coming would be fulfilled. It is not a prophecy of the original Elijah coming in the flesh, but one coming in the spirit and power of Elijah, someone with a ministry like Elijah, having that kind of anointing.

Christ talked of how Elijah had come, after John the Baptist was killed. He was stating that John the Baptist had fulfilled that scripture. That is another example of how we should expect that scripture to be fulfilled. And a time of great judgment did follow, a day of the Lord – in AD 70, with the destruction of the nation and the temple. But Christ also indicated that scripture would be fulfilled again, likely looking forward to the end times, and his second coming. But we have an example of how that will be fulfilled from how it was fulfilled for his first coming – with someone coming in the spirit and power of Elijah, an Elijah, but not the original Elijah in the flesh.

The fact that the two prophets of Revelation are called the two “witnesses,” needs explanation. I would point you to the example of the prophet Ezekiel, in Ezekiel chapter eight, being given a grand tour of evil going on in secret, even being done by leaders in God's house, the temple. Then God unleashes judgment in Ezekiel chapter nine, starting with the leaders in his house doing evil in secret. God uses prophets to defend his good heart even when he has to judge great evil going on in secret, being done by leaders appearing holy, to the public. They act as his witnesses. That would explain why the two in Revelation 11 are called his two witnesses. I have had a grand tour, arranged by God, of evil being done in secret, as has my wife. We expose it, as prophets, and eyewitnesses, and that evil will be judged with the fulfillment of the parable of the tares, from Matthew 13. We are examples of this role of prophets.

Some scholars leave room for one of the two witnesses to be a woman – because the original language of Revelation 11 leaves room for the word for “prophets” to be used to describe a group that includes a woman, a prophetess, not just men, prophets. So, calling them “prophets,” in the original Greek, does not mean they are both men. So, some have no problem with the idea that one of the two witnesses could be a woman, whole denominations. Others object from the position that they see teaching in the New Testament that they interpret as prohibiting women in ministry, or at least teaching roles, unless it is teaching only women. They think the New Testament prohibits women teaching men. Others see in those passages a statement reflecting other teaching on the roles of men and women, as husbands and wives, in the family – that a woman is not to hold authority, in teaching or instructing, directing, her own husband. But there were highly respected prophetesses, women prophets, in the Old Testament.

These included Miriam, the sister of Moses and Aaron, and Deborah, the highly respected judge in the book of judges, and Huldah, who was sought after by the king. And Isaiah's wife was called a prophetess, by Isaiah.

There is an account, in the book of Luke, in the New Testament, of a very highly respected woman given the title of "a prophetess" and ministering full time as a prophetess for many years, in the "church" in which Christ himself ministered, the Temple in Jerusalem. In fact, she even ministered to the family of Jesus, Mary and Joseph, and the account of that, with approval, most likely would have been passed on to the leaders of the early Church by Christ himself, or Mary, with Christ's approval. Luke gives his credentials to provide the historical account recorded in the book bearing his name, and the book of Acts, which he wrote, by saying:

1 Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, 2 just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, 3 it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, 4 that you may know the certainty of those things in which you were instructed (Luke 1:1-4 NKJV).

Luke then gives the account of "Anna, a prophetess" mentioned in Luke chapter two, saying:

36 Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; 37 and this woman was a widow of about eighty-four years, who did not depart from the temple, but served God with fastings and prayers night and day. 38 And coming in that instant she gave thanks to the Lord, and spoke of Him to all those who looked for redemption in Jerusalem (Luke 2:36-38 NKJV).

So, let's be clear. There is an account in the New Testament of a woman ministering in a five-fold ministry of the Church, which includes apostles, prophets, pastors, teachers, and evangelists, per Ephesians 4:11. She is clearly recognized as a woman prophet, a prophetess, by the leadership of the early Church.

Here is what Ephesians four says about that ministry:

11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; (Eph 4:11-13 NKJV).

Note that that passage includes the conditions under which those roles would cease – and they have not yet been fulfilled, and will not be while humans are still on the Earth. However, there could be some that see God's dealings with mankind as divided up into "dispensations," which the Bible itself does not speak of dividing the word of God up into (in correct translations). They might argue that the dividing line they would draw for this dispensation would begin after Anna the prophetess' ministry.

If one looks forward to the day of Pentecost, and Peter, in Acts 2, quoting the prophecy of Joel that "Your sons and your daughters shall prophesy," (Acts 2:17 NKJV) as being fulfilled, you still have women prophesying, with the approval of an apostle present. But, those with eyes to see, and ears to hear, what the Spirit is saying to the churches, might conclude that, with the arrival of the two witnesses, yet another dispensation might be beginning, where the ministry of prophets and prophetesses is greatly needed and is being supplied by God.

Now, if one chooses not to see the truth in the above, there is another convincing argument to be made for women prophets, prophetesses, to be ministering in the Church. The New Testament says that Philip the evangelist had four daughters who prophesied.

8 On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him. 9 Now this man had four virgin daughters who prophesied. 10 And as we stayed many days, a certain prophet named Agabus came down from Judea. 11 When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.'" (Acts 21:8-11 NKJV).

I included the above to make additional points. Philip had the approval of the early Church, to where Paul and his companions stayed in his house, and were ministered to there. Since it was apparently a couple hundred years before churches were housed in separate buildings, the "church" in that city was likely in Phillip's house. So, his daughters would have been prophesying "in the church." And, one recognized as a prophet came and ministered to Paul there, before others there. There is no record there of anyone correcting Phillip for allowing his daughters to prophesy. On the contrary, the mention seems more likely a commendation for him raising four prophetesses who were ministering in the Church. So, it is hard, with this evidence, to argue that women were not accepted as part of the five-fold ministry of the Church, and ministered in the church – with both women and men present.

So, all this leaves a pretty clear path for God to call a woman to be one of the two witnesses, who are called prophets, with a term for a group of prophets that can include a women prophet, a prophetess. May God help the Church to come to unity on the matter, around the truth, as God sees it.

I have a blog on this site that God led me to read in preparation for writing this blog. It is entitled, "Signs and Wonders – The Glow of Moses." It ended with: "Leaders like Moses and Elijah are prophesied, leaders defended with great judgments, and they will come. Revelation 11, and the predictive types of Zechariah three and four will be fulfilled. Signs and wonders will come."

Then God said, "That's it." Then he added, "Emphasize this, in a blog." It had just talked of the judgments defending Moses in Numbers chapter 16, and talked of us being in a similar transitional time, and leaders like Moses, the two witnesses, being defended similarly.

I noted that the blog titled, "Welcome to the End Times; I'll be your guide," on this site, does talk of being one of the two witnesses and fulfilling Zechariah three and four, and Revelation 11. It also makes way for one of them to be a woman, and warns of judgment in rejecting her based on scriptures misunderstood.

I also have a blog that tells the story of me receiving the revelations, over decades, that convinced me that God was indeed giving me this calling. It also gives the accounts of startling confirmations through others, including many ministers, that God provided, especially when I asked God for them. I was never arrogant or foolish about these things in these decades, keeping them to myself as much as God would allow. I never wanted the callings, but took them in obedience, because God asked it of me. That story is in the blog, “The Rest of the Story,” on this site.

But I was also warned of being tried as by fire, when first called, and it has been fulfilled for decades. After twenty years of fire, I was warned of a trial in which I would feel I had lost everything, and that too has been fulfilled, for years. I was also warned through another minister that God wanted to give me great authority, not as he gives others, but not to agree lightly, as there would be great cost in preparation. I did not want great authority, but I did want to please and obey Christ. That minister also warned that Satan would do everything in his power to keep me from standing up in this calling – and that too has come to pass, and continued for decades.

Christ says he has tested me above all others, and that it started at birth. He explained I was delivered into the hands of Satan and his minions, to see if he could stop me from walking in this calling. He compared it to Job being handed over to Satan, to try him and make God’s point. That story is in my book, *Into the Storm: My Story*, primarily in the chapter titled, “Little Boy, Big Wounds, Big Warning,” and a blog on my andrewhadden.com site titled, “Corruption in Government.” I was tortured from childhood, in secret, in the night, by those serving Satan in secret, and expertly using techniques that allow them to greatly abuse and use people outside their conscious awareness or memory. But God used my obedience to stay in great trial for decades, that I could have easily avoided, to force the suppressed experiences to conscious awareness – by going through trials that make one feel like the torture and severe abuse the persecution from the occult made one feel. They tried to get me to renounce Christ, using torture in the night, for years and years, but I did not.

Christ would not confer great authority without great testing. And those that want great authority probably can’t be trusted with it. And the table of contents of my book, available on the book sample blog on this site, reads like a list of great trials in places, like: “Sell All That You Have . . .;” ““Surgery” Warning. “Don’t Crawl off the Table” (surgery without anesthetic); “Battling Hell;” “Homeless, Car-less Humiliation;” and “Waterfalls, Crushing, Testing, Faith, and Humiliation.” I have seen the jealousy and competition in the House of God, as has God, and God wanted me to include these things to head it off, and warn those that might step over a line – out of mercy.

I have obeyed. These times will be much like the times of Moses, and one should read of the judgments in Numbers chapter 16 before crossing the lines they crossed. God will enforce them again. You’ve been warned.

Let’s end this on a positive note. God explained to me that the two witnesses will be defenders and deliverers of God’s people in the end times. And God noted the comparisons to Moses are appropriate, because the judgments they pronounce will not be upon the whole world, but upon those that are persecuting God’s people, or planning to do so, or holding them captive, like ancient Egypt. He explained the judgments will be in the measure that those nations are persecuting God’s people, or in the measure of what they plan to do. God also explained that “all” does not mean all, in the Jewish

culture and language. It is a way to indicate severity, that they all understood, but we, in our more precise and scientific cultures, do not. So, the plagues they pronounce will not be over all the Earth, and, though those that hate God will hate the two witnesses at the end, the people of God will honor and appreciate them.

God let me process and accept the calling, thinking for years that I would be hated by the whole world. Being honored and appreciated as a defender and deliverer of God's people worldwide is a much nicer prospect. And, knowing the persecution Christians are facing across the world, I look forward to seeing them defended and delivered by God, through whatever instrument he chooses.