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1.0 INTRODUCTION

Revelation chapter 11 declares that before the close of the Age and the Second Coming of our Lord Jesus, there will appear Two Witnesses. Many have unbiblically speculated who the Two Witnesses may be and undoubtedly this will continue but could it be that the Bible actually identifies these men so that we may recognize them when they appear? The Bible does not explicitly name the Two Witnesses but this paper shows that these men can be identified so that we need not be misled by impostors who will arise before the close of the Age.

The Bible teaches that “*at the mouth of two witnesses ... shall the matter be established*” (Deut 19:15) and warns against false witnesses and what is to be done with them (Deut 19:16-21). It would seem that God intends to bring before the close of this Age the damning testimony of two true witnesses against mankind. Their witness will undoubtedly reveal how mankind has always rejected their God who gave them the breath of life. It is to be expected that the Two Witnesses will testify how first Eve and then Adam rejected God in Eden. No doubt their testimony will include man’s sinful ways before the Flood and how this soon resumed after the Flood culminating in the Tower of Babel episode. In particular their testimony is likely to focus on Israel’s sinful ways and their slaying of God’s prophets including finally even God’s firstborn Son Jesus.

It is inconceivable that two men born in our generation can be true witnesses against mankind because they could only appeal to hearsay evidence which the world with some justification would reject. However, this world will reject at their cost the testimony of the two true eye-witnesses revealed through this paper.

To identify who are the Two Witnesses will require us to search the entire Bible and noting all relevant scriptures. Most readers will have wondered why the Bible gives at times so much detailed information. I believe there are no idle scriptures in the Bible and as Paul wrote, “*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*” (2 Tim 3:16). We are nearing the close of this Age but before that will appear the Two Witnesses. We need to know who are the Two Witnesses so that we will not be misled by impostors. Let us remember the assurance God gave through the prophet Amos, “*surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets*” (Amos 3:7).

The reader must judge whether this paper correctly identifies the Two Witnesses because Bible does not explicitly identify the Two Witnesses by name. However, the biblical evidence presented below is remarkable. For example, the disciples discussing John’s long-term future and John being shown a vision in which he sees himself as an active participant in that vision before God’s throne. Should we not rather ask, *May we ignore what is so plainly revealed about the Two Witnesses?*

All Scriptures are quoted from the King James Version.

2.0 WHY DID NOT ENOCH SEE DEATH?

In Hebrews 11:5 Paul wrote, “*By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God*”. Most

of us remember that Enoch was translated or taken up by God but normally we pay no attention to Paul being inspired to add the caveat that Enoch did not see death. Which means that at the time Paul wrote this, Enoch was still alive! This is a significant revelation because only two chapters earlier Paul reminds us in Hebrews 9:27, “*And as it is appointed unto men once to die, but after this the judgment.*” Since Enoch was a man, he too will have to once die but according to Paul, even during the first-century AD Enoch had not seen death. Paul was well aware that all man will see death and he was also aware that Enoch would not be resurrected before the Second Coming of Jesus (1 Cor 15). That short phrase “that he should not see death” may seem insignificant but it plainly has a deeper meaning that we may not ignore. If 1900 years ago Enoch had not yet seen death, then surely he is still alive today.

Enoch was the seventh from Adam (Jude 1:14) and was born 622 A.M. (Anno Mundi – year of the world) and was therefore a contemporary of Adam who lived from 1 to 930 A.M (Gen 5:5). Seeing Enoch was translated into Heaven and is still alive today, he will in effect have witnessed all human history from Adam to our generation. This would make Enoch an excellent witness for God.

It has been claimed that Enoch did die because he is listed amongst Abel, Enoch, Noah, Abraham and Sarah in the passage Hebrews 11:1-12 and verse 13 says, “*These all died in faith, not having received the promises ...*”. However, “all” refers to those to whom God made his promise but which promise they had not received during their life. Therefore “all” refers only to Abraham, Sarah, Isaac and Jacob but not to Abel, Enoch and Noah because no promise was made to them. Read for example, Hebrews 11:9, “*By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.*” Therefore with 11:13 Paul does not contradict verse 5 that Enoch was translated that he should not see death.

Let us look at Genesis 5:24, “*And Enoch walked with God: and he was not; for God took him*”. Compare the verb “took” in this verse with “took” in Genesis 2:15, “*And the LORD God took the man and put him into the garden of Eden ...*” The same Hebrew verb (Strong #3947) is translated “took” in both these verses and conveys the notion of God transferring a man from one place to another. In Genesis 2:15 God transferred Adam from where he had created him to the Garden of Eden (Cp verse 8). In Genesis 5:24 God transferred Enoch from where he had lived to a place where he could not be found and without seeing death (Heb 11:5).

Consider now the end-of-life statements for the nine antediluvian patriarchs in Genesis chapter 5. For each of these patriarchs, save for Enoch, their end-of-life statements are in formats similar to the following:-

Gen 5:20, “*And all the days of Jared were 962 years and he died*”

Gen 5:27, “*And all the days of Methuselah were 969 years and he died*”

But the end-of-life statement for Enoch is uniquely different from those of the other patriarchs:-

Gen 5:23, “*And all the days of Enoch were 365 years:”*

Gen 5:24, “*And Enoch walked with God: and he was not; for God took him.*”

In Genesis chapter 5 only for Enoch is there no mention of his death and in Hebrews chapter 11 only for Enoch is it said that he did not die. In both Genesis chapter 5 and Hebrews chapter 11 Enoch is treated very differently from the other biblical persons in those chapters.

Finally how strange that Jude singles out Enoch for a central position in his short epistle concerning prophesying against the ungodly from Cain (Jude 1:11) to end-time scoffers (Jude 1:18).

It is clear Paul intended to convey at the time of his writing Hebrews 11:5, that Enoch had not died and so is alive even today.

3.0 WHY DID NOT JOHN SEE DEATH?

The case for the Apostle John is even more intriguing. Let us examine the passage in the Gospel of John which follows immediately the exchanges between our Lord Jesus and Peter (John 21:15-17) and in which Jesus three times asked Peter whether he loved Him and instructed Peter to feed His sheep. This must have reminded Peter

of his having thrice denied his Lord Jesus. Peter's curt responses barely hides his discomfort. No doubt Peter remembered how before his denials he had rashly declared his preparedness to follow Jesus even in death.

- John 13.36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.
.37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.
.38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Peter's discomfort was well founded for after three times asking Peter whether he loved Him, Jesus foretells Peter by which manner he will die for God's cause (by crucifixion) and of which Peter reminds us in 2 Peter 1:13-14.

- John 21.18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.
.19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Peter was not at peace with this but having previously declared his willingness to die for Jesus, could only plead with Jesus about John's future, which must have been previously discussed between Jesus and his disciples.

- John 21.20 Then Peter, turning about, seeth the disciple whom Jesus loved (i.e. John) following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?
.21 Peter seeing him saith to Jesus, Lord, and what shall this man do?
.22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me (i.e. in death!).
.23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come (i.e. Second Coming), what is that to thee?
.24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

Jesus did not say that John would not die, because it is appointed unto men once to die (Heb 9:27): but in John 21:23 Jesus indicated that John may live till his Second Coming. Had John died in old age as is generally supposed, then why are we given all this information? Surely God's Word does not present us with idle information? Indeed John 21:25 tells us that Jesus' deeds were so numerous that it was not practical to record them all. What is recorded must therefore be especially significant, including this allusion to John living until Jesus' return. Below we will see evidence that John indeed will live till the close of this Age.

Just as Enoch would make an ideal witness for God against mankind, starting with Adam, so John would make an ideal witness for God against mankind starting with the ministry of Jesus. Neither Enoch nor John will have relatives or personal friends living during their witness and so their dealings with this world will be impartial, which may not be the case if the Two Witnesses are men chosen from the end-time world.

4.0 JOHN SEES HIMSELF AS AN ACTIVE HUMAN PARTICIPANT IN A HEAVENLY VISION!

Revelation 1:10 shows that John was present in the spirit during the climatic close of this Age and beyond. This vision begins before the Second Coming of Jesus, and therefore before the dead in Christ are resurrected from their graves (1 Cor 15:52). It will become clear that this also means that John had not yet died during the early part of this vision.

In Revelation chapters 1, 2 and 3 John receives from Jesus prophetic news of the seven church eras. My paper, "*The Church Eras of Revelation*" (see Section 7.0, References), explains contrary to current claims denying this, that there are indeed seven consecutive church eras from the apostolic church to the Two Witnesses.

After John received from Jesus the prophetic news of the seven church eras, then in Revelation chapter 4 God the Father calls him away from Jesus and up into Heaven. Then John is actually in the presence of God the Father, the 24 elders and the four angelic beasts and later also Jesus.

- Rev 4.1 After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.
- .2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.
- .3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.
- .4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

Revelation chapters 4 and 5 depict John seeing himself in the very presence of God the Father. There John weeps because no one was found worthy of opening the seals of the book and then one of the 24 elders, who were also before God's throne, reassures John.

- Rev 5.4 And I (John) wept much, because no man was found worthy to open and read the book, neither to look thereon.
- .5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

This vision is extraordinary in that John not only sees the vision but sees himself partaking in the vision. John is not merely a spectator who receives a preview of a future event but sees himself an active participant in that future throne room event! Let there be no doubt that John was called up into God the Father's throne room as had been Enoch before him.

The time setting of this vision is near the close of this Age and therefore the vision is for a time far beyond the first century AD, when we suppose John lived and died. Yet those scenes are still before the Second Coming and so are before the resurrection of the dead in Christ. Yet John sees himself alive at that time for John sees himself included in the vision of chapters 4 and 5. Therefore John, like Enoch, is not in his grave during the period leading up to the Second Coming.

John like Enoch was also translated by God into Heaven. Indeed Revelation chapter 4 shows how God the Father calls John up into Heaven. In Heaven Enoch and John are ideally placed to witness all events from the antediluvian period till the present. Because John knew Jesus well, he would make an excellent Witness of what man did to our Lord.

Revelation chapter 10 shows how John meets with the Big Angel who hands him a Little Book. This Book John had to ingest and although on first reading it would be sweet as honey it would also upset his belly. These are figures for a commission with a sting in the tail. The Commission was sweet but not that sting. What was John's commission? That is given in Rev 10.11, "*And he (the Big Angel) said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings*". So we know that John was to go before many peoples, nations and rulers and give them God's Testimony.

Immediately after John receives his yet future commission in the very last verse of Revelation chapter 10, the scene changes in chapter 11:1-13 to the Two Witnesses. These men testify against the world for 3½ years and are then killed by the beast from the bottomless pit (Rev 11:7). So the Two Witnesses will die after all as is appointed unto all men (Heb 9:27). Their gruesome death must have been the part of the little book that made John's belly bitter (Rev 10:9) and the part that was sweet as honey must have been his living till the Second Coming and his future commission to witness before many peoples and kings (Rev 10:11). The coming martyrdom of Enoch and John is quite remarkable in that they will have had foreknowledge of this for millennia. It is one thing to be martyred but it is quite another to have this prospect before one for millennia.

There can be no doubt that Jesus too referred to John's commission when explaining to the disciples that before his Second Coming, "*...this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come*" (Matt 24:14). That witness will be given by the Two Witnesses and then the end (close of this Age) will come.

5.0 SOME OBJECTIONS TO ENOCH AND JOHN BEING THE TWO WITNESSES

Scriptures which declare that no man has either ascended into heaven or has seen or has heard God appear to deny that Enoch and John ascended into Heaven. Here are some examples:

- John 3.13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

- 5.37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.
- 1.18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

CONCERNING MAN ASCENDING INTO HEAVEN: In John 3:13 Jesus told Nicodemus, “*And no man hath ascended into heaven ...*” but this verse should be considered in the context of our Lord explaining to Nicodemus that mortal physical man needs to be born-again on the spirit plane before he can enter God’s Kingdom as an immortal spirit being.

Revelation chapter 4 reveals God calling John before His heavenly throne and this happens before the Second Coming and therefore John has not yet been born-again and is still a mortal physical man. This places John in a different position in Heaven or in God’s Kingdom from that described by Jesus to Nicodemus.

Therefore we should not read John 3:13 as precluding Enoch and John being taken up in God’s spirit domain kept alive there for several millennia. However, as mortal men, Enoch and John would see only similitudes of God the Father, His Son Jesus and the angelic beings because their still physical senses can not behold God and angels as can spirit beings.

CONCERNING 'HEARING' GOD THE FATHER: The Bible reveals that God the Father's voice was heard by mankind on several occasions and that is explained in paper P10, "*How God the Father Was Seen and Heard!*". For example, at Jesus’ baptism only God the Father could have called from Heaven saying: "*This is my beloved Son, in whom I am well pleased.*" (Matt 3:17). Therefore we know that God the Father’s voice has been heard. Paper P2 shows that God the Father announced the Ten Commandments from Mt Sinai but immediately after this the people told Moses they never wished to hear His voice again (Exod 20:19). God the Father later told Moses He would abide by the people's wish but that He would send a Prophet with his message (Deut 18:15-19). In Acts 3:20-22 by quoting from Deuteronomy 18:15 - 19, Peter identified that Jesus was this Prophet. Clearly God the Father had spoken to Moses and told Moses He (Father) would send his messenger (Jesus). So when Jesus said that no one has heard his Father's voice, He must have meant that no one has listened to his Father’s voice. This is explained more fully in the aforementioned paper P10.

CONCERNING 'SEEING' GOD THE FATHER: God twice spoke for 40 days face to face with Moses on Mt Sinai. Moses even asked God to show his full glory but was told this is not possible. I explain in paper P10 that our physical senses will not allow us to behold God as He is on the spirit plane. Because God and angels are spirit being, they need to make themselves manifest to our senses before we can “see” and “hear” them. However, that is not the same as truly hearing and truly seeing God as Jesus did on the spirit plane in Heaven (John 1:18). Nevertheless God reminded Aaron and Miriam in Numbers 12:1-9 that He spoke to Moses mouth to mouth, “*With him I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold ...*” (Num 12:8). Note that even Moses beheld only a similitude of God because no man can truly see God or angels.

CONCERNING MOSES AND ELIJAH: It is sometimes claimed that Moses and Elijah will be the Two Witnesses: perhaps because they were seen by Peter, James and John during the Transfiguration vision of Matthew 17:1-7. However, this does not mean Moses and Elijah were then alive in Heaven because the transfiguration was a vision of a future Millennial event when Moses and Elijah are resurrected from their graves. Besides in Deuteronomy 34:5- 6 we read of Moses’ death and burial and he is unlikely to die a second death as one of the Two Witnesses (Rev 11:7).

6.0 OTHER DEPICTIONS OF THE TWO WITNESSES IN THE BIBLE

Revelation 11:3-4 describes the Two Witnesses as “*two olive trees and two candlesticks* standing before the God of the earth and a similar description is given in Zechariah 4:2-3 and 12-14.

- Rev 11.3 And I will give power unto my two witnesses, and they shall prophesy....
- .4 These are the two olive trees, and the two candlesticks standing before the God of the earth.
- Zech 4.2 And said unto me, What seest thou? And I said, I have looked, and 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:
- .3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

- .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?
- .14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

Zechariah 4 associates the seven-lamp candlestick with the two olive branches, where the seven-lamp candlestick is a figure for the seven eras of the Church of God and the two olive branches are a figure for the Two Witnesses. Both are associated with oil that is dispensed from a central bowl and which denotes God's holy spirit (Cp. with the oil for the lamps in the parable of the *Ten Virgins* of Matthew 25:1-13). Those seven lamps and after that the two olive branches depict first the seven eras of the Church of God and then the Two Witnesses providing a beacon of God's Light to a world held captive in Satan's Darkness.

That picture given through Zechariah chapter 4 shows that the Two Witnesses, although associated with the seven-lamp candlestick, nevertheless are separate from this. In other words the Two Witnesses will be separate from the seven church eras and it seems wrong to conclude that Two Witnesses will arise from the church. The following shows the Bible giving yet another picture of this.

Solomon's Temple with its forecourt and temple furniture provides us with another picture of the Two Witnesses. Part of the temple building is a type of the NT Church of God and so it is worth noting the passage 1 Kings 7:15-22 describing the two pillars Jachin and Boaz which stand outside the temple building. These mysterious tall heaven-ward pointing pillars depict the Two Witnesses. As the two pillars stood outside the temple building so the Two Witnesses will also not be part of the NT church. This also applies to the molten sea supported by the twelve brass oxen which Solomon placed before the pillars Jachin and Boaz (1 Kings 7:23-26).

The 12 oxen depict the 12 tribes of Israel and in particular the 12 x 12,000 or 144,000 from the 12 tribes of Israel of Revelation 7:1-8. These 144,000 of Israel carry on their backs the brass sea which in turn depicts the multitude of Gentiles of Revelation chapter 7:9-17. Those twelve brass oxen and the sea they carried stood before the columns Jachin and Boaz and so depicts that the 144,000 of Israel and the great multitude of Gentiles will be converted through the teaching of the Two Witnesses rather than the NT Church of God.

This picture suggests that a Great Multitude of Gentiles will be supported by 144,000 Israelites and so at last God's Wife Israel is turning around to become a nation of priests to the world as God had always intended, "*And ye shall be unto me a kingdom of priests, and an holy nation...*" (Exod 19:6).

Jeremiah describes how Nebuchadnezzar's forces destroyed not only Jerusalem but "*Also the pillars of brass (Jachin and Boaz) that were in the house of the LORD, and the bases (twelve oxen), and the brazen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon*" (Jer 52:17). This picture conveyed by Solomon's constructions depicts that the Two Witnesses will be slain by the forces of Darkness as prophesied in Revelation 11:7, "*And when they (the Two Witnesses) 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.*"

Since the Babylonians also destroyed the twelve brass oxen and the sea that rested on their backs, it appears that the 144,000 Israelites and the multitude of Gentiles too will be martyred. This is not surprising because this world starting with Eve and Adam, has hated God and will detest especially God's Two Witnesses because their death this world will celebrate (Rev 11:9-10). The end-time atheist world will not tolerate anyone, including those 144,000 and the converted Gentiles to worship God the Father and his Son Jesus.

The Two Witnesses and the 144,000 Israelites and the multitude of Gentiles will be outside the end-time Church of God. They will not be part of the seventh and final era of the Church of God at Laodicea which began in earnest in 1934 but sinned grievously forty years later when in 1974 they said Amen to the rejection of God's *Garden of Eden No-Divorce & No-Remarriage* law and were spewed from our Lord's mouth (Rev 3:16) for being lukewarm on this law which is pivotal to God's Plan for his very own Family. Let those in the Church of God take no comfort by imagining they were Philadelphia rather than Laodicea because Laodicea began in 1934 as explained in my paper "*Laodicea's Lamp!*" (Section 7.0 References).

7.0 REFERENCES

The following papers have been referred to above and may be either downloaded from my Internet home page (see below) or requested in writing (see postal address below).

- (P1) *Laodicea's Lamp!*
- (P2) *God the Father is the Creator and Husband of Israel!*
- (P10) *How God the Father Was Seen and Heard!*
- (Q6) *Quick Guide To God the Father Being The God of Exodus* – (Aid to P2)
- (Q7) *Quick Guide To God the Father's O.T. Identity* – (Aid to P2).
- (Q9) *The Church Eras of Revelation* – (Aid to P1).

8.0 CONCLUSION

It has been shown that the Two Witnesses may be identified from the Bible so that those living in the end time need not be misled by any impostors who are likely to arise from time to time. It was shown that Enoch and John will be two true eye-witnesses of what has happened since Eden so that no man will be without excuse because all will know that throughout this Age man has rejected the God who gave us the breath of life.

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Issue 2.0, October 7, 2008: This was extensively revised from Issue 1.0 and Sections 2.0 and 5.0 enlarged.

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