



# WELCOME TO BIBLE HOUSE OF GRACE

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## The Two Witnesses.

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

## The Two Witnesses.

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### Topics.

- My two witnesses will prophesy for 1,260 days.
- Summary of the 1,260 days.

Two witnesses are God's love and grace.

- I will grant authority to my two witnesses.

Summary of the two witnesses.

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### A PERSONAL NOTE

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Though I have always loved reading and studying the Scriptures and have now walked with Christ and in God's grace for around fifty years the following studies should not be taken to be dogmatic, inflexible or the final word on the matter since I am fully aware that my mind is limited by mortality and that greater understanding of God's revelation is continually becoming clearer before our eyes as we move closer to the time of Christ's glorious return in glory.

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### I WILL GRANT AUTHORITY TO MY TWO WITNESSES, THEY WILL PROPHECY 1,260 DAYS

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- **Revelation 11:3:** And I will grant authority (power in KJV) to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

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1

In the time of John one month was thirty days which is forty-two months. There are two verses that speak of 1,260 days (also 42 months), the first one says, the two witnesses will prophesy for 1,260 days (Rev. 11:3), the second one tells us that the woman will flee into a place prepared by God, where she will be nourished for 1,260 days (Rev. 12:6). There are also two verses that speak of 42 months in the first one John is told not to measure the outer court of the temple, because the nations, will trample the holy city for forty-two months. (Rev. 11:2). The second one, says, the beast with ten horns and seven heads will be permitted to speak with authority, blasphemous words for forty-two months. (Rev. 13:5).

Revelation chapter seventeen shows us that the secular anti-Christian global world superpower and the apostate ecclesiastical beast (symbolised by the ten-horn beast and the great prostitute woman) are so closely linked that they are often spoken of as one beast hostile toward Christ and his people. The 1,260 (forty-two months) symbolise that the space of time for the reign of the final latter-day secular anti-Christian global world superpower and the apostate ecclesiastical beast, is limited and that both these powers will exist during the same space of time.

The anti-Christian global world superpower and the apostate ecclesiastical beast began in the civil power of the Roman Empire, and was over time transformed into the ecclesiastical power of the Popes and Bishops of Rome whose power and supremacy eventually surpassed the power and supremacy of the Emperor of Rome symbolised by the great prostitute woman full of abominations riding on the back of the ten-horned beast with seven heads full of blasphemy. As history passes by these two powers combine to become one global anti-Christian superpower in the latter days that will dominate world affairs during the 1,260 days (forty-two months) that the man of lawlessness (man of sin in KJV) (2 Thess. 2:1-4) (an antichrist and son of destruction) (1 John 2:22) is given to tread down the outer court of the temple (i.e., the holy city Jerusalem). We are also told

that the two-horned beast like a lamb that spoke blasphemy also appeared during this same space of time during which he, by lying signs, miracles and wonders deceived the inhabitants of the earth to make an image for the ten-horned beast worship it. (Rev. 13:11-14). The 1,260 days is the length of time the ten-horned beast, the great prostitute woman and the false prophet is given to prosper in their ungodly rule over the inhabitants of the earth. This does not necessarily mean that these beasts will only exist for this length of time, but it does mean that they will only prosper and prevail for forty-two months from the holy city Jerusalem. The holy city is to be trodden under foot by the Gentiles (Rev. 11:2) (i.e., the man of sin and lawlessness, and his antichristian beast and his empire) for forty-two months, the same as the twelve hundred and sixty days. It is very likely that this beast and the man of sin and lawlessness are in position of power sometime before this, but when they reach their peak and move their headquarters to the Holy City their reign will be limited to forty-two months. It is difficult to know with absolute certainty, exactly what the 1,260 days refers to, so this scenario is by no means dogmatic, however, the general idea is that these events will occur during the same space of time and that the length of time will be limited.

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## **SUMMARY OF THE 1,260 DAYS**

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This space of time embraces the blasphemous beast with ten-horns and seven heads; the great prostitute woman full of abominations; the two witnesses who prophesy; the two-horned beast like a lamb that speaks blasphemy and by lying signs, miracles and wonders deceives the inhabitants of the earth to make an image for the ten-horned beast worship it. (Also see verse two above).

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## **TWO WITNESSES ARE GOD'S LOVE AND GRACE**

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2

The actions of the two witnesses are those of Moses when witnessing for God against Pharaoh (a type of the man of sin and lawlessness the last and greatest enemy of Israel), turning the waters into blood, and smiting with plagues; and of Elijah, the witness for God in an almost universal apostasy of Israel, with only a remnant of seven thousand faithful being left, causing fire by his word to devour the enemy, and shut heaven, so that it rained not for three and a half years (42 months), the very same time as the 1260 days during which the two witnesses of Revelation prophesy.

- Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. (James 5:17).

And later in Revelation we read of those who had conquered the beast singing the song of Moses and the song of the Lamb, saying:

- Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! <sup>4</sup>Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed." (Rev. 15:1-4).

The problem with claiming Moses and Elijah as the two witnesses are that it would mean they would have to die again (i.e., die twice) which the following verse shows is unscriptural:

- It is appointed for man to die once, and after that comes judgment. (Heb. 9:27).

Added to this we are told that when these two witnesses finish their work for the LORD the beast makes war against them and kills them. (Rev. 11:7). This clearly shows that these two witnesses signify a group of people since no one makes war against two individuals. However, though Moses and Elijah are not the two witnesses they are certainly perfect symbols of the nature, character and power the witnesses will be gifted with during the latter days of the world power of the man of lawlessness (man of sin in

KJV) (2 Thess. 2:1-4) (an antichrist and son of destruction) (1 John 2:22) and his global beast empire. It is also true that there are literal individual Old Testament prophets who have played the part of these two witnesses, but it is hardly likely that the two in focus here refer to two literal individual men. The underlying foundation of Zechariah's vision concerning the rebuilding of the temple gives encouragement to the weak and the returned exiles in their work. They are told that, "it is not by might or power, but by God's Spirit, that they will build the temple," despite their weakness. This means that it would be by God's power (i.e., love and grace working in the heart) that they would triumph over all their difficulties.

- This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says the LORD of hosts. <sup>7</sup>Who are you, O great mountain? Before Zerubbabel you shall become a plain. And he shall bring forward the top stone amid shouts of 'Grace, grace to it! (Zech. 4:6-7).

The mountain (difficulties) would be removed and the headstone stone placed with shouts of grace. In Zechariah's and John's vision, there is a hidden source that gives the people of God divine strength, but not of physical strength of might and power, but a strength of love and grace. It is this love and grace hidden in the heart toward God that John in his vision is ordered to measure. It is this love and grace that made Zerubbabel and Joshua strong to achieve their work, and it is this love and grace which makes the two witnesses strong to do their part in the building of the spiritual temple which is built on the foundation of apostles and prophets, Jesus Christ Himself being the chief corner-stone. The two witnesses of John's vision signify all who, in the strength of God's love and grace, have borne witness for Christ against all persecution, wrongs and falsehood. It is far more likely that the two witnesses signify the true and faithful witnesses filled with God's grace and love:

1. Boldly protesting-against the corruptions and false teachings of the Great prostitute woman full of abominations and the man of sin and lawlessness, and his antichristian beast empire.
2. Proclaiming without fear or intimidation the Gospel of God's love and grace that leads to salvation and eternal glory.

It is very likely that they are referred to as two witnesses, because that is the number required by the law of God and approved of by the Gospel to prove and establish that a thing is true:

- A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established. (Deut. 19:15).
- If he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. (Matt. 18:16).
- Jesus said: In your Law it is written that the testimony of two men is true. (John 8:17).

Not that any two men, or two churches, are intended by this prophecy; but only that there should be some though few, in number in every age, who will not only bear witness to the truth, but also speak against the corruptions and idolatry of their time. They are witnesses that will not be discouraged in the face of persecution and oppression, and though clothed in sackcloth (symbolising sorrow and mourning) and afflicted they will continue to faithfully preach the true word of God, and His judgments against the reigning anti-Christian and beast system until, "the kingdom of the world has become the Kingdom of the Lord Jesus Christ. (Rev. 11:15). The idea is that during the time of the latter-day anti-Christian beast power God would once again give His faithful witnesses the gifts of supernatural power as the Old Testament prophets had. The prophecy as used in the statement, "they shall prophesy," does not necessarily mean that they would predict future events; but carries the sense that they would proclaim the truth of God's word and the Gospel as God had revealed it to them.

- I (John) was told, "You must again prophesy about many peoples and nations and languages and kings." (Rev. 10:11).

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## I WILL GRANT AUTHORITY TO MY TWO WITNESSES

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I will grant authority to my two witnesses (v3) (power in the KJV) in this context would embrace the following things:

- The ministry of taking care of the holy city (signifying the church) and defending its teaching and the faithful.
- A mouth (i.e., the wisdom and authority to proclaim the Gospel) and wisdom, which their adversaries will not be able to resist or contradict. (Luke 21:15).
- Authority to preach the Gospel, and strength to continue to proclaim God's word, signified by prophesying. (1 Cor. 14:1).

The sense is, that the angel will give to the witnesses' sufficient authority and all needful gifts and grace, endurance and wisdom to preach the Gospel and the courage to hold to their faith in, the midst of persecution and spiritual darkness and boldness to speak against the man of sin, the great apostasy and the antichristian beast powers.

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## SUMMARY OF THE TWO WITNESSES (V3)

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As we move closer to the Lord's return in glory further light will shine upon this prophecy that will lead to a clear understanding. At this present time, it should be kept in mind that all interpretations no matter how good and skilfully put together they maybe, remain skilful and well thought out speculations and as such should never be taught as a dogmatic truth. The general aim and wider meaning of this present vision seems to be to show that in the progress towards the churches victory a great portion of it will suffer through the influence of worldliness, false teaching and hypocritical teachers and ministers, but that the true temple (the faithful) (the kernel so to speak), of the church, will be kept safe in her Master's hands for eternal salvation and not be cast out as those measured unworthy.

The inner sanctuary of the literal temple was not only much smaller than its outer court, but also what was within was hidden to those outside, likewise the growth of the kernel (i.e., the faithful) within the church will be the smaller part of its congregation. The true church of Christ will be raised without pomp and ceremony, pride and fame, esteem and glory undefiled before the Lord as they grow amongst those measured and counted unworthy in the outer court. The overall aim of the vision, is to assure John (and by extension all the faithful), that throughout all generations of the whole history of the churches checkered past of corruptions, wars and idolatries, there will always be a faithful remnant, even during the latter-day reign of the hostile man of sin and lawlessness, and his beast empire, the ungodly prostitute woman full of abominations and the ten-horned beast power.

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## FOOTNOTE

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As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.