The Two Witnesses

A Prophecy central to the Seven Half Times

[D&C 77:15](https://www.lds.org/scriptures/dc-testament/dc/77.15?lang=eng#14)

“Question: What is to be understood by the two witnesses, in the eleventh chapter of Revelation?

Answer: They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers”

Whenever the Lord gives answers, He often injects keys to see more than the original prophecy. If we take literally the expression: *Jews after they are gathered*, we are apt to avoid any allegorical counterpart. This is precisely what the Mormon Leaders have done. They ignore *at the time of the restoration.*

Consider that the Lord considers even the Gentiles Jews if they accept his gospel. The Lord actually referred to the borders of the Lamanites as Jews. The city Jerusalem we assume the literal city in current day Israel rather than the New Jerusalem the early saints gathered to *at the time of the restoration*. When the Lord used *raised up to the Jewish nation in the last days, at the time of the restoration,* every Mormon should understand, but they fix themselves to the Jewish nation in Israel and extend the restoration to a time not yet completed. The Lord did not want the current saints of the time to see how the prophecy would be fulfilled, but gave sufficient to know if they can eventually see. If the Church would accept the truth, they have a problem with the prophecy and the length of time the prophecy of the two witnesses is clothed in sackcloth. This perhaps why tradition curve-fits this prophecy into the future—a method used when every one does not want to apply prophecy to themselves as di Nephi, even though he knew it would not be fulfill until the last days. Before I proceed, it might be well to understand the view of Revelation from the Book of Mormon

[1 Nephi 14:24](https://www.lds.org/scriptures/bofm/1-ne/14.24?lang=eng#23)

And behold, the things which this apostle of the Lamb shall write are many things which thou hast seen; and behold, the remainder shalt thou see.

But the things which thou shalt see hereafter thou shalt not write; for the Lord God hath ordained the apostle of the Lamb of God that he should write them.

And also others who have been, to them hath he shown all things, and they have written them; and they are sealed up to come forth in their purity, according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel.

And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was John, according to the word of the angel.

In is clear here that we were not to understand Revelation. It is hidden until the time of the end. So also did Daniel say the same. This would indicate that any interpretation before the end of time or 2012, all would be literal and speculative. After 2012 or there about, perhaps many old men will dream dreams and come to understand. With this in mind I will start with the Two Witnesses.

[Revelation 11:3](https://www.lds.org/scriptures/nt/rev/11.3?lang=eng#2)

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

The prophecy lasts the entire seven half times or 1260 days as clarified in the Seven Half Times. This equals the same time the woman is driven into the wilderness and suffers desolations until the time of her redemption. We must also understand that the Gentiles will trample the Holy City under foot for the same period.

[Revelation 11:1-2](https://www.lds.org/scriptures/nt/rev/11.1?lang=eng#1)

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

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.

Temple and altar are physical terms to represent the Order of Enoch establish by the Lord when he first came and through Joseph Smith at the sixty-second week of Christianity. This was the Law of Consecration—the last of a series of covenants made in LDS temples. The saints are carnal minded and cannot see, so they cloak the message as a physical event. At one time the saints did *worship therein* in obedience the Law of Consecration. After a short time the saints fell pray to the Mosaic concept of the tithe and refused to see or understand the tithe of Abraham according to possessions. In other words the *court which is without the* Law of Consecration, the Lord says to measure it not as if saying he will not justify any tithe by income. This law is given unto the Gentiles and has been the tradition since the Reformation. As a remant of those Gentiles, the saints *tread under foot* the Law of Consecration for *forty and two months—*the same as 1260 days with 30 days per month. This is also in Daniel:

[Daniel 8:13](https://www.lds.org/scriptures/ot/dan/8.13?lang=eng#12)

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

This is one verse after Daniel mentions that the *daily sacrifice was taken away*. When one understands that each vision of Daniel is a different allegory of the history of Christianity, the timing is fitting to the sixty-second week and the Restoration of the covenant that would be destroyed after receiving it. The Book of Mormon also illustrates this event:

[2 Nephi 24:18-19](https://www.lds.org/scriptures/bofm/2-ne/24.19?lang=eng#18)

All the kings of the nations, yea, all of them, lie in glory, every one of them in his own house.

But thou art cast out of thy grave like an abominable branch, and the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

[Helaman 12:2](https://www.lds.org/scriptures/bofm/hel/12.2?lang=eng#1)

…then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.

This issue is a financial one and the sanctuary destroyed is the Law of Consecration after the *Order of the Holy One*.

We can now return to Revelation:

[Revelation 11:4-7](https://www.lds.org/scriptures/nt/rev/11.4?lang=eng" \l "3)

These are the two olive trees, and the two candlesticks standing before the God of the earth.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

The origin of the two olive trees comes from Zechariah 4 that ends with: *These are the two anointed ones, that stand by the Lord of the whole earth*. Earth is the physical allegory for Kingdom of God. The two anointed ones stand before God and His Kingdom. They are Joseph and Hyrum Smith *at the time of the restoration.* They are the two candle sticks as a lite to the Church. Fire out of their mouths is the Spirit of Truth. In the Lords own due time, this Spirit of Truth will eventually devourer the enemy or all Christian Churches. To kill is to destroy the Restored Message. This is within the Church and can be historically illustrated. The manner in which those who destroy the Holy Order of God will in like manner be destroyed. It is like if you change the meaning, it will be hidden from you. What is literally fulfilled in the spiritual events while the physical details hide the message from our understanding.

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.

Verse 8 describes some interesting concepts. The witnesses have power to shut heaven. This is not physical, but shut heaven from being understood. In another expression it is the cause of silence in heaven where there is no financial activity and not economy in heaven. It is subject to the thieves and the Gentiles. I cannot find a single latter day saint that understands the meaning of heaven. They treat the Kingdom of God on earth and in heaven as if Heaven cannot exist on the earth as it did when Christ said, *the kingdom of heaven is at hand.*

Having *power over the waters* *to turn them to blood,* is turning the doctrine of heaven and the knowledge of it into a lie. This is what the quorum of twelve did with tithing—historically made more clearly in the abomination. To *smite the earth with plagues* is like smiting the Kingdom of God with many false doctrines. It is not that the two witnesses are consciously doing this, but the prophecy is predicting the outcome of their decisions after the Covenant was restored.

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.

Finishing the testimony is the finishing of the revelations in the D&C. After this, *the beast that ascendeth out of the bottomless pit shall make war against* the restored new and everlasting covenant, by changing what it means. This beast is the doctrine of Tithing by income. Changing the covenant from that of the Holy Order to that of the Mosaic Law was initiated by Brigham Young and finely accepted by the quorum of twelve. This new version makes war against the testimony of the witnesses. It eventually overcomes any remaining idea of tithing by possessions. The Gospel of the economic Order of Abraham is killed.

Joseph and Hyrum are witnesses to the restored covenant. Although their death is literal and strangely coincides with the allegory of the Two Witnesses. It is essential in order to relate the prophecy to them. We still need to look for the allegory or spiritual equivalent.

[Revelation 11:8-14](https://www.lds.org/scriptures/nt/rev/11.8?lang=eng#7)

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Not only was Joseph and Hyrum killed within *that great city* the restored New Jerusalem—mentioned so many times in the D&C as the new covenant and the law of consecrations of property, the prophecy was also killed in the same New Jerusalem *which spiritually is called Sodom and Egypt, where also our Lord was crucified.* The spiritual side of this prophecy is that Sodom and Egypt are representations of corrupting the truth. *Where also our Lord was crucified* does not say Jerusalem, but the New Jerusalem is the spiritual counterpart to the literal Jerusalem. This is where the saints again spiritually crucified their Lord by rejecting the Consecration of Property. On the literal side, the bodies of Joseph and Hyrum lie in wake within the wreckage of the established New Jerusalem. The actual burial was a mock of sand bags in a coffin. Their bodies were buried later in secret. This is not meant to prove a literal comparison, but prophecy often uses literal events to hide the spiritual intent.

 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

You cannot attach a literal concept to nations seeing the dead bodies unless you want to apply something on the order of a national TV program. The nations of the earth or Kingdom of God will see the death of the truth lying in the streets of the New Jerusalem for three and one half days—an allegory for three full, and one half, times. This is the time the prophecy is covered in sackcloth—a repetition of the allegory. Repetition is the method of prophecy, but each repetition is a change in allegory. When the saints held to the new doctrine of tithing, they refused to admit failure and would not suffer recognition of what they have done. They would not burry the true doctrine as if admitting they could not live it, but rather say there is no change to the true doctrine. Some have implied that God changed his mind.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

If you carry the prophecy to its intent, the Kingdom of God did make merry over the change and continued their exchange of property one to another. The saints felt tormented until Brigham Young reinterpreted tithe of property or possessions to be tithe of income. Joseph Smith received revelation after revelation, but the saints refuse to accept the doctrine of the New Jerusalem in its fullness. What better way is there to describe the events.

 11 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.

After the seven half times the Spirit of life will enter into saints as they come to recognize what the prophecy meant. As the wall of the New Jerusalem will go up *again,* It is like the testimony of Joseph and Hyrum standing up again. At that time great fear will fall upon the saints when they begin to see the success of a remnant living the Law of Heaven. It will be like those holding onto the iron rod through a period of darkness will be ashamed after turning around from the Tree of Life after partaking of the understanding.

Any other interpretation would be a literal one and no one could describe what the prophecy clothed in sackcloth could ever mean. Even if one is to follow tradition, they cannot detail the prophecy as has thus been done.

 12 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.

 13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

 14 The second woe is past; and, behold, the third woe cometh quickly.

The great voice is all prophecy itself when the saints come to understand it. That voice says, *Come up hither* to the Law of Heaven which was destroyed by their fathers. They will see that it is the *father’s fathers* as in Abraham had it correctly. When the saints and remnant see the value they will ascend as in a cloud where the nations cannot see the process, but the enemies will behold them because they know that there time of control is coming to and end. The earthquake is in a great economic change in the Kingdom of God and a tenth part is that part that still holds to the idolatry of the false tithe. The number slain is easily the number that receives the redemption of Zion that has been kept in darkness for almost 200 years. When the saints or any Christian accepts the New Jerusalem, they will give *glory to the God of heaven*.

**The Meaning of three Woes**

A woe is the bitterness we feel in our stomach when we begin to see. Woe is the awareness of something we do not want to accept. Woe is the regret for not seeing when we failed in accept at one of three opportunities. Today we are before the first woe. The bitterness will come upon us as a thief in the night of darkness. Truth is that bitter pill necessary to obtain a healthy spirit and the brightness of clear understanding. Overcoming the first woe comes from the prophets of antiquity. This process is represented by the little book that John had to eat. The most bitter part is after the opening of the seventh seal explaining why there is silence in heaven.

A woe is that which causes trouble or distress. This is the wall going up in *troublous times.* Only in this new heaven will every one have an equal privilege to speak. No longer will we depend on the process of idolatry, where we make kings to rule over us. I have never seen so much idolatry as has been in America’s presidential elections of 2008, 2012, and 2016. It is worse than the idolatry the saints relish on church authority without a single chance to have an equal privilege to speak. Idolatry is manifest in the position, honor, and even wealth of an individual. Principle pays little attention in decision making. It is more important to preserve tradition in order to retain control. Essentially, idolatry follows that which is popular.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

This is a prophecy of the completion of the final redemption. It will be a great political and economic earthquake that most, who are principled desire for the United States in these troublous times. The problem is than no one of any popular status has come forth with a solution. I suspect that it will not be a political solution, nor will it be accomplished by the direct hand of the Lord. It will come without hand.

What follows are other interesting Biblical references that the saints need to apply to our time:

[Ezekiel 13:4-9](https://www.lds.org/scriptures/ot/ezek/13.4?lang=eng#3)

O Israel, thy prophets are like the foxes in the deserts.

Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord.

They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word.

Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?

Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

[Isaiah 28:7-8](https://www.lds.org/scriptures/ot/isa/28.7?lang=eng#6)

But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

For all tables are full of vomit and filthiness, so that there is no place clean.