

June 09 Edition - An amplified chapter from my book  
*Is There A Little-Known Bible Super-Science?*



**The Two Bible Witnesses** go through a *death and resurrection* experience (involuntarily and by total surprise) that resembles Jesus' experience in some ways but not all ways. However, it signifies that Jesus' followers have learned to overcome the carnal mind's (or devil's) death and death-system in all its complexity and trickery—that they know and can prove **what Jesus did to overcome** death and the death-system first, on their behalf. This stage of knowledge and power equips followers to do their necessary part of Jesus' and the Bible's mission of ending all evil and death as in Revelation 21:4, 7

## THE TWO BIBLE WITNESSES IN REVELATION AND THE FINAL LEVELS OF POWER FOR FOLLOWERS

### Revelation 11:3-12 And The Two Witnesses

Of great interest to Bible scholars and interpreters of Bible prophecy are the "two witnesses" who "prophesy" together in sackcloth. They are killed, and the world rejoices. But then they resurrect and what's more, ascend.

Who or what are they, and what are they doing?

And how do they fit into the overall program of ending all evil and death as in Revelation 21:4, 7?

Everything about the two witnesses relates to **followers of Jesus doing their part** in overcoming all evil and death—in becoming the doers of his works that he wanted them to be (Jn. 14:12; Mat. 10:7-8; Mk. 16:17-18; Acts 1:8; Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 21:4,7 – KJV – in conjunction, of course, with Jesus—Mk. 16:20; Jn. 17:20-23—and all the divine help they can muster).

See the text of these citations printed out in Appendix.

-

Essentially, the witnesses undergo and overcome the same evil system of the world that Jesus underwent and overcame, with immense exceptions. He voluntarily as leader broke our "prison" (Isa. 42:7; 61:1; Lk. 4:18), blazed the trail, overcame first. The witnesses as followers were *involuntarily* killed, also by the world, and could not have overcome except that Jesus had first opened the way. Adamic humans could not have done that initial step.

Jesus overcame the whole package of the world's evil and death first, in the Cross and Resurrection. It's the assigned job of the followers to overcome these "last" (in conjunction with the divine). Death is the "last enemy" to be destroyed (I Cor. 15:26). The followers have to clean up the earth.

To do their job, they have to know the intricacies of evil's death-system and know Jesus' life-system and how to use it to win.

Only then are they truly followers, with the world-overcoming power.

### **Jesus Taught Two Main Power-Christian Ordainments—Acts 1:8 And Matthew 10:7-8**

Jesus taught two main healing (or, broadly, power over evil) ordainments, Acts 1:8 and Matthew 10:7-8, together, with the plain intention (backed by the additional citations shown above) that followers were supposed to exercise the divine power.

The Early power-Christianity operated mainly from Acts 1:8, while the Matthew 10:7-8 spiritual Kingdom ordainments remained difficult for the "natural man" to readily comprehend (I Cor. 2:14), (see also John 16:12, where Jesus said the disciples could not "bear" at the time all that he had taught, but that the Spirit would teach all that he had taught—Jn. 14:26).

What he taught included both ordainments.

Although it's available by the Spirit, Jesus' full message of evil-overcoming power is still not received or practiced by general Christianity in anywhere near the potential range of divine healings and related benefits.

***Early power-Christianity—loss and modern resurrection***

Using mainly the Acts 1:8 ordainments, the Early power-Christianity had a nearly 300-year successful run.

However, the lack of Jesus' full message was part of what led to the "night" for works which Jesus predicted would occur (Jn. 9:4). Power-Christianity at that not-complete stage of development vanished as predicted, followed by the formalized Catholic Church concepts which mostly left out Bible healing and related benefits.

The progressive reappearance of Early Christianity in the modern era came continuously from about 1830 forward in the U.S. and Europe including the British Isles. It was among individuals and groups, in independent forms. Later it added some modern Early Christian denominations.

Today, it has also been accepted inside almost all traditional Christian denominations as the "restoration" of Early Christianity to the churches. The Catholic Church accepts it in its ranks in tens of millions of Early Christian type worshipers—Catholic Pentecostals and Catholic Charismatics.

***The Kingdom ordainments are now available***

Realizing the spiritual Kingdom and using its power over evil as in the Matthew 10:7-8 ordainments was more difficult back then and now. And yet, the spiritual Creation and man in Spirit's image are vitally important in ending all evil and death.

The Kingdom pattern appears in the Lord's Prayer—the acknowledgment of the Kingdom, then its application to beneficially end or correct earthly problems.

And as mentioned, the pattern is also specified in the Matthew 10:7-8 healing ordainments.

Furthermore, Jesus' words in Matthew say that it's "this gospel of the Kingdom" which when preached in all the world, puts an end to evil (Mat. 24:14).

***The Spirit's full message of Jesus is "on all flesh" today***

Today, the Spirit with Jesus' full message (Jn. 14:26) including both of his major healing ordainments is "upon all flesh" (see Joel 2:28 and Acts 2:16-17, where the "last days" are only the last days of evil, not of the good and useful, which are improved as shown in Jesus' ministry). This full message overcomes death and all evil.

(The "last days" manifestations seen among the Early Christians in Acts 2:16-17 were a forerunner of what was seen in the nearly 300 years of Early power-Christianity, which today is seen again in great vitality in the resurrected modern Early Christianity with all its attendant healing and related beneficial phenomena worldwide.)

***Do we take in much of the Spirit's full message of overcoming?***

Even though the Spirit is on all flesh, that doesn't mean we take in any or much of it. And we certainly aren't "getting the message" of all of it. But it's being taken in bit by bit.

The whole matter of the two Bible witnesses in Revelation relates to the progressive state of the followers taking in more and more of the full message, and using it in overcoming evil and death, leading to fulfilling the followers' part in ending all evil and death, as in Revelation 21:4, 7.

So we're coming into a period where the two healing ordainments that Jesus taught together will be grasped by the followers, and practiced by them in combination.

All this adds up to power over evil and death, which should be the **central thing** in Christianity (not Anselm's popular death-centered interpretation of God, mortal man, and Jesus).

***The upcoming Age of Overcoming***

The Age of Overcoming—of Christian and Judeo-Christian Overcoming—is just ahead of us.

**"Greater" Power From The Combination**

Each ordainment has power, but a "greater" (Jn. 14:12) power appears when the two ordainments are preached and used together, as Jesus taught and used them in his unparalleled revelation of power over evil.

Jesus wanted his *followers to do his works*—all except for his initial breakout, which was "once for all" as in Hebrews 10:10.

The followers have to follow in all but the initial breakout, and this is shown in the story of the two witnesses.

The power over all evil cannot be attained without the level that develops from the combination of the two ordainments.

Jesus said we would do his works, and "greater" works (Jn. 14:12). Since no one can top Jesus' great work and works, what did the term mean? Some say more numerous works. I once believed it meant power mainly from the Kingdom standpoint. But now I am certain that "greater" means the power coming from the *combination of the two ordainments*.

### ***Inevitable combination***

Jesus stands with two arms extended—one for each ordainment.

## **Why Is The Combination Necessary?**

**Acts 1:8** involves a *compassionate touch* by the Spirit to the flesh. This is the essence of Jesus' ministry. It is essential, basic, *primary* and indispensable.

**Matthew 10:7-8** involves the power of the Kingdom to replace everything by the Higher and Only (and omnipresent but largely unseen) Realm.

### ***Potential for misuse***

OK, but that Kingdom realization opens a potential for **misuse by humans** to illegally wield the allness in a manner to wipe out anything lesser. And friends, we're lesser.

However, Jesus *ministered to* the flesh. He ministered to the lesser, to show to the lower and mortal condition his benevolent healing and transformational way up and out—his method for moving up and out from "death unto life" (I Jn. 3:14). Up and out from "in Adam all die" to "in Christ shall all be made alive" (I Cor. 15:22).

Absolutistic statements of the Kingdom's allness and the consequent nothingness of everything else must be followed immediately with a statement of Jesus' benevolent ministry to the flesh.

The absolute and the harmless, loving touch must go together, until the lower state is benevolently changed out safely. (Salvation means saving from the dangerous, death-sentenced flesh and its adversarial deific concepts by Jesus' all-good, all-powerful divine God.)

The Kingdom mustn't be misused by misguided followers as an assault or eradicator—even a killer—of the entire category of material things. That's not Jesus' way. Jesus' way is the Comforter, not the discomfiter.

Misuse of the Kingdom's allness by followers is impossible when used as intended—in companion with Acts 1:8 which includes Jesus' presence, leadership and ministerial methods.

***The wheat and tares***

Taking for example the parable of the wheat and tares, the Higher Reality doesn't threaten or destroy the material wheat field, but benevolently ripens it, discards the tares, protects and improves the good and useful (which can be likened to human existence), on its way upward.

Blanket negations of the flesh and all things mortal are (usually unintended) attacks on all things human. Arghh.

Hit by blanket negations are such things as the healed and transformed fleshly condition, human rights and progress, human identity, churches, the Bible, advanced but still fleshly Bible figures, even Jesus' appearance in the flesh, and such mundane things as our good meals, material houses, and so on and on.

Any "onliness" of the divine has to be followed immediately by the companion realizations of Jesus' benevolent ministry to the flesh.

***"Abomination of desolation in the holy place"***

Misuse by mortals of the Kingdom is one meaning of the "abomination of desolation in the holy place" (Mat. 24:15)—harm to seekers coming for healing, but instead getting socked with wipeout statements of the allness of the divine and consequent nothingness of everything else (which happens to include the seeker).

Such wipeout statements do not allow for the Spirit's ripening and separating as in the wheat field parable. They don't provide a compassionate touch of the Spirit to the flesh as in Jesus' entire life rationale and ministry. They don't provide a protected and safe existence for the human condition. They don't allow for progressive fleshly mid-forms, or transformations, upward.

I've often said that we must be careful not to sink or damage the boat in which we're making the crossing, but instead let the divine *improve* it.

***The era of human activists***

We're coming into the era of the followers doing Jesus' works. And that means—since humans are humans—that there will be plenty of mistakes.

Acts 1:8 must precede Matthew 10:7-8, and that includes Jesus' presence, headship, and the ethos of his ministry.

**Nearly Alike, Two Bible Witnesses  
"Prophecy" In Tune Together**

The Bible depicts the two nearly-complete power-entities prophesying together.

They are dressed "in sackcloth"—repentant of any former opposition to each other, or any prior failure to see the other's role.

***Evil had tried to keep them separated***

Evil had tried to keep the ordainments *separated*, knowing that their combination produced advanced evil-ending power.

Evil had tried to keep not just the ordainments separated, but the followers also.

**So Are The Two Ordainments  
The Two Witnesses?**

No, because each of the two entities first fills out with both. Or nearly so, acquiring a working knowledge of both.

**Confidence Prior To A Shock**

The witnesses have spectacular "track records" from using the separated ordainments, and then using them in combination.

But the two groups are not yet fully combined although prophesying together. They will be "one"—and "one" in other aspects of John 17:20-23—only after they rise and ascend from the experience ahead of them.

### **They Pose A Super-Threat To Evil**

In the stages of combining towards oneness—and expressing the power that comes from Jesus' full message of overcoming that he promised by the Spirit—the witnesses pose a super-threat to evil.

Evil is certain to be finished, right?

The witnesses can't be defeated (they think!).

### **But A Super-Shock Strikes**

Deepest evil, kept in reserve hidden from followers, strikes.

Evil has to react with all it's got or face potential extinction from the great level of power being exercised at this point by followers on earth in conjunction with the divine.

Jesus overcame the full package of evil earlier, but these witnesses—comprising the leading edge of the followers—had yet to meet the full package of evil and overcome it.

In other words, the followers had to learn and do what Jesus knew and did, in order to be full followers.

Like many actions in regular warfare (although this is spiritual warfare), it's often good to draw the enemy from hiding into open conflict where a solid face-off can spell the enemy's end.

And that's part of what happens here. The enemy is drawn from hiding into decisive battle.

But the witnesses lose.

The witnesses are *killed!* What a shock!

### **Similarities To Jesus' Death, Resurrection And Ascension**

In the witnesses' experience, we see a relationship to what Jesus went through as he blazed the trail for followers.

The dead bodies of the followers lie for three and a half days in that "*street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified*" (Rev. 11:8, ital. added).

"Where also our Lord was crucified."

The world rejoices. (That's the "world" which hated Jesus and the disciples—John 15:18-19; 16:33—not the good world.)

From the description above, we can see that the witnesses were in a pattern similar to Jesus' Cross and Resurrection, but of course smaller in scope. The followers' role as *overcomers* was of course lesser, but definitely assigned to them (see citations above for them to do Jesus' works, and also the text printed out earlier).

Jesus wanted "labourers" on earth (Lk. 10:1-2). These overcomers were and are *necessary* to the fulfillment of his, and the Bible's, mission—the end of all evil and death.

### **The Witnesses' Resurrection And Ascension**

To become fully effective in the work of overcoming evil, followers had to know what Jesus did on the Cross and in the Resurrection, and how he did it.

And their resurrection and ascension showed that *followers finally understood and proved the overcoming power over all evil and death, as Jesus proved.*

### **Pioneer Breakthrough For Followers**

The two Bible witnesses are pioneer breakthrough entities for followers, following in Jesus' original Breakthrough that smashed the "prison" walls.

Through their subsequent *ascension*, the witnesses achieve even further oneness with each other and Christ and God (Jn. 17:20-23).

They take a place in the spiritual, harmless in their actions to earth, but yet super-effective armies of heaven.

***Do all followers have to go through this?***

Are we dealing with symbol, parable or fact?

Do all followers have to go through death, resurrection and ascension as part of being witnesses? We'll just have to wait and see.

Are people involved? I believe pioneers are definitely in the picture, discussed more below.

Jesus was certainly a pioneer for us, breaking our prison walls and overcoming the ancient material systems.

Therefore, it's logical that followers would have pioneer followers.

Part of the followers' pioneering job is also to reveal the types of attacks from booby traps, ambushes, invasions, blockades, betrayals and so on along the earthly portion of the road. And the nature of blocks that arise in their own thought.

And to explain changes of consciousness that occur along the path.

Once that the witnesses make their way through the opening Jesus created, I don't think the course for later followers will be as brutal.

Certainly, the most brutal aspects were undergone by Jesus when breaking the "prison" and its systems and opening the door.

And the Bible shows a secondary level of brutality in the pioneer follower work of the witnesses coming on through.

Then it ought to get easier.

***Jesus said to carry our crosses***

Jesus said for followers to carry their crosses (Mat. 10:38; 16:24), which implies that the world that hated and hates Jesus and his followers (Jn. 15:18-19; 16:33), and hated and hates the spiritual status and the exercise of divine power that overcomes all evil and death, will continue to resist.

That Christians are wafted into heaven without knowing evil's system and without knowing Jesus' divine system and how to use it to defeat the world's death-system, is not realistic.

Followers need to know what Jesus did, and be able to exercise it—and I believe this is shown in the story of the two witnesses.

## WHAT DOES THE BIBLE SAY ABOUT THE IDENTITY OF THE TWO WITNESSES?

### And What Do Popular Interpretations Say?

Scripture refers to the two witnesses as two olive trees, two candlesticks, "standing before the God of the earth" (Rev. 11:4). That echoes the message and vision delivered by an angel to Zechariah (4:2-3, 11-14) in which appears a candlestick with seven lamps, with an olive tree on each side (later called "branches") supplying golden oil. These two olive trees (or "branches") are called the "two anointed ones, that stand by the Lord of the whole earth."

Thus, two *individuals* seem to be indicated, but the passages don't rule out two groups, or two concepts symbolized by individuals.

### ***Pairs, yes—but of individuals? Or Groups? Or Concepts?***

Let's discuss the various ideas below.

#### INDIVIDUALS

Let's start with *individuals*. Probably the most popular are Moses and Elijah because they spoke with Jesus on the Mount of Transfiguration, and for reasons such as leading us out (Moses), and restoring all things (Elijah—see Matthew 17:11. Elias is Elijah). Also mentioned are Enoch and Elijah (both of whom ascended), and Enoch and Moses. Also some other biblical pairs show up in interpretations. Some say a man and a woman (or representatives of the Fatherhood and Motherhood of God). A few say Jesus on earth and Mary Baker Eddy.

\* \* \* \* \*

Note: Regarding the controversial Mrs. Eddy, many have wondered where she fits, or if she fits at all into Christianity or into the end-time overcoming of evil.

However, her writings are the most extensive so far other than Scripture on the Matthew 10:7-8 or Kingdom healing ordainments. And unless better explanations should appear, I have to believe this is her "fit."

Only the Spirit teaches Jesus' message in full (Jn. 14:26), but Eddy's writings tell about and help connect, also give some practical methodology in defense and offense against evil.

Connection to the Kingdom is teachable, and has produced more than a century of healings and related benefits on earth.

Did she believe she was one of the witnesses? No. She felt that the two witnesses were Jesus and the explanation—the full explanation of the spiritual Creation and higher identity for all, that he presented. Before leaving, he said the disciples couldn't "bear" all of his message at the time (Jn. 16:12) but that the Spirit would teach all that he taught (Jn. 14:26). In her book, *The First Church of Christ, Scientist and Miscellany*, p. 347: 1-2, MBE apparently believed the witnesses were Jesus and what she felt was the full message.

Did she think she ranked with Jesus? No. In her artwork with James Gilman, she portrayed herself only as a handmaiden who had written out a scroll. But while not thinking of herself personally as one of the two witnesses, she definitely apparently felt she was a preacher with a usable portion of *Jesus'* full message, helping humanity connect to the Spirit.

Other things of course have connected people with the divine. Old Testament people didn't have our Bible or the earthly ministry of Jesus, but parted the waters on several occasions, emerged unscathed from the fiery brick kiln, raised some dead, had the cruse of oil that never ran dry. And for connecting, David offered, "Enter ye into his gates with thanksgiving."

However, the Hebrews, despite spectacular divine occurrences through a few leaders, as a whole took terrible defeats which continued into modern times prior to the 1948 founding of their nation. So they didn't have a complete picture or the ability to maintain their connection to the Highest. (They'll get it back, though.)

The Early Christians certainly connected on High in their nearly 300 years of Bible power. However, they too were defeated. They didn't have the full message (Jn. 16:12), and Jesus predicted an upcoming period when the works of his Father would not be done (Jn. 9:4). Indeed, a long dark period followed, but Early Christianity resurrected with power in relatively modern times.

With the addition of the Matthew 10:7-8 ordainments in functional form on earth today, all pieces that produce sustainable victory—and preclude any macro defeats again—are now at least available.

Does any preacher have everything perfect? No. Eddy's explanations on earth contain some negative themes amidst the useful. But there are negative themes in Scripture, and certainly in general Christianity in history and in today's TV sermons. One must be selective anywhere, and avoid shafts of doom amidst the up escalators.

(Regarding selectivity, my meaning is not "smorgasbord" or picking the easy, leaving the difficult, but is instead taking the good and useful—often *difficult* to grasp and use—and leaving the useless and negative.)

\* \* \* \* \*

### GROUPS

Let's proceed then to *groups* that interpreters name as the two witnesses. The popular pair for groups is Jews and Christians.

### CONCEPTS

And last there are *concepts*. These include the early and latter rain (and followers thereof). (Hosea says *the Lord's coming* is as the "*latter and former rain*"—6:3. Joel said the early and latter rain produce harvest—2:23-24.) More *concepts* are the "blood of the Lamb" and "word of their testimony"—overcomers of "the Devil and Satan" (Rev. 12:11, 9). And some like Old Testament and New.

### But I Think Validity For All Participants

In the *many* interpretations of the *identity* of the two witnesses made by *prayerful people*, it seems to me that *any* people—small or large, known or unknown—who have at one time or another borne witness to the immense realities largely unseen, or worked in divine overcoming, have had (and will have) a valid part in the development of the spiritual overcoming capability among Jesus' followers leading to the end of all evil and death as in Revelation 21:4, 7.

-

### TO COMPLETE JESUS' AND THE BIBLE'S MISSION OF OVERCOMING ALL EVIL AND DEATH, MASSES OF FOLLOWERS MUST FULLY DO THEIR PART HERE

The biblical two witnesses (Rev. 11:3-12) focus attention on Jesus' *followers*—their assigned role, and their God-given power and action as vital and necessary participants in the ending of all evil and death on earth, in conjunction with the divine.

The masses of followers on earth have to gain from the witnesses' example, and strive to do Jesus' works (see citations above, and printout of their text also above).

### **On Earth, The Full Divine Package Engages The Total Evil Package**

On earth, after the full divine package engages the full evil package, the end of all evil and death is near. But many battles from personal to global, from material to spiritual will occur.

Will God remove the followers from earth to some remote place, abandoning all others to torment, slaughter and destruction by evils and fate (or even by a wrathful God-concept?). No. Jesus wants "labourers" (overcomers—Jn. 14:12) right here on earth to overcome such things as torment, slaughter, destruction, evil and death.

The Kingdom and Jesus are both emerging to our clouded view as always existent right here, not in some far-off place. The higher awareness of Jesus and of themselves attained in what's called the Rapture (I Thes. 4:16-17) equips followers to proceed broadly and effectively *right here on earth* in the overcoming work.

The end-time spiritual overcoming is harmless and yet has maximum effectiveness, all without carnal weapons (II Cor. 10:3-5). (Christianity in general does not know how this is done, but will learn—and do.)

The end-times' terrible God is just the carnal mind, as discussed earlier above, woven in with the good, rebutting God, and awaiting our separating of chaff from wheat. The sword of the Word in Jesus' mouth is harmlessly "dividing asunder" evil from good.

Neither God nor Jesus kills or changes character from all-good. (See God as unchanging and invariable, James 1:17; I John 1:5.)

#### *The key to wiping out evil.*

The all-good God is the only thing that wipes out all evil (and although hard to believe, this is done harmlessly, bloodlessly, like Jesus' ministry, and as in II Cor. 10:3-4, no carnal weapons).

Evil attempts to postpone its end by blaming God for evil and death, and trying to make us believe such things come from God.

## **The End Of All Evil And Death**

"And God shall wipe away all tears ... there shall be no more death ... sorrow ... pain" (Rev. 21:4, 7). And our role? "He that overcometh shall inherit all things ... I will be his God, and he ... my son."



## **APPENDIX**

# **WE'RE SUPPOSED TO DO JESUS' WORKS**

**In The Words Of Jesus**  
(From the KJV)

*John 14:12*

"He that believeth on me, the works that I do shall he do also."

*Matthew 10:7-8*

"As you go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils."

*Mark 16:17-18*

"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

*Acts 1:8*

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

*Revelation 2:7, 11, 17, 26; 3:5, 12, 21; 21:4, 7*

"To him that overcometh will I give to eat of the tree of life" (2:7).

"He that overcometh shall not be hurt of the second death" (2:11).

"To him that overcometh will I give to eat of the hidden manna, and...a new name written, which no man knoweth, save he that receiveth it" (2:17).

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations" (2:26).

"He that overcometh, the same shall be clothed in white raiment..." (3:5).

"Him that overcometh will I make a pillar in the temple of my God...and I will write upon him my new name" (3:12).

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (3:21).

"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (21:4).

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (21:7).

**E N D**

© 2009 Karl Roebing  
All rights reserved

Readers may download FREE  
for personal use and limited handout,  
keeping tag © 2009 Karl Roebing

If material is to be SOLD, or put into  
material that is to be SOLD,  
**except for brief excerpts for review purposes,**  
first obtain © permission by e-mail from  
karl@karlroebing.com

COMMENTS INVITED to above e-mail address.