

Briefing Document: Two Witnesses Lesson 5

Sunday PM-September 20, 2026

Executive Summary

This briefing synthesizes a theological analysis of Revelation 11, specifically focusing on the identity and role of the "Two Witnesses." The analysis establishes a direct prophetic link between the visions of Zechariah (written approximately 500 years before Christ) and the end-times narrative in Revelation. The "two olive trees and two lampstands" described in Revelation are identified as divine instruments of restoration for Israel. Central to this study is the principle that the restoration of God's people is achieved not through human agency ("might or power"), but through the "automatic" and sovereign supply of the Holy Spirit. The document also suggests that the historical-prophetic precursors—Joshua the High Priest and Zerubbabel the Governor—find their end-times fulfillment in figures resembling Moses and Elijah.

Theological Analysis: The Two Witnesses

The primary objective of the lesson is to determine the identity and function of the two witnesses mentioned in Revelation 11:3-4. These figures are active during the final three and a half years of human history, a period dedicated to the evangelization and redemption of Israel.

The Prophetic Connection to Zechariah

The description of the witnesses as "two olive trees and two lampstands" is a direct reference to the prophecies found in Zechariah chapters 3 and 4. In prophetic literature, visions often possess a "near" fulfillment (historical) and a "far" fulfillment (messianic/end times).

- **Near Fulfillment:** In Zechariah's time, the vision encouraged the rebuilding of the temple after the Babylonian captivity.
- **Far Fulfillment:** In the end times, the vision pertains to the final restoration of the kingdom of Christ and the salvation of the national remnant of Israel.

Zechariah 3: Restoration and Forgiveness

Zechariah 3 introduces Joshua the High Priest, who represents the nation of Israel. This passage outlines the process of spiritual purification necessary for restoration.

- **The Accusation:** Joshua is depicted in "filthy garments," symbolizing the sinfulness of Israel. Satan stands at his right hand to accuse him, arguing that the nation is unworthy of God's favor.
- **Divine Rebuke and Cleansing:** God rebukes Satan and commands that Joshua's filthy garments be replaced with "rich robes" and a clean turban. This signifies the removal of iniquity and the sovereign choice of God to forgive based on his "electing love" rather than human merit.

- **The Branch:** The text introduces "the Branch" (the Messiah) and a "stone with seven eyes," promising that God will remove the iniquity of the land in "one day" and establish an eternal kingdom of peace.
- **Conditions of Restoration:** While the cleansing is an act of grace, the restoration of the temple and the kingdom is predicated on obedience ("if you will walk in my ways").

Zechariah 4: The Divine Mechanism of Power

Zechariah 4 details a vision of a solid gold lampstand (menorah) fed by two olive trees. This imagery illustrates how God sustains His work.

- **The Menorah Vision:** The lampstand is topped with a bowl connected by pipes to two olive trees. The trees spontaneously provide oil to the lamps without human intervention.
- **The Principle of Divine Agency:** The vision is explained by the phrase: *"Not by might nor by power, but by my spirit."* It signifies that God keeps the "lamp lit" for Israel through His own power, bypassing human fallibility.
- **The Anointed Ones:** Historically, these "two olive trees" were Joshua (the priest) and Zerubbabel (the ruler/governor). Together, they represented the spiritual and civil leadership required to restore Israel.

Identity and Power of the Two Witnesses

In Revelation 11, the Two Witnesses serve the same function as Joshua and Zerubbabel but on a global, final scale. They are the "divine instruments" used to lead the final remnant of Israel to salvation.

Potential Candidates: Moses and Elijah

While the text does not explicitly name the witnesses, the source suggests they may be Moses and Elijah based on the supernatural powers they exhibit:

Power Exhibited	Biblical Precedent
Fire proceeding from the mouth	Elijah consumed enemies with fire (2 Kings 1).
Shutting the heavens (drought)	Elijah stopped the rain (1 Kings 17; James 5:17).
Turning water to blood	Moses turned the Nile to blood (Exodus 7).
Striking the earth with plagues	Moses brought plagues upon Egypt (Exodus 7–10).

Community and Administrative Context

The analysis was delivered within a community setting involving several administrative updates and personal concerns.

Institutional Announcements

- **Budgeting:** The 2027 budget is currently being drafted, with planning meetings beginning in late September.
- **Community Support:** A grief support group is being organized; participation requires advanced sign-up.
- **Charitable Initiatives:** The "We Care Pregnancy Center" is hosting a baby clothes giveaway. A dinner and dessert auction is scheduled for October 24 to benefit "Intended Hope."
- **Operations:** Volunteers are needed for nursery and children's church on a rotating basis.

Community Prayer Requests

Subject	Context
Judy (Neighbor)	Suffering from four distinct lung issues and serious heart complications; facing potential surgery.
Ron's Sister	Recently released after 35 days in the hospital; prayers requested for a "softness of heart" regarding spiritual matters.
Leah & Nathan Coleman	Seeking progress on building permits/requirements for the "We Care" center.
Donna Shaw	Recovering from health issues and traveling to Albuquerque.
Tony	Dealing with significant pain; seeking "good reports" on his condition.
Kathy's Friend	Dealing with the aftermath of a suicide in the family.

Memory Verse

The community's focus for September is **Ecclesiastes 3:11**: *"He has made everything beautiful in its time also he has put eternity in their hearts except that no one can find out the work that God does from beginning to end."*