

THE TWO STICKS

Two Witnesses. One Christ. One Covenant.

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> “Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

And join them one to another into one stick; and they shall become one in thine hand.”

— Ezekiel 37:16–17

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

— Revelation 11:3

> “In the mouth of two or three witnesses shall every word be established.”

— 2 Corinthians 13:1

Chapter 1

The Two Sticks in the Hand of God

(Re-read, aligned)

The starting place is not debate.

The starting place is not tradition.

The starting place is not what men later argued.

The starting place is what was shown.

Ezekiel was not asked to invent a teaching.

He was commanded to perform a sign.

> “Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

And join them one to another into one stick; and they shall become one in thine hand.”
— Ezekiel 37:16–17

Prophets often speak in guarded language.
Not to confuse the faithful — but to protect what is being preserved.

What Ezekiel calls “sticks” are not described for their material,
but for what is written upon them.

God tells the prophet to write.
God tells him to name what is written.
God tells him to join what has been separated.

Two witnesses.
Two names.
One testimony.

The question is not whether Ezekiel held objects in his hands.
The question is what God was revealing through the sign.

When the people ask for the meaning, God answers plainly:

> “Thus saith the Lord GOD; Behold, I will take the stick of Joseph... and will put them with him,
even with the stick of Judah, and make them one stick, and they shall be one in mine hand.”
— Ezekiel 37:19

What God joins is not wood.
What He joins is testimony.

Judah preserved a written witness.
Joseph preserved a written witness.
Both came from the same covenant.
Both served the same God.

Israel was scattered, not erased.
And when a people are scattered, their records are scattered with them.

God did not lose His word when the house was broken.
He preserved it through division, until the time of reunion.

This is the angle often missed.

The miracle is not that God later decided to speak again.
The miracle is that He never stopped, even while the house was divided.

That is why the language is careful.
That is why the sign is symbolic.
That is why the witnesses remain intact.

Scripture itself establishes the rule:

> “In the mouth of two or three witnesses shall every word be established.”
— Deuteronomy 19:15

God does not violate His own law when He restores truth.
He fulfills it.

Ezekiel’s sign was not only about a future gathering of people.
It was about the joining of witnesses that had been kept apart.

This is why Christ Himself must be heard.

Jesus did not introduce a new pattern —
He walked within the one already written.

> “It is also written in your law, that the testimony of two men is true.”
— John 8:17

Christ acknowledged the law of witnesses.
He honored it.
And He fulfilled it.

When He spoke of the future, He did not speak as though all testimony would remain in one place.

> “And other sheep I have, which are not of this fold: them also I must bring... and there shall be one fold, and one shepherd.”
— John 10:16

One fold does not mean one witness erased.
It means witnesses brought into agreement.

Ezekiel showed the sign.
Christ confirmed the principle.

The Two Sticks are not an invention of later generations.
They are the revealed shape of how God restores truth without contradicting Himself.

This chapter does not ask the reader to decide anything yet.
It asks only that they see what was shown.

Two witnesses.
Written.
Preserved.
Joined.

In the hand of God.

Chapter 2

The Law of Witnesses

Before God ever spoke through prophets,
before Scripture was gathered,
before testimony was written and carried across generations,
a law was already in place.

Truth does not stand alone.

> “In the mouth of two or three witnesses shall every word be established.”
— Deuteronomy 19:15

This was not a courtroom rule invented by men.
It was a divine order.

God does not establish reality by isolation.
He establishes it by agreement.

This is why creation itself bears witness.

Heaven and earth testify together.
Day and night speak without words.
— Psalm 19:1–2

This is why the covenant was not given once.
The law was given, and the prophets confirmed it.
The prophets spoke, and the writings preserved it.

One voice would not suffice.

Not because God lacks authority—
but because truth is meant to be confirmed, not assumed.

Christ Himself did not step outside this law.
He stood firmly within it.

> “It is also written in your law, that the testimony of two men is true.”
— John 8:17

Jesus did not dismiss the law of witnesses.
He cited it.

When challenged, He did not say, “I alone am enough.”
He said the Father bore witness of Him.
— John 8:18

Even the Son did not stand alone in testimony.

This matters.

Because it reveals something about how God works:
authority is not louder when it is singular—
it is stronger when it is confirmed.

This law runs through all of Scripture.

Two tablets.
Two cherubim over the mercy seat.
Two witnesses sent before judgment.
— Deuteronomy 17:6, Revelation 11:3

God repeats Himself—not because He forgot what He said,

but because He is establishing it.

So when Ezekiel is shown two witnesses—
two written testimonies preserved and later joined—
he is not revealing a new pattern.

He is revealing the continuation of an old one.

This is where many misunderstand.

They assume a second witness threatens the first.
As if truth becomes weaker when confirmed.

But Scripture teaches the opposite.

When one witness stands alone, men argue.
When two agree, truth settles.

This is why Christ did not limit His testimony to one people.

> “Other sheep I have, which are not of this fold: them also I must bring.”
— John 10:16

Notice what He does not say.

He does not say He will teach them a different gospel.
He does not say He will erase what was already given.
He says they will hear His voice.

The same voice.
The same Christ.
The same truth.

Different witnesses.
Brought into agreement.

This is the key distinction.

The Two Witnesses are not competing records.
They are confirming records.

They do not argue.

They agree.

They do not fracture Christ.
They reveal Him more fully.

God's law of witnesses was never suspended.
Not at Sinai.
Not at the cross.
Not after the resurrection.

So when testimony emerges from more than one place,
the question is not "Why two?"
The question is "Why would God break His own law?"

He didn't.

He fulfilled it.

This chapter does not yet name the witnesses.
It does not assign them to peoples or books.

It simply establishes the ground beneath our feet:

God speaks with witnesses.
Christ honors that law.
And restoration never comes through contradiction—
only through confirmation.

Chapter 3

Written Witnesses, Not Spoken Opinion

God does not preserve truth by memory alone.

He knows what happens to spoken words when generations pass,
when power shifts,
when exile scatters a people.

So He writes.

From the beginning, God tied testimony to record.

Moses was commanded to write.

— Exodus 24:4

The law was written on tablets, not entrusted to recollection.

— Deuteronomy 9:10

The prophets were told to write visions plainly.

— Habakkuk 2:2

And Isaiah was instructed to seal records for a future time.

— Isaiah 8:16

This pattern matters.

Because when Ezekiel is told to write upon the witnesses,
the emphasis is not the image —
it is the inscription.

What God is preserving is not an idea.

It is testimony.

A witness must be able to outlive its messenger.

A spoken word dies with the speaker.

A written word crosses generations.

That is why Scripture itself is a witness.

> “Take this book of the law, and put it in the side of the ark of the covenant... that it may be there for a witness against thee.”

— Deuteronomy 31:26

The book was not decoration.

It was evidence.

This is the context Ezekiel stands in.

When he names Judah and Joseph, he is not naming tribes alone.

He is identifying lines of preserved testimony.

Judah was entrusted with a written witness.

Joseph was entrusted with a written witness.

Separated by history.
Preserved by God.

This is where the simplicity matters.

Records must be:

written

carried

hidden when necessary

revealed when appointed

Prophetic language often shields what must survive.

God does not always speak plainly to the present generation
when the message is meant for a future one.

So witnesses are described in a way that can endure hostility,
misunderstanding,
and time.

What matters is not the surface term,
but the function.

These witnesses are written.
They are preserved.
They are meant to be joined.

This is why the joining in Ezekiel is decisive.

You cannot join spoken opinions.
You cannot bind memories together.

You can only join records.

This also explains why restoration never begins with argument.

God does not restore truth by debating men.
He restores it by bringing forth witnesses.

Christ operated in the same way.

He did not ask people to trust Him because He spoke well.

He pointed to Scripture.

— Luke 24:27

He appealed to written testimony.

He fulfilled what was already recorded.

And after His resurrection, the same pattern continued.

Testimony did not remain only in one place.

It was carried where the scattered were.

Not to replace what was written before —

but to confirm it.

This chapter does not yet say where the witnesses are found.

It establishes what kind of witnesses they must be.

Written.

Preserved.

Able to agree without contradiction.

Anything less would fail the law God Himself established.

Chapter 4

Judah's Witness — The Record Entrusted First

Order matters to God.

When witnesses are established, they are not released at random.

They are entrusted according to calling, covenant, and responsibility.

The first written witness was entrusted to Judah.

Scripture is clear on this point.

> “What advantage then hath Judah? or what profit is there of circumcision?

Much every way: chiefly, because that unto them were committed the oracles of God.”

— Romans 3:1–2

Paul does not say Judah authored the word.
He says Judah was entrusted with it.

This distinction matters.

A steward is not the source.
A steward is the keeper.

From Moses onward, the written testimony of the covenant passed through Judah:
the law,
the prophets,
the psalms,
the genealogies,
and the promises.

These were preserved, copied, guarded, and transmitted through generations marked by exile,
conquest, and return.

This witness became what the world now calls the Bible.

Not because it belonged to the world—
but because God intended it to reach the world.

The structure, language, and transmission of this record all bear the marks of preservation
under pressure.

This was not accidental.

God does not place His word into careless hands.

The Messiah Himself affirmed this witness.

> “Ye worship ye know not what: we know what we worship: for salvation is of Judah.”
— John 4:22

Christ did not distance Himself from this record.
He stood within it.

He taught from it.
He fulfilled it.

He opened it after His resurrection.

> “Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.”

— Luke 24:27

This matters.

Because Judah’s witness establishes the foundation:
the covenant,
the law,
the prophetic expectation,
and the lineage of Christ.

Without Judah’s witness, Christ could not be recognized.
Without Judah’s witness, the Messiah would have no frame.

This is why the Two Witnesses are not duplicates.
They are ordered witnesses.

Judah comes first.
Not to dominate.
Not to exclude.

But to establish.

Establishment always precedes confirmation.

Judah’s role, however, was never described as endless.
Scripture itself placed a boundary on the stewardship.

> “The sceptre shall not depart from Judah,
nor a lawgiver from between his feet,
until Shiloh come.”

— Genesis 49:10

That word until matters.

It tells us Judah’s authority was real,
legitimate,

and honored by God—
but it was seasonal, not absolute.

Judah did not fail.
Judah fulfilled.

The scepter was not stripped away.
It was held, preserved, and guarded
until the moment appointed by God.

Christ came through Judah.
The covenant was established through Judah.
The first witness was secured through Judah.

But Scripture had already spoken of a return—
a gathering,
a continuation that would not contradict what came before,
but complete it.

This is not loss of authority.
It is order.

God does not erase what He establishes.
He advances it.

So when the time of Shiloh arrives,
it does not undo Judah's witness—
it confirms it.

And it prepares the way
for the second witness
to stand alongside the first.

Chapter 5

Joseph's Witness — The Testimony Preserved Among the Scattered

What God establishes, He also confirms.

Judah was entrusted first.
The covenant was framed.
The law was set.
The Messiah came.

But Scripture never ends with establishment alone.
It moves toward restoration.

Joseph's role enters where scattering begins.

When the house of Israel was divided,
it was not only people who were separated—
testimony was carried with them.

Joseph was not given authority to replace Judah.
He was given responsibility to preserve.

This pattern is older than exile.

Joseph was separated from his brothers long before the nation split.
He was sent ahead.
Hidden.
Preserved.

> “God did send me before you to preserve life.”
— Genesis 45:5

What was true of the man
became true of his inheritance.

Ephraim, the son of Joseph, was named for fruitfulness in a strange land.
— Genesis 41:52

That name matters.

Because Joseph's witness does not arise from the center.
It arises from outside.

From scattering.
From distance.
From places Judah did not dwell.

This is not a contradiction of covenant.
It is the mechanism of preservation.

God does not hide truth to lose it.

He hides it to protect it.

Scripture confirms that Joseph's inheritance would extend far beyond Judah's borders.

> "Joseph is a fruitful bough, even a fruitful bough by a well;
whose branches run over the wall."

— Genesis 49:22

Branches that run over walls do not abandon the root.
They extend it.

Joseph's witness is not new doctrine.
It is continued testimony.

Not given to replace the first witness—
but to stand beside it when the time appointed arrives.

This is why the language of Ezekiel is careful.

The witnesses are kept apart until God joins them.
Not because they disagree—
but because their purposes are sequential.

Judah establishes.
Joseph confirms.

Judah frames the Messiah.
Joseph testifies of Him among the scattered.

Christ Himself acknowledged this movement.

> "And other sheep I have, which are not of this fold: them also I must bring."
— John 10:16

The gathering of other sheep is not a new gospel.
It is the same voice reaching those who were far off.

Joseph's witness speaks from outside the center
to confirm what was spoken at the center.

This is why restoration does not begin in Jerusalem alone.
It begins where the scattered are found.

Not to challenge Judah's record—
but to agree with it.

This chapter does not yet name the record itself.
It establishes the necessity of Joseph's witness.

Because without confirmation,
establishment remains incomplete.

God promised two witnesses.
Judah held the first.
Joseph preserved the second.

And when the time comes,
they do not compete.

They agree.

Chapter 6

Why God Hid Truth in Plain Sight

God has never revealed everything at once.

Not because He withholds truth out of fear,
but because truth is received in season.

Scripture shows this pattern again and again.

Jesus spoke openly to His disciples,
yet in parables to the crowds.
— Matthew 13:10–11

Not all ears were meant to hear at the same time.

This is not deception.
It is mercy.

Truth revealed too early is often destroyed,
misused,

or turned into a weapon against those it was meant to preserve.

So God hides truth
not by burying it,
but by placing it in plain sight,
wrapped in language only the appointed will understand.

This is why prophecy is layered.

Isaiah was told to seal words for another time.
— Isaiah 8:16

Daniel was commanded to shut up the words until the end.
— Daniel 12:4

Ezekiel was shown signs whose meaning unfolded later.

God is not scrambling history.
He is ordering revelation.

This explains the language of the Two Witnesses.

The testimony is preserved,
but not always obvious.

The records exist,
but they are not immediately joined.

They are kept apart
until the conditions are right—
until the people are ready,
until the purpose requires it.

This is why truth can exist
without being widely recognized.

And this is where many misunderstand.

They assume that if something was true,
everyone would have known it.

But Scripture teaches the opposite.

Christ Himself was hidden in plain sight.

> “He came unto his own, and his own received him not.”
— John 1:11

The Messiah was present,
yet unseen.

Not because the evidence was absent—
but because the timing of recognition had not yet arrived.

The same principle applies to testimony.

God does not always reveal truth to the powerful first.
He reveals it to the faithful.

He does not entrust clarity to institutions alone.
He entrusts it to those who will not corrupt it.

This is why Joseph’s witness was preserved among the scattered.
This is why it remained outside the center for a time.
This is why it did not announce itself loudly.

Hidden does not mean false.
Delayed does not mean invented.

It means protected.

When the time comes,
God does not need to create truth.
He brings forth what He already preserved.

And when truth emerges at the appointed time,
it does not contradict what came before.

It confirms it.

This is why restoration feels unsettling to some.
It challenges assumptions, not Scripture.

Those who expect God to stop speaking
are surprised when He confirms what He already said.

But Christ warned of this.

> “I have yet many things to say unto you, but ye cannot bear them now.”
— John 16:12

Not never.
Now.

Timing matters.

This chapter is not about secret knowledge.
It is about ordered revelation.

God hides truth in plain sight
so it survives the ages,
until the moment arrives
when two witnesses can finally stand together.

Chapter 7

Christ — The Voice That Confirms Both Witnesses

The Two Witnesses do not meet in theory.
They meet in a Person.

Jesus Christ is not explained by one record alone.
He is confirmed by more than one witness,
because God does not rest truth on a single testimony.

Christ did not introduce Himself apart from Scripture.
He entered the world already spoken of.

> “Search the scriptures; for in them ye think ye have eternal life:
and they are they which testify of me.”
— John 5:39

Jesus did not say the scriptures contained ideas about Him.
He said they testified of Him.

Witness is the language He chose.

When challenged, Christ did not appeal to popularity, tradition, or authority structures.
He appealed to testimony.

> “If I bear witness of myself, my witness is not true.
There is another that beareth witness of me.”
— John 5:31–32

Even the Son honored the law of witnesses.

The Father bore witness.
The Scriptures bore witness.
The works bore witness.
— John 5:36–37

Christ did not stand alone, because truth is not meant to.

This is why His resurrection did not end His teaching.
It expanded its reach.

After rising, Jesus did not say, “My testimony is complete.”
He opened the Scriptures.

> “Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.”
— Luke 24:27

He showed them that the written witness already agreed with Him.

But Christ also spoke of those outside the immediate fold.

> “Other sheep I have, which are not of this fold:
them also I must bring, and they shall hear my voice.”
— John 10:16

The voice is singular.
The reach is not.

One Christ.
One gospel.
Multiple witnesses.

This is where misunderstanding often enters.

Some assume that if Christ speaks to more than one people,
He must speak differently.

But Scripture shows the opposite.

The same voice that spoke in Jerusalem
speaks wherever the scattered are gathered.

Christ does not divide His testimony.
He multiplies its confirmation.

This is why He commissioned witnesses, not philosophers.

> “Ye shall be witnesses unto me.”
— Acts 1:8

Not inventors.
Not editors.
Witnesses.

Those witnesses carried testimony where Christ Himself had already prepared hearts.

So when testimony arises outside the center,
it is not rebellion.
It is obedience.

Christ does not compete with His own word.
He confirms it.

This is why the Two Witnesses agree on Him.
They do not argue about His nature.
They do not redefine His mission.

They testify that:

He is the Son of God

He is the Messiah

He was crucified

He rose

He reigns

Agreement is the evidence.

Christ stands at the center of both witnesses,
not as a subject to be debated,
but as the truth being confirmed.

This chapter does not ask the reader to choose between records.
It asks them to listen for the same voice.

Because when the voice is the same,
the witnesses belong together.

Chapter 8

One Fold Does Not Mean One Record

Unity has always been misunderstood.

Men often assume that unity means reduction —
fewer voices,
fewer witnesses,
less testimony.

Scripture teaches the opposite.

Unity means agreement, not erasure.

When Christ said there would be one fold and one shepherd,
He was not announcing the removal of witnesses.
He was announcing the end of division.

> “And there shall be one fold, and one shepherd.”

— John 10:16

A fold is a gathered people.
A shepherd is a single voice of authority.

But a fold is not a book.
And a shepherd does not silence witnesses.

This distinction matters.

God has never gathered His people by deleting testimony.
He gathers them by bringing testimony into harmony.

This is how Scripture itself is formed.

The Bible is not one book written by one man in one time.
It is a collection of witnesses
— law, prophets, writings, gospels, epistles —
joined because they agree.

Unity did not require fewer records.
It required faithful ones.

So when Christ speaks of one fold,
He is not narrowing testimony.
He is widening reach.

One gospel proclaimed in many places.
One truth preserved through many witnesses.
One Shepherd recognized across distance and time.

This is why the idea that God would demand only one record
contradicts how He has always worked.

If one record were sufficient alone,
God would not have sent prophets after Moses.
He would not have sent four gospel writers instead of one.
He would not have required witnesses to confirm resurrection.

Yet He did all of these.

Because truth is not weakened by confirmation.

It is strengthened.

The problem arises when unity is mistaken for uniformity.

Uniformity demands sameness.

Unity demands agreement.

God never required every witness to speak the same words.

He required them to testify to the same truth.

This is why the Two Witnesses do not mirror each other.

They harmonize.

They speak from different places,

to different peoples,

in different moments —

yet they testify of the same Christ.

This is not fragmentation.

It is design.

When one witness is rejected,

unity does not increase.

Confusion does.

When both are received,

division loses its grip.

This chapter is not an argument against tradition.

It is a reminder of Scripture's own pattern.

God gathers.

He does not delete.

Christ unites.

He does not silence.

One fold does not mean one record.

It means one Shepherd recognized by all who hear His voice.

Chapter 9

When One Witness Stands Alone

God never intended truth to rest on a single testimony.

This is not a flaw in Scripture.
It is a design of revelation.

When one witness stands alone, it still speaks truth—
but it carries questions it was never meant to answer by itself.

This is not failure.
It is incompleteness by design.

Scripture shows this pattern repeatedly.

The law was given,
but understanding grew as prophets spoke.

The prophets spoke,
but clarity increased as writings preserved their words.

The gospel was preached,
but wisdom expanded as multiple witnesses recorded the same Christ.

God does not rush fullness.
He unfolds it.

So when only one witness is known,
people naturally work within what they have.

They study.
They interpret.
They systematize.
They seek coherence.

This is not rebellion.
It is human engagement with partial light.

But partial light, even when true, produces limits.

Certain questions remain unresolved.
Certain tensions persist.
Certain patterns repeat without resolution.

Not because truth is absent—

but because confirmation has not yet arrived.

This is why God established witnesses.

Not to correct sincerity,
but to complete understanding.

Christ demonstrated this patiently.

When His disciples misunderstood,
He did not rebuke them for lacking insight.
He opened the Scriptures.

> “Then opened he their understanding, that they might understand the scriptures.”
— Luke 24:45

Understanding came not through argument,
but through additional light.

This is the role of a second witness.

It does not invalidate the first.
It does not rewrite it.
It does not compete with it.

It stands beside it.

When two witnesses agree,
questions settle naturally.

Not because someone was wrong—
but because the picture is now whole.

This is how God heals confusion.
Not by confrontation.
Not by erasure.

By completion.

One witness establishes truth.
Two witnesses bring rest to the mind.

This chapter is not about error.
It is about process.

God speaks.
God confirms.
God completes.

And when confirmation arrives,
it does not take anything away.

It gives understanding a place to stand.

Chapter 10

Restoration Is Agreement, Not Addition

Restoration does not mean something new was invented.
It means something whole was brought back together.

God restores by agreement.

He does not add witnesses to compete with what already stands.
He brings witnesses together so truth can rest on more than one foundation.

This is how Scripture itself was formed.

The law did not cancel the prophets.
The prophets did not cancel the writings.
The gospels did not cancel the law.

Each agreed.
Each confirmed.
Each testified of the same God working across time.

Restoration follows the same order.

One witness establishes.
Another confirms.
Agreement completes.

This is why restoration never contradicts what came before.
Contradiction signals error.
Agreement signals fulfillment.

Christ stands at the center of this agreement.

Both witnesses testify that:

God is one

The covenant is real

The Messiah came

He was crucified

He rose

He reigns

Agreement on Christ is the measure.

Restoration does not ask the reader to abandon Scripture.
It asks them to see Scripture fully.

Not narrowed.

Not reduced.

Not forced into one voice.

But harmonized.

This is why the Two Witnesses matter.

Not because God changed His mind.

But because He kept His word.

What was scattered was not lost.

What was hidden was not forgotten.

What was preserved was waiting.

And when the time came,

God did not speak differently.

He spoke again, in agreement with Himself.

This is not an invitation to debate.

It is an invitation to recognize pattern.

The same God.

The same Christ.

The same law of witnesses.

Restoration is not addition.

It is completion.

And completion does not disrupt faith.

It gives it rest.

Invitation to Repentance and Baptism

This book is not here to win arguments.

It is here to point you back to Christ.

If the Two Witnesses testify of anything, they testify that Jesus is the Christ—and that His call is still the same:

Repent.

Return.

Be made clean.

Repentance is not shame.

It is turning back to God with truth in your mouth and sincerity in your heart.

And baptism is not a performance.

It is a covenant—an open decision to bury the old life and walk in newness with Christ.

> “Repent ye therefore, and be converted, that your sins may be blotted out.”

— Acts 3:19

> “Repent, and be baptized every one of you... for the remission of sins.”

— Acts 2:38

> “Come unto me... and be baptized in my name... that ye may be sanctified by the reception of the Holy Ghost.”

— 3 Nephi 27:20

If you have read this and feel the pull to return—don't ignore it.
Come back to Christ in honesty.
Turn from sin.
Ask God for a clean heart.
And take up the covenant with faith.

Assistance

If you need help, clarification, or guidance as you seek Christ through repentance and baptism, you can reach out here:

firescribeofisrael@gmail.com