

5,5,22 Rev. 11 The Two Witnesses & The Kingdom Proclaimed

I want to do a brief intro tangent, just to have a reminder of where we are – in life, not just in Revelation. This will just be an overview; I won't take time to detail everything.

It seems like a lot of people see our current situation as a “calm before the storm”. It may look that way outwardly, but I see it more as a *behind the scenes* work on the part of the enemy preparing to *externalize* the Beast system of Revelation 13.

In other words, the finishing touches are being done to make it possible to take that which is mostly unseen and soon make it fully visible to the world. That involves several things that are happening simultaneously;

First is the realignment and solidifying of national allegiances in Western Europe to ensure that Europe will have a united, resurrected Roman Empire for the Beast to rule. This has been one of the most important reasons for the war in Ukraine; the solidifying of NATO. Another reason, of course, is increasing the food shortages that are coming globally to create new waves of desperation in those who will suffer under those shortages.

Second, the advancement of AI technology has reached a place where they are able to guarantee that literally every person on the planet can be tracked, traced, found, and identified. This is happening side-by-side with the push for a global restructuring of international commerce that will involve block-chain, programmable, digital currency - so that no one will be able to buy or sell without being part of that economic system.

While these things are happening, we are continuing to see the planned demolition of the economy and of the Judeo-Christian values that had shaped our nation and Western Civilization. All of these things must be dismantled so that a new, global worldview can be put in their place. The World Economic Forum calls this “The Great Reset”.

Finally, I don't know what form it will take, but at some point, the United States will be either destroyed or assimilated into the coming European kingdom the Beast. The dismantling of our government and economy will give way to the installation of a new administration with plans for our country that perfectly align with the globalist designs of a world government which, as I mentioned before, will be headquartered in Western Europe.

While the enemy is busy doing all these things, the Lord is intensifying the refining of His overcomers to prepare them for their role of sharing His throne in the judgments of Revelation chapters 6 – 19. Our lives are getting significantly more difficult as the world darkens and the enemy increases his war against us. For him, it's a matter of survival to keep the body of Christ from reaching spiritual maturity, because once that happens, He knows he will only have a few short years left before his reign as 'god of this world' is over.

We'll stop there, but just keep in mind that absolutely nothing has slowed down, it's only gone into a less visible, more preparatory *modus operandi* than what we had seen in the first year or so following the outbreak of Covid and the vaccine.

Everything is right on schedule and neither the Lord nor Satan have any intention of pausing, or of not completing their plans for the Church and for this world.

Things make much more sense when we know where the Bible says all this is going.

Now, let's move into Rev. ch. 11;

Joseph Seiss intro's this chapter with a caution;

"We come upon ground which has been very challenging to expositors-the great battleground of conflicting systems, and the burial-ground of many a fond conceit and learned fancy. Alford has given it as his opinion that the chapter on which we now enter 'is undoubtedly one of the most difficult in the whole Apocalypse.' On all the prevalent theories for interpreting this Book, he is certainly right in this opinion."

We'll look at the sections he's referring to as we go through and I'll share what I've learned, but I want start by quoting from an article I found that gives us a much broader definition of the word "prophet" than we may be used to. This will be helpful when we look at some of the passages in Rev. 11, especially the "two witnesses" in vs's 3-14;

"To prophesy is not simply to foretell future events; but to exercise the functions of a witness for God. In the verses following, the Two Witnesses get their name from their work, and that work is called prophesying. To declare the will and purpose of God, or to act as His ambassador and mouthpiece, is to fill the office of a prophet. Aaron was to be Moses' prophet, which is explained to mean that he should be a spokesman and a

mouth for Moses. And so, to be the agent or instrument through which God utters Himself to men, whatever may be the nature or the subject of the utterance, is to prophesy. Such witnesses and mouth-pieces Jehovah has always had upon the earth. The whole Church is such a witness and prophet. In and through it the word of God ever sounds, and the mind and purpose of God ring out into the ears of the world; and even principalities and powers in the heavenly places are being instructed by the Church. Every individual Christian is a confessor of the true God, in whose confession the will and purpose of God in Christ Jesus is testified and proclaimed. No one can be a faithful Christian without this. In so far, then, every genuine Christian is a real prophet. Through him God speaks continually. His whole career on earth as a Christian confessor is a continuous prophesying against the wickedness of the world, of the necessity of godliness, and of the way of salvation in Christ."

When I get to the verses that talk about the two witnesses, it will be important for us to realize that it's not just their words, but their identity, character and works are also crucial in identifying who they are.

So, let's begin by getting our bearing in the historical setting of this trumpet:

- We are into the last 3 1/2 years of the 7-year tribulation period.
- The world's attention is riveted on Israel and specifically Jerusalem.
- And as we saw last time, chapter 10:1 through 11:14 is parenthetical; filling in details of events in heaven and on earth during this last 3 1/2 years of Gentile world dominion while the bowl judgments are being poured out.

Let's read 11:1;

"Then I was given a reed like a measuring rod. And the angel stood, saying, 'Rise and measure the temple of God, the altar, and those who worship there.'"

In the Old Testament when someone purchased a property and was about to take possession, it was a common practice to measure it and mark off its lines. Also, when God speaks of measuring anything, He is marking it off as that which belongs to Him. There are a couple of chapters you could read if you want to see this in action: Zech. 2 and Ezek. 40-43.

There are two implications from this we need to consider:

- Prophecy demands the building of a temple and the re-establishment of Jewish worship, most likely during the first 3 1/2 years while Israel is at relative peace with the world and has entered into a covenant with Antichrist (which is described in Dan. 9:27).

- During this last part of the tribulation period, in the midst of world suffering and apostasy, there will be, in remnant form, something on Earth that is totally of God. A people who are pure, separate from the world and completely committed to Christ.

And this may be the most important application of all; as C.A. Coates put it,

"There is a striking analogy between the conditions in that day and in our own. If we look at the external system of Christianity, it is controlled by men, and what is holy is trodden under foot. Man's will predominates. But there also exists that which is spiritual - the shrine and the altar and the worshippers - and faith takes account of that. The temple is the place where God's mind is known; ('to inquire of Him in His temple', Psalm 27:4). And the altar speaks of holiness (Ex. 29:37). The mind of man is essentially unholy, even in its religiousness. To speak to the majority in Christendom today about the setting aside of man in the flesh would be like speaking Hebrew to them; they would not understand; they have not come near the altar. But if people are not in accord with the altar they will tread under foot what is holy."

I believe Mr. Coates is right. Many in our generation are much more concerned about their own version of Christianity and of maintaining their own lifestyles than of living in direct pursuit of God Himself.

But there is no room in the spiritual life for the flesh in any form. Either Christ is our Lord or we are; there is no allowance in the kingdom of God for middle ground or compromise. God will forgive our disobedience, but open rebellion against the clear teaching of Scripture will always cause us to stall, or lose, our spiritual momentum.

Now, look at 11:2;

"Leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months."

Outside the temple of God is the "court" and the holy city, trampled and defiled by Gentiles. Again, for 42 months (which is the second 3 1/2 years of the Tribulation), Jerusalem is in Apostasy and under Gentile domination.

(Dan. 9:27) "Then he shall confirm a covenant with many for one week; but in the middle of the week, he shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate. . . "

The trampling and defilement by the Gentiles occurs after the "middle of the week" of years. As Walter Scott puts it,

"Jerusalem's coming hour of agony is limited to forty-two months. She will have to drink the cup of the Lord's fury for 3 ½ years. The Gentiles will tread down the people as mire in the streets (Isa. 10:6). Even those nations which at first politically befriended the Jew will turn around and glut their vengeance on the restored nation."

But in spite of a general apostasy in Israel, since there is a remnant of true worshippers, God is going to provide His people with direct displays of His power.

In 11:3-7 we have one of the more famous and debated passages in Revelation; the section dealing with God's two prophetic witnesses;

"And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees and the two lampstands standing before the God of the earth. And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire. When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them."

These two witnesses are given the power needed to protect themselves from injury. Once their mission is completed, they are martyred.

The identity of these two is not given, but we can learn a great deal about them from their description and their activities.

First, their ministry lasts 1260 days (3 1/2 years), (vs. 7). The antichrist will kill them when they are finished - but not before (vs. 5).

Here's one implication you and I can take for ourselves; if we are moving in God's will, we are totally indestructible until our work is finished!

- Sackcloth represents the garment of the true prophet in times of Apostasy (Jer. 4:8). These two will realize how far Israel has departed from God's thought for them and shall testify of that departure, but in deep personal sorrow.
- The olive tree speaks of God's testimony on earth (Rom. 11:13-25) and the lamp-stands speak of spiritual light (Lk. 8:16). Both by character and by Word these two witnesses perfectly represent God's will for His people.

And both of these qualities are meant to be true of us. It's not just our words that are meant to impact our generation; it's our lives as well. How we live in the presence of others gives (or takes away) authority from our words.

Here's another angle on this from Watchman Nee that can keep us in the realm of grace when we are challenged by calls to obedience. He's commenting on Jas. 1:22 which says,

"But be doers of the word, and not hearers only, deluding your own selves."

Here's what he wrote;

"We often misunderstand the word 'do' or 'doers'. We take it to mean that after we have heard and known the word of God, we must try our best to do what we have heard and known. But this is not the meaning of 'do' in the Bible. True, we need to *will to do* what we have heard. Yet the 'do' of the Scriptures is not the doing with our own strength, it is instead allowing the Holy Spirit to live out through us the word of the Lord which we know. It is a kind of *life*, not just a kind of works. And in having the life, we will quite naturally have the works. But to produce a few works cannot be deemed fulfilling the 'do' of the Bible. We ought to exercise our will to cooperate in life with the Holy Spirit so that we may live out what we know."

This is one of the reasons I read the quote by Seiss in the beginning of our study. Here's the last line of that quote;

"Every genuine Christian is a real prophet. Through him God speaks continually. His whole career on earth as a Christian confessor is a continuous prophesying against the wickedness of the world, of the necessity of godliness, and of the way of salvation in Christ."

This is the life that Nee was talking about - as having its source in Christ. And our obedience is based on complete dependence on the Lord's indwelling Life to provide the strength for the accomplishment of His will. Like Nee said, it's not just about works; it's a mindset, a way of living our lives.

It's not complicated, it's just that it's not natural for us to *not* use self-expectation as our anchor, but to 'walk by faith' instead; which takes practice because we learn by experience, not just by learning the doctrines that teach this.

Back to our text;

- All who oppose these two witnesses are cut off by the fire of God's judgment (vs. 5)

- Their particular powers are identical to those of Elijah and Moses (vs. 6)

“These have power to shut heaven, so that no rain falls in the days of their prophecy (just like Elijah did); and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire (just like Moses).

So, for John to write these things may have been meant to be a clue to their identity. And of course, Mal. 4:4-5 specifically states that Elijah will come during this time; which, I'm sure, is the reason in John 1:21 the Jewish priests asked John the Baptist if he was Elijah. Here's the passage in Malachi;

“Remember the Law of Moses, My servant,
which I commanded him in Horeb for all Israel,
with the statutes and judgments.
Behold, I will send you Elijah the prophet
before the coming of the great and dreadful day of the Lord.”

The Old Testament ends with the promise in Malachi that Elijah will come just before the Messiah comes to establish His kingdom.

So, we know Elijah is one of the witnesses because of Mal. 4; the other witness may be Moses, but another possibility is Enoch, because Enoch and Elijah never died; and according to Heb. 9:27, “It is appointed unto man once to die.”

However, the rapture shows us that there will be an entire generation of believers who are exempt from the Heb. 9:27 principle. And Lazarus and others who were raised from the dead by Christ and the apostles, actually died twice.

Since the Bible never contradicts itself, what is Heb. 9:27 telling us? Here's the context;

(Heb. 9:26-28) "He has appeared to put away sin by the sacrifice of Himself. And as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation."

This is a possible explanation from Donald Barnhouse;

"The simple fact is that this text on death and judgment is not referring to physical death at all. The context clearly speaks of salvation from eternal death. A clarifying paraphrase would therefore read, 'As it is appointed unto men once, in Adam's sin, to die spiritually, as a result of which judgment passed upon all the race, because all have sinned, so Christ was once offered to bear the sins of many.'"

There's another passage that I've always felt may be the most convincing of all regarding the identity of these witnesses; it's in Luke 9:28-30;

"Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray. As He prayed, the appearance of His face was altered, and His robe became white and glistening. And behold, two men talked with Him, who were Moses and Elijah."

And listen to Peter's explanation of this event in 2 Pet. 1:16;

"For we did not follow cunningly devised fables when we made known to you the power and *coming of our Lord Jesus Christ*, but were eyewitnesses of His majesty."

Peter tells us that what happened on the Mount of Transfiguration was a revelation of Christ as He will be seen at the time of His Second Coming. This is exactly what Jesus said would bring the ministry of Elijah into the world – it would be just prior to the Lord's coming that Elijah would appear.

(Matt. 17:1) "The disciples asked Him, 'Why then do the scribes say that Elijah must come first?' Jesus replied, 'Elijah will indeed come . . . '"

Bishop Ottman also comes to this conclusion;

“Peter recognized them (Moses and Elijah) on the mount, which he could not have done, if they were disembodied spirits. Peter affirms that the entire transfiguration scene was a foregleam of the establishing of the kingdom of Christ in power and glory. These two men are associated with Christ in the inauguration of His kingdom. They represent the Law (Moses) and the prophets (Elijah) which unite in proclaiming the certainty of the coming kingdom. Two men endowed with the power and spirit of Moses and Elijah are raised up for this period of testimony and these two answer all the necessary demands of this prophecy.”

Think about all this from the viewpoint of those dwelling on earth at the time.

I'm sure they were getting irritated watching all their friends die each time they tried to harm these two witnesses. Then when your hero comes along and kills the witnesses; now you have a double reason to rejoice.

Now, let's look at vs. 8-10;

“And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves. And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth.”

John re-affirms the spiritual condition of Israel (Jerusalem) at this time by calling it - "Sodom and Egypt". Sodom because of its wickedness (2 Pet. 2:6-8) and Egypt, the first persecutor of God's people (Ex. 1:14).

The indictment is the place “where also our Lord was crucified” (which was Jerusalem). The witnesses have no doubt been addressing these issues - true prophets don't mince words.

But the celebration of their death is very brief.

(Rev. 11:11-13) “Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them. And they heard a loud voice from heaven saying to them, ‘Come up here.’ And they ascended to heaven in a cloud, and their enemies saw them. In the same hour there was a great earthquake, and a tenth of

the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven.”

It won't be confusing to us as we watch these events from heaven, but to the world (the 'earth-dwellers') the entire Tribulation is going to be very confusing and frustrating – along with terrifying.

Many commentators believe the earthquake of vs. 13 is literal this time for the following reasons:

- Because of how specific the details are of its effects.
- And the parallel of these verses with Matt. 27:50-51; 28:1-2

“And Jesus cried out again with a loud voice, and yielded up His spirit. Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split . . .”

“Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it.”

This earthquake and the resurrection of the two witnesses is not the first time this has happened – literal resurrections and earthquakes have happened together before.

This last phrase is very interesting; “The rest (those *not* killed in the earthquake) were terrified and gave glory to the God of heaven”. Why would those who hate God, give Him glory?

This is Ironside's explanation;

"This is the first time that we read of anybody during that period of the tribulation giving glory to God, but whether this implies any true turning of heart to Him on the part of some, I dare not attempt to say. All that this scripture says is that 'the remnant were frightened,' and this in itself does not necessarily imply that there is any true work in their conscience."

In other words, those on earth may have admitted that these events had their source in God, but there is no indication that their admission represented repentance.

Again, As Scott explains it,

“They are willing enough when their souls are overwhelmed with terror to give glory to the God of Heaven, because that keeps Him at a distance.”

Now Rev. 11:15-19;

Then the seventh angel sounded: And there were loud voices in heaven, saying, ‘The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!’ And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, saying:

‘We give You thanks, O Lord God Almighty,
the One who is and who was and who is to come,
because You have taken Your great power and reigned.”

The seventh trumpet is not an “judgment” trumpet, it’s an announcement.

In this trumpet, the official beginning of Christ's direct reign is declared. Listen to Walter Scott’s comments on this;

"God is about to act openly, and inflict a series of short, sharp and decisive judgments on the vast consolidated and apostate power then dominating the earth. This concluding series of divine chastisements is seen to issue from God Himself. There is no mystery in them. But before these are inflicted, the world kingdom of our Lord and of His Christ is announced as come. Great voices in heaven proclaim it. Not that the kingdom is *physically* come, but that it is an assured anticipation. The destruction of all opposing power and authority must necessarily precede the establishment of the kingdom.

“The anticipation of the kingdom is the cause of the rejoicing in Heaven. When the kingdom is established in power, earth as well as Heaven will unite in thanksgiving and song. We repeat, that it is in Heaven only where the kingdom is celebrated as having come. While rejoicing characterizes the inhabitants of Heaven (the angels and the saints) the earth is preparing to enter into its last throes of agony before the light of the millennial morning dawns and dispels the gloom.”

I realize not everyone has struggled with this, but for those of you who have ever wondered whether, at some time in the future, there could be a repeat of Lucifer’s

fall through some *other* rebellion, whether man or angel, one indication is the way vs. 17 is written in the original. Here's the verse in our translations;

"We give You thanks, O Lord God Almighty, the One who is and who was and who is to come, because You have taken Your great power and reigned."

Now, here's the nuance to this that is not obvious in English. The phrase, 'You have taken' emphasizes the *permanence* of God's rule.

In other words, once Christ 'takes His great power and reigns', nothing will ever be allowed to interfere, let alone end, that reign.

Can you imagine the joy and wonder in Heaven as they hear the declaration that the Kingdom of Messiah has arrived? The waiting is over; the suffering of God's people is nearly ended.

How would you feel if you knew for certain that the end of this age was almost over? Not just speculation or wishful thinking, but God revealed it to you directly – you've got one week and it's over! Again, from Scott;

"The seventh angel's trumpet brings in Christ's long waited for and glorious kingdom. And upon its proclamation, the saints in heaven, as symbolized by the twenty-four elders, will fall before God on their faces, worshiping Him and giving Him thanks."

After 6000 years of Satanic oppression of men, women and children, and of man's own inhumanity to man, it will be over! Christ will rule and love and righteousness will fill the earth.

No more pain, no more temptation, no more guilt. The Savior is finalizing His cleansing of this world.

Now, let's look at the last two verses in this chapter;

"The nations were angry, and Your wrath has come, and the time of the dead, that they should be judged, and that You should reward Your servants the prophets and the saints, and those who fear Your name, small and great, and should destroy those who destroy the earth.' Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thundering, an earthquake, and great hail."

John closes this chapter by sweeping the ages. God's final display of wrath against those who destroy the earth is going to commence. God will reward the faithfulness of those who stayed true to Him under the immense pressure of the Tribulation. And then John saw the temple of God opened in heaven and the ark made visible.

In Heb. 9:23 we see this;

“Therefore, it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.”

What this tells us is that when Moses oversaw the building of the earlier temple, he was following the pattern God revealed to him ‘of things in the heavens’. There has always been a heavenly temple and everything that represented this on earth, was only a pattern – a shadow of the spiritual reality.

The Ark of the Covenant was the center piece of the Old Testament temple, and we know from Rev. 4 that God's throne is the center piece of Heaven. Both the pattern and the heavenly reality are brought together with the sounding of the seventh trumpet.

The final vs. is 19, “And there were lightnings, noises, thundering, an earthquake, and great hail”. This is a reaffirmation of the judgements that will proceed, again, from the throne of God.

For us, this is a throne of grace; but for the nations in the Tribulation, it's a throne of justice.

I've mentioned in a couple of previous studies how important it is for us to see what's happening in these judgments as absolutely real, so we can understand how they must be affecting both the lost and the remnant during the Tribulation.

This not only pulls us into genuine empathy for God's people during that time, but it also allows us to make applications to our own lives in *our* time; we're beginning to experience at least a fraction of what's coming on the whole world.

When Jesus warned of this time, in Matt. 24:16-20 He said;

“Let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes. But woe to those who are

pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath.”

Even though we won't be on earth during that time, it's becoming obvious, when you look at what's happening in Shanghai, the Middle East, N. Korea and several other nations, that we will likely pass through some degree of suffering prior to the rapture.

But even here in America, where persecution is not happening like it is in other places, many of us are suffering physically and in other ways, simply as God's gracious refining process designed to bring us to maturity and burn away the dominion of the flesh in our lives.

And when we are in these trials, one of the most difficult things to deal with, just as I'm sure it will be for the tribulation saints, is the apparent absence of God's intervention in our lives.

I know that those fleeing to the mountains or hiding in caves of the earth, or even being martyred, are going to struggle with why they aren't being better protected; just like we sometimes wonder why our prayers aren't answered when we're asking for what we believe are genuine needs.

So, I'm going to close tonight with a story that does an excellent job of helping us both understand and prepare for what the future (or even the present) holds for us, and for the Tribulation saints.

This is an experience David Wilkerson and his wife had;

“Gwen and I recently spoke to a godly woman who has reached the end of her endurance. This woman's family has seen incredible suffering. She has spent endless hours praying and calling on the Lord.

Month after month, year after year, things do not change. Just when she sees a ray of hope, things become even worse. She hears a message or reads something that inspires her faith, and she tries to soldier on; but now she is worn out. She can hardly sleep. She is beyond asking why there is so much suffering. Now she is simply hoping to see a light at the end of her dark tunnel.

She told us, ‘I have come to the place where I feel I have the right to give up. I have believed; I have sought him; I have been faithful in church and reading his Word. Yet I see no relief. I feel alone and helpless. Now I have to fight

this thought: 'I have a right to feel as I do because I see no end to my suffering.'

We are praying diligently for her and her family. We believe she will not faint in the battle and that the Lord will send her help, but what she has said in her despair truly touches something deep inside my soul. Many godly believers have come to the same place of hopelessness. In sorrow, they also cry, 'I have a right to quit the fight. I have a right to be angry. When will He answer me? Has the Lord passed me by?'

In Job's despair, he said, 'He breaks me down on every side, and I am gone; my hope he has uprooted like a tree. He...counts me as one of his enemies' (Job 19:10-11, NKJV). Does any of this sound familiar to you? Is this your battle? Is it the struggle of someone you know? Beloved, God is merciful. Job came out of his trial to a place of hope, and so will you.

May this godly man's words be our own: 'I go forward, but he is not there, and backward, but I cannot perceive him; when he works on the left hand, I cannot behold him; when he turns to the right hand, I cannot see him. But he knows the way that I take; when he has tested me, I shall come forth as gold.'" (Job 23:8-10)

We don't have to understand God, we just have to know that even if His ways are not our ways, He can be trusted.