

Ministry of Grace

Revelation Chapter 11

The 2 Witnesses & The 7th Trumpet

You will recall that at the end of chapter 10 John was told:

... “You must again prophesy about many peoples and nations and languages and kings.”
(Revelation 10:11)

We also noted in chapter 10 that the scene with the mighty angel occurs between the sixth and seventh trumpet judgments. So, the message to John that he has to prophesy “again” is an indication that he will be talking about things that occurred before the sixth trumpet judgment. Here, John is given a measuring rod and told to measure the temple and those who worship there. This is not a physical measurement, but an evaluation of the righteousness of the temple and to distinguish between the faithful Jews and all others. We learn here that the gentiles will trample the holy city for 42 months, which is 3½ years.

Next, we are introduced to the two witnesses who will prophesy for 1,260 days, which is also 3½ years, although not coinciding with the 42 months just mentioned. Anyone who tries to harm these two witnesses will be killed by fire from their mouths. At the end of their 3½ years of prophesying, they will also be killed and left in the street for 3½ days. After 3½ days, they will suddenly come to life and will be taken up to heaven. Then there will be a great earthquake followed by the seventh trumpet, which is the third woe. This will be followed by voices saying, “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.”

Wow, what a wild and crazy ride! Let’s break it down a bit.

Revelation 11:1

Then I was given a measuring rod like a staff, and I was told, "Rise and measure the temple of God and the altar and those who worship there,

“measuring rod” – This is from the Greek word *kalamos*, which is a bamboo-like plant that was grown in the Jordan Valley to a height of fifteen or twenty feet. It had a stalk that was hollow and lightweight, yet it was rigid enough to be used as a walking staff.

“measure” – This is a form of the Greek word *metreō*, from which we get our English word “metric.” It means “to measure” or “to dish out in measured amounts.” Since John never gives any physical measurements and since the worshipers are also to be measured, this probably doesn’t refer to measurements of physical characteristics. It is more likely that this “measurement” is a moral evaluation (that is, an evaluation of righteousness) of the temple and those who worship there.

Revelation 11:2

but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months.

“court outside the temple” This “court” is the area of the Jewish temple referred to as the “court of the Gentiles.” It is the large courtyard area surrounding the inner temple. The inner temple is then accessed

through a gateway that leads to an inner court called “the court of women.” Gentiles were never allowed in this area, which is what Paul was accused of in [Acts 21:26-29](#). This inner court contained a raised archway through which only men could pass. Within this inner area was a low wall that separated the men from the area where the sacrifices were performed by the priests. Beyond the area of sacrifices was the innermost temple building which contained the holy place as well as the most holy place where only the High Priest was allowed to go, and only once a year on the Day of Atonement, to offer a blood sacrifice for all the people.

These instructions given to John indicate that the temple will, in fact, be reconstructed before or during the tribulation in the same, or similar, manner as the previous temples.

“they will trample the holy city for forty-two months” The length of time here given coincides with the time period identified by Daniel as “a time, times, and half a time” when he was referring to the Jews being given into the hand of the final world ruler:

He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law; and they shall be given into his hand for a time, times, and half a time. ([Daniel 7:25](#))

This period of time (the second half of Daniel’s 70th week) was referred to by Christ as a time of “great tribulation”:

For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. ([Matthew 24:21](#))

According to the Apostle Paul, the beginning of this forty-two-month period (three and a half years) will be preceded by the revealing of “the man of lawlessness” as Paul calls him, who will set-up an image of himself in the temple proclaiming himself to be god.

Let no one deceive you in any way. For that day (the Day of the Lord) will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. ([2 Thessalonians 2:3, 4](#))

This event, when the antichrist sets up his image in the temple, is referred to by Daniel as “the abomination that makes desolate”

Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate. ([Daniel 11:31](#))

Christ also referred to this event by the same expression:

So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), ([Matthew 24:15](#))

Daniel places this event in the middle of the seventieth week.

And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator. ([Daniel 9:27](#))

Given all the above references, it is clear that John’s expression that the Gentiles will, “trample the holy city for forty-two months” refers to the second half of Daniel’s seventh week and this time period of three and a half years is what Christ referred to as the period of “great tribulation.” During this time, the Gentiles will control Jerusalem and the temple area.

Pay particular attention to the quotation from **Daniel 9:27** above. According to this, the temple sacrifices will have been started up again. Otherwise, the beast would not be able to put an end to the sacrifices.

In **Luke 21:24**, our Lord also referred to the time when Jerusalem would be trampled underfoot by the Gentiles until the end of the time of the Gentiles:

... and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled. (**Luke 21:24b**)

Both in **Revelation 11:2** and **Luke 21:24**, the word translated “trample” is *pateō*, meaning “to trample down like a well-worn path.” It is also used of grapes being “trampled underfoot” when the juice is being extracted. This is a clear reference to the fact that the Gentiles will have free access to these areas and will walk upon them without any thought about reverence for the God of Israel.

Revelation 11:3

And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

Just exactly who these two witnesses are has been debated for centuries. There are some who claim they are Moses and Elijah because of the similarities of the miracles they are able to perform and the fact that these two were revealed with Christ when He was transfigured before His disciples. Others claim that these two are Enoch and Elijah because they were never said to have died, and the writer of Hebrews tells us that we all must die:

And just as it is appointed for man to die once, and after that comes judgment, (**Hebrews 9:27**)

Still others claim that these two witnesses are representative of the Church and the Word of God, or of the Church and Israel, or representative of witnesses as a whole during the tribulation.

The one thing we can be sure of is that we are never told exactly who these two are. The fact that the definite article is used in this description (the Greek literally reads, “*the* two witnesses of mine”) is a strong indication that these are two actual people and they are not representative of larger groups of people.

“they will prophesy for 1,260 days” – The fact that they will “prophesy” has been called into question by some. Since this is the end of the age just before the return of Christ to set-up His kingdom, what will be the future truth that they are bringing? However, prophecy does not just refer to the proclaiming of some future truth. The word translated “prophesy” is a form of *prophēteuō*, which is a compound word made up of *pro*, meaning “before (either with respect to time or position)” and the verb *phēmi*, meaning “to tell.” So, *prophēteuō* can mean “to tell something beforehand,” or it can mean “to stand before others and deliver a message.” The ministry of prophets, both in the Old Testament and New, involved both aspects of this ministry. There is no reason to believe that these two witnesses won’t also do the same. Perhaps their foretelling will involve the coming of the Messiah to set-up His kingdom, and the judgment of sinners, a message that sinners have hated since the Garden of Eden.

The length of time of their prophetic ministry (1,260 days) is equal to the length of one-half of Daniel’s seventieth week. Biblical scholars have argued throughout the centuries whether this is the first half of the week or the second half, with most of them identifying this period as the second half (the Great Tribulation). The problem with this is that there is no reference information given with respect to either the exact beginning or the exact end of their ministry that would allow us to identify this period except that a great earthquake that occurs at the end of their ministry, after they have been resurrected. Since

there are a number of earthquakes mentioned in Revelation, it is not possible to definitively identify when the ministry of these two prophets begins and ends.

However, we do have a clue in the current chapter of Revelation in which we are told in verse 14, that right after the two witnesses are resurrected, the third woe is soon to come; and in verse 15, the seventh trumpet is sounded. So, we do know that the period of 3 ½ years of their ministry ends shortly *before* the end of the 2nd half of the Tribulation. Between the end of their ministry and the end of the Tribulation are the 7th trumpet judgment and all 7 of the bowl judgments.

There was an additional hint in the previous chapter when John was talking about the mighty angel who swore an oath by “him who lives for ever and ever ... that there would be no more delay.” And immediately after that, we are told:

but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets. (Revelation 10:7)

This refers to the “days” of the trumpet call, not the “time” of the trumpet call. What this tells us is that the seventh trumpet, which includes all the bowl judgments, will apparently only take a matter of days to accomplish, and it occurs at the very end of the seventh week of Daniel.

So, we see that the 1,260 days is **not** the same as either the first-half **or** the second-half of Daniel’s 70th week.

Revelation 11:4

These are the two olive trees and the two lampstands that stand before the Lord of the earth.

This is the only description given of these two witnesses, which further confuses exactly who they are. They are said to be two olive trees and two lampstands, which may be a reference to Zechariah’s prophecy:

Then he said, "These are the two anointed ones who stand by the Lord of the whole earth."
(Zechariah 4:14)

It is also said that these two olive trees and the two lampstands “stand” before God. The word translated “stand” is in the perfect tense indicating that they stood at some time in the past and they are continually in a standing posture at the present time (in John’s time.) This may lend some credence to the claim that these two are either Moses and Elijah or Elijah and Enoch as these could very well be standing in the presence of God right now.

Revelation 11: 5, 6

And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed. They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire.

Clearly these two witnesses will be unusual characters. They will prophesy as many of the Old Testament prophets did. They will be different than any Old Testament prophet, however, in that they will be able to protect themselves by spewing fire out of their mouths to kill their enemies. Now, we have to stop here for a minute and ask ourselves if this will be literal fire coming out of their mouths, or is this a metaphor, meaning that they will speak words which produce God’s judgment of death on people. We have an example of this type of metaphor in chapter 19 of Revelation in reference to Christ’s coming at the battle of Armageddon.

Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. (Revelation 19:11, 15a)

This sword that comes from the mouth of our Savior as He destroys His enemies at Armageddon is probably not a literal sword, but a reference to the very words of God. Likewise, the fire that comes out of the mouth of these two witnesses could very well be a reference to their words.

Finally, some who interpret this passage claim that it will not rain at all during their three-and-a-half-year ministry because of what it says here. A literal translation of the Greek, however, says,

They have the power to shut the sky, that no rain might fall during the days of their prophesying

This passage does not say that it “will not rain” in the days of their prophecy; this verse simply says that they have the power to cause it not to rain and they have this power in the days of their prophecy.

Revelation 11:7

And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them,

“the beast that rises from the bottomless pit” – This is the first mention of “the beast” in the book of Revelation. The word translated “beast” is *thērion*, which means “a wild beast or a venomous creature.” In some of the uses of this word, it is an indication of the vile nature of the individual who will appear wonderful on the surface but who will be a vile beast on the inside. This word occurs 39 times in the book of Revelation. If you read each occurrence carefully, you will find that it does not always refer to the same thing. 28 times it is a reference to the one who is sometimes called the anti-Christ. Four times it refers to the revived Roman Empire. Three times it refers to Satan. One time it refers to the False Prophet, and one time it actually refers to a wild animal. So, which one is it referring to in this verse?

The fact that he is said to rise up out of the bottomless pit has led many to say that this is the antichrist himself. The problem with this argument is that this beast (anti-Christ) is never sent to the pit, he is sent directly to the lake of fire, along with the false prophet.

And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur. (Revelation 19:20)

Again, if we check carefully, we will see that the only one who is said to come out of the abyss (the bottomless pit) is Satan, himself. Neither the anti-Christ nor the false prophet are ever cast into the abyss. And, since only angels are incarcerated in the abyss, this can only be a reference to Satan.

So why aren't we simply told that Satan makes war against these two witnesses. The answer lies in the fact that prophecy is always somewhat cryptic, requiring a lot of study to understand. And – sometimes we can't understand the prophecy until after it has come to pass. This was the case with Daniel when he understood that the Jews would be captives in Babylon for 70 years. He gleaned this from the prophet Jeremiah.

In the first year of Darius the son of Ahasuerus, by descent a Mede, who was made king over the realm of the Chaldeans— in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years. (Daniel 9:1-2)

Revelation 11:8, 9

and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified. For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb,

These two witnesses will be killed in Jerusalem (where their Lord was crucified). They will not be buried but will be left to rot. Incidentally, the Jews were not permitted to allow a dead body to remain unburied, so this may possibly be an intentional affront to Jews. These dead bodies will be seen by people around the world (a situation that was impossible until the late 20th century).

Revelation 11:10

and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth.

“those who dwell on the earth” is from the Greek *hoi katoikountes epi tēs gēs*, which literally means “those who are living in a fixed dwelling on the earth.” It is a stark contrast to the word *paroikeoi*, referring to “those who are sojourners dwelling in a place temporarily.” The expression “those who dwell on the earth” refers to all those who are unsaved, who make the earth their permanent home.

These permanent earth dwellers will be so delighted over the death of the two witnesses that they will celebrate as we do today at Christmas time, sending presents to one another. Incidentally, this is the only mention of rejoicing by the permanent earth dwellers in the entire book of Revelation.

Revelation 11:11, 12

But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them. Then they heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud, and their enemies watched them.

After three and a half days of lying dead on the street, these two witnesses will suddenly come back to life and “great fear” will come upon those who see them. The words “great fear” come from the Greek, *phobos megas*. Even those who don’t know Greek can recognize *phobos*, from which we get our English word “phobia” meaning an intense fear, and *megas*, which means “great” or “large.” Therefore, these who will see the two witnesses rise again will experience terror right in the middle of their Christmas-like celebrating. Immediately upon coming back to life (after 3½ days), the two witnesses are summoned up to God’s presence and they ascend to heaven in a cloud. The permanent earth dwellers will see them go.

Those who believe in a mid-tribulation rapture of the church see this as symbolic of the rapture and claim that this occurs in the middle of the tribulation at the sounding of the seventh trumpet of judgment (because they believe it to be the “last trumpet blast” spoken of in **1 Corinthians 15:52**). Not only is this argument weak and circumstantial, but there is no evidence that indicates this event occurs in the middle of Daniel’s 70th week. In fact, it is more likely that this event occurs toward the end of the second half.

Another thing to consider, according to Zechariah, when the Lord comes back on the Day of the Lord, it will be accompanied by a trumpet blast. This coming of the Lord will occur after all the trumpet judgments, so the seventh trumpet judgment blast will NOT be the “last trumpet.”

Then the LORD will appear over them, and his arrow will go forth like lightning; the Lord GOD will sound the trumpet and will march forth in the whirlwinds of the south. (**Zechariah 9:14**)

Finally, the reason why this cannot be an image of the rapture at the “last trumpet blast” is that the seventh trumpet judgment comes after this resurrection. Notice, according to verses 14 and 15, after this event (after the earthquake) is the proclamation that the second woe is past and the third woe is yet to come. And, after this second woe is completed, only then is the pronouncement made and the seventh trumpet blown. This simply does not square with [1 Corinthians 15:52](#) that says the rapture will occur, “in a moment, in the twinkling of an eye, at the last trumpet,” which implies that the rapture happens instantaneously and simultaneously in response to the trumpet blast, not as a separate event that occurs before the trumpet blast.

Revelation 11:13

And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

At the same time that the two witnesses ascend into heaven there is a great earthquake. Some have claimed that this is the same earthquake as occurs at the sixth seal judgment, which appears to be at the middle of Daniel’s 70th week

When he opened the sixth seal, I looked, and behold, there was a great earthquake ... ([Revelation 6:12](#))

But this is not the only great earthquake spoken of in the Tribulation. There is also one at the end of the Tribulation as the seventh bowl is poured out:

The seventh angel poured out his bowl into the air, and a loud voice came out of the temple, from the throne, saying, "It is done!" And there were flashes of lightning, rumblings, peals of thunder, and a great earthquake such as there had never been since man was on the earth, so great was that earthquake. ([Revelation 16:17,18](#))

Revelation 11:14, 15

The second woe has passed; behold, the third woe is soon to come. Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."

This proclamation indicates that the events just described occur just before the third woe, the seventh trumpet blast.

“has become” – The tense of this verb in the Greek text is what is called a “proleptic aorist,” which means a future event is so certain that it is spoken of as having already occurred. Even though this proclamation is made before the final seven bowls of wrath are poured out, God’s victory and Christ’s kingdom are so certain that they are spoken of as if they had already happened. This also is one more indication that the seven bowl judgments will occur in a short time span.

Revelation 11:16-18

And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, saying, "We give thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to reign. The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth."

The twenty-four elders are representative of the raptured church. At the proclamation that the end is come (though, in reality, it is not quite here yet), the resurrected church bows down before God and

gives Him praise for having finally judged sinful, rebellious mankind and for rewarding the prophets and saints who fear God.

Revelation 11:19

Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.

“ark” – This is the Greek word *kibōtos*, meaning “a box.” It is the same word used to describe the ark of God’s covenant and Noah’s ark. This is one of only two instances in the New Testament in which this word is used in reference to the Ark of the Covenant, the other being in **Hebrews 9:4**, which is a description of the Old Testament tabernacle where the ark resided while the Israelites were wandering in the wilderness for 40 years.

In the time of temple worship, only the priests could enter the holy place and only the high priest was allowed to venture past the thick curtain that separated the holy place from the most holy place. Within this holy of holies was the “Ark of the Covenant.” This ark originally resided in the tabernacle. Whenever the children of Israel moved in the wilderness, the ark was covered before it was moved so that no one except the high priest was able to see it.

Now, in the scene before us we find the temple doors opened and the ark of God’s covenant is “seen” within the temple. This represents all the promises that God has ever made to mankind and its revelation is accompanied by loud events in heaven and devastation on the earth. The fact that there was an earthquake indicates that the ark was seen from an earthly perspective.

So What?

Do you sometimes feel like God doesn’t listen to you? Things in your life are not going well and you think that it may be because you are not paying attention to God. Incidentally, that’s probably a reasonable assumption to make. When there is sin in our lives, our fellowship with God is broken and He doesn’t listen to our prayers. But, keep in mind that the simple act of humble confession is all it takes to restore that fellowship and open God’s ears to our pleas once again. But – that doesn’t mean that God will suddenly pour out His blessings on you and answer all your prayers the way you want Him to. He never does that! Remember that God is not a man and does not respond like a man, nor does He think like a man. Here's how Isaiah put it:

For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. (**Isaiah 55:8-9**)

During the tribulation, there will be people who get saved. They won’t be Christians. That title is reserved for those of us who have accepted God’s payment for our sins during the church age, the time between the resurrection of Jesus and the rapture of the church. But people will still get saved during the tribulation. They will be tribulation saints, those who believe the Gospel of the Kingdom. That gospel message is that Jesus is the Messiah, He paid for all our sins on the cross of Calvary, and He is coming back very soon to set-up His Kingdom. This is the message that will be proclaimed throughout the world during the last days according to Jesus:

And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. (**Matthew 24:14**)

The next time you feel like God is not listening to you, consider how the tribulation saints will feel. They have accepted the gospel message about the Kingdom, but they have to be careful who they tell that to because the beast (a.k.a. the anti-Christ) is looking for all believers so he can kill them. Imagine their joy when they hear about the two witnesses who are proclaiming the gospel message. And, imagine their excitement when they hear that some of the beast's men tried to silence these two witnesses and they were killed outright.

But - then imagine their shock and dismay when they hear that the two witnesses have been killed. The entire unsaved world will be rejoicing and celebrating by sending each other gifts because these two religious fanatics have finally been put to rest (literally). I'm pretty sure that this will drive every tribulation saint to his or her knees (in private, of course), pleading with God to do something. For the next few days, they will wonder why God is not answering their prayers until, suddenly – the two witnesses are brought back to life and then are taken up to heaven. I wonder just how many of those tribulation saints will realize that the end is just around the corner, although the coming days will be fraught with danger and distress.

Here's my point. We all tend to have a fairly nearsighted view of the world. We only really see the situation around us and we have first-hand knowledge of all the problems and trials in our own lives. We also see the political chaos going on around us and we wonder how long God will put up with the ungodliness that seems to be growing dramatically with each passing week. But, don't despair, my friend. God knows what He is doing, even if we don't. Earlier I quoted from Isaiah as the prophet contemplated the greatness of God's wisdom. If we read further in Isaiah's prophecy, we discover that God always ... I mean always ... that is to say He always accomplishes what He sets out to do! Here's how Isaiah said it:

“For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it. (Isaiah 55:10-11)

That's God's word. Part of the reason we are going through a study of the book of Revelation is to understand how God's plan for the ages will all come together just exactly as He planned it.

Let's use our sanctified imagination once again and think about how the Jews felt when Nebuchadnezzar came and defeated them, carrying off their leaders and the most capable of the people as captive slaves to Babylon. All of Jerusalem, including God's magnificent temple, was completely destroyed. How could God allow such a thing to happen?

For years they languished in the land of the Chaldeans, a forgotten people, deserted by their God. Then one day, a man by the name of Belteshazzar (also known as Daniel) was reading the book of the prophet Jeremiah and learned that God was about to restore the Israelites to their homeland. Here's what he said:

For thus says the LORD: When seventy years are completed for Babylon, I will visit you, and I will fulfill to you my promise and bring you back to this place. (Jeremiah 29:10)

But that's not all he learned from Jeremiah's prophecy. He goes on to say:

For I know the plans I have for you, declares the LORD, plans for good and not for evil, to give you a future and a hope. Then you will call upon me and come and pray to me, and I will hear you. (Jeremiah 29:11-12)

Many Christians claim this promise today for themselves, but it's not a promise to Christians. This is a promise to Israel while they were captive in Babylon. And one day this promise will probably be prayed

over by many a tribulation saint, begging God to come back and set-up His kingdom. But even though this is a promise to the Israelites, we Christians can also take comfort in it. We know that God has a plan for our lives as well and we know that He always accomplishes His plan. We know that we are His children and that He wants to bless us. So, what do we have to do to receive the blessings that God has planned for His children? What did Daniel do? He tells us in Daniel chapter 9.

Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes. I prayed to the LORD my God and made confession, ... (Daniel 9:3-4a)

The secret to Christian success? It's really quite simple. It's the same as Daniel's secret and it's the secret thing that God told the Israelites:

if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land. (2 Chronicles 7:14)

But, that's a promise to the Jews again, isn't it? What about Christians? What about when we're going through difficulties and we're suffering? Again, it's pretty simple and pretty much the same, according to Peter:

... "God opposes the proud but gives grace to the humble." Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you. (1 Peter 5:5b-7)

So you see, there are two basic steps in this secret to spiritual success; humble yourself before God, and pray.

In fact, let's pray right now!

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