

The Book of Joel and The Laodicean Seventh-day Adventist Church - Number Eighteen

Jeff Pippenger
2025-12-25

Number Eighteen

We are considering the covenant of Abram, and have not yet addressed the element of the prophecy of Abram that has a direct connection with the opening verses of the book of Joel. Abram's prophecy of 400 years of bondage along with Paul's 430 years produces the prophetic structure that aligns with the 1290 years of Daniel 12:11. The 1290-year prophecy of verse eleven is the omega prophetic period of Abram and Paul's 430-year line. This truth is an element of what is unsealed in the latter days that separates the wise and the wicked.

Connected with the omega prophecy of 430 years was the symbol of "four generations," identifying a period of probationary time for the nation which held God's chosen people in bondage. For Moses it was Egypt, for the one hundred and forty-four thousand, who sing the song of Moses, it is the history of the United States from 1798 unto the Sunday law. The United States, represented as the "earth beast" in Revelation thirteen begins as a lamb and ends speaking as a dragon. Joseph, a symbol of the Lamb, represents the period of relative peace in Egypt, until there was a new Pharaoh and the bondage began. Thus, the nation that is judged in the fourth generation, which was Egypt for Moses, is the United States. The remnant is judged at the Sunday law as typified by the plagues that culminated for the Hebrews with blood on their doorpost, and thereafter with the nation of Egypt at the Red Sea. Joseph and Moses represent a good Pharaoh and a bad Pharaoh, which for the United States is first the lamb, and then the dragon.

Abram's prophecy of judgment in the fourth generation included the fact that the close of probation is progressive, for within Moses' fulfillment of Abram's prophecy; not only did probation close for Egypt, but there was still time left for the Amorites to fill up their cup of probationary time—after Egypt had filled theirs. The Red Sea for Egypt was the Sunday law for the United States, and then "every other country on the globe" will "follow the example" of the United States, as represented by the Amorites post-Egypt close of probation.

The Amorites are one of the ten tribes that identify the world from the river of Egypt to the river of Babylon, in Abram's covenant, and the Amorites therefore represent the nations of the world, who close their individual probation as nations, after the Sunday law in the United States. The Amorites are the biblical symbol of judgment closing upon the world, and it happens in the third and fourth generation. The Red Sea is the symbol of the close of probation for the United States, and the Amorites represent the nations progressively closing their probation until human probation closes. Therefore, the Amorites are a symbol of the period of the Sunday law crisis at the Red Sea unto the deliverance of the east wind, when the path of deliverance is opened to God's people.

But Abram's prophecy not only addresses the fourth generation in terms of the United States as Egypt, and the world as the Amorites, it more importantly places the generation of God's people who cross the Red Sea as a "fourth generation." When we dredge up, what we can dredge up, from the understanding of "four generations" in Abram's first step of three steps, we will consider the second and third steps of Abraham's covenant. The second step is chapter seventeen, and the third step is of course—chapter twenty-two.

In Daniel chapter twelve, three prophetic periods are identified, and they all represent prophetic time that ceased in 1844. Those three periods are unsealed in the latter days, and those three periods represent the increase of knowledge that befalls God's people in the latter days. Christ as the man in linen, sets forth the first of the three prophetic periods in verse seven, and in so doing, He aligns Himself with the angel of Revelation ten, who stands not upon the water, but upon the earth and the sea.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. Revelation 10:5, 6.

In verse seven of chapter twelve the man in linen also swears by Him that lives forever.

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Daniel 12:7.

We are informed by inspiration that the same line of prophecy located in the book of Daniel is taken up in the book of Revelation, and the Millerite understanding is that these two descriptions are parallel passages of Christ. Christ as the Angel with the little book, identifying the end of the application of prophetic time in 1844 in the book of Revelation, and Christ as the Man in linen in the book of Daniel, identifying that when the Sunday law in the United States arrives, all the marvels of Daniel's final vision would be finished. Within that sacred history, which precedes and culminates at the Sunday law, God's people were to be scattered for a period represented by the symbol of 1260. The period of scattering that precedes the Sunday law is set forth in Revelation chapter eleven where Moses and Elijah are slain and are dead in the street for three and a half days, which is a symbol of 1260.

In verse seven, the man in linen identifies that when the scattering of the power of the holy people has finished its three-and-a-half days, the "marvels" that befall God's people of the latter days shall be finished. We closed the last article with Sister White's commentary on Zechariah chapter three. The first sentence stated, "Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement." In the chapter, and in the inspired commentary of Sister White upon the chapter, the one hundred and forty-four thousand are the "men wondered at." The "wonders" of Daniel's last vision that are completed by the Sunday law, are the "wonders" associated with the sealing of God's people.

Daniel chapter twelve provides the light that seals the one hundred and forty-four thousand in the latter days. That light is represented by three prophetic periods, that were all identified and established as truth in the Millerite history. The three periods are presented in three verses and are three pillars which hold up the structure of truth. The structure of truth is held up with a three-step process. That process of three steps, is represented within the passage of nine verses (4–12), by the three verses which present prophetic time. Those three prophetic periods, when approached from the foundational Millerite understanding, produce three symbolic periods that are defined in agreement with the Millerite understanding, but do not apply the element of time.

The three periods are located within the very passage of Scripture that defines ‘the process of prophecy being sealed up—and then unsealed,’ including the classic biblical description of a threefold testing process. The nine verses that begin with Daniel being told to seal up his book, are the very verses where the three periods are set forth, and in those nine verses the purification process that is accomplished when truth is unsealed is expressed as “purified, made white and tried.” The three periods in the three verses are the increase of knowledge, at the time of the end, in the latter days, that represent the final testing and sealing process of God’s covenant people. That history is where the symbolic “marvels” that befall God’s people in the latter days are set forth. Please read this paragraph again.

The three periods, in the three verses in the passage of nine verses, represent the climax of the book of Daniel, and the climax represented there is the climax of the internal prophetic line; it is the story of how a rock gets “cut” out of a mountain, without hands, which is the story of the remnant. That internal line is represented in chapters ten and twelve, and the climax of the external line of prophecy is in the closing verses of chapter eleven, and the first few verses of Daniel twelve.

Those three periods are also the climax of the visions of both the Ulai and Hiddekel river’s testimony, and the three verses include a prophetic period that represents the climatic fulfillment of the covenant time prophecy that provides both Abram and Paul as witnesses. Jesus, as the Man in linen is in verse seven, walking upon the water. In verse eleven two voices, which are also the voice of Christ, Abram and Paul stand to testify. In verse twelve the history of the sealing of God’s people is represented, for the one hundred and forty-four thousand are virgins, and virgins experience the parable of the ten virgins, and the blessing in verse twelve is upon those who wait. Those who wait in the parable, and who are “blessed,” are those who receive the garment that allows them to enter into the marriage, when the door is closed.

In verse seven, Jesus is walking upon the water, which produces fear, but Peter determines to believe and begins to walk and give God glory, but Peter is often a symbol of both classes, and the glory is turned back to fear, as his hour of judgment arrived. The first period located in verse seven, represents the first angel’s message. Jesus is upon the waters, a symbol of fear and the first angel. Then Jesus identifies a period where He will glorify His people in advance of the judgment of the Sunday law. All three elements of the three angels are within verse seven, for verse seven is the first of three verses that represent the three angels.

Verse eleven provides a 'doubling' with its omega testimony to the alpha voices of Abram and Paul. Their "doubled" voices merge to set forth the covenant time prophecy, and verse eleven fulfills the prophecy as the omega, by identifying the prophetic period that concludes with the fall of Babylon in 1798, and thus typifies the fall of Babylon when Michael stands up in the latter days. In verse eleven we have a doubling of prophets, and a period that represents two falls of Babylon, thus representing the second angel's message that announced that, "Babylon is fallen is fallen."

Verse seven is the first angel's message, and verse eleven is the second angel's message and verse twelve, which is Daniel 12*12 or Daniel 144, is about the distinction between the wise and foolish, which is accomplished in the judgment process that ends with the manifestation of character at the crisis of judgment. Verse twelve is the third angel's message identifying how the world is divided into two classes, and the counterpart of the third angel's external portrayal of that very division, is the internal division of the third angel represented in verse twelve. Verse seven, eleven and twelve are the message of the three angels and the verses are the light that is unsealed in the latter days. These three verses unsealing in the latter days aligns with Revelation chapter ten.

Christ as the mighty angel, as well as the Lion of the tribe of Judah in chapter ten, cried as a "lion" and His roar produced seven thunders which were sealed up, as was Daniel chapter ten. They are parallel passages. For this reason, the three periods in chapter twelve, are also the seven thunders of Revelation ten.

The "seven thunders" are simply another expression of Christ as Alpha and Omega, for the primary symbolism of the "seven thunders," is that it represents a "delineation of events" which took place from 1798 unto 1844 that is repeated in "future events" that "will be disclosed in their order" in the history of the one hundred and forty-four thousand. The "seven thunders" are therefore a symbol of Alpha and Omega; who is also the beginning and the ending; the first and the last, the foundation and the temple; the cornerstone and the capstone—the seven thunders.

The light of the three symbolic periods in Daniel twelve must align with the light of the seven thunders, for they are the identical prophetic line. In the first period Christ holds both hands to heaven, as He does with one hand in Revelation ten. In Revelation ten, His hand becomes the symbol of the end of the application of prophetic time, marking the transition from prophetic time periods to simply prophetic periods. That transition of the major prophetic rule employed by the Millerites, was typified by the major transition from literal to spiritual in the time of Christ.

The apostle Paul was raised up to establish the major prophetic rule connected to the prophetic line of a chosen people. At the very beginning of spiritual Israel, a major prophetic rule is established that redefines the very covenant itself. From then on to be a child of Abraham, it was to be a child of Abraham by faith, not blood. That prophetic principle was put in place primarily through the pen of Paul, who in this regard typified Christ in Revelation chapter ten, changing and ending the prophetic application of time in 1844.

The covenant with mankind is represented by the rainbow and the Ark of Noah represents a period of time, before and after the flood, when there was no distinctly identified chosen people. The calling of Abraham represented a major and significant change in the prophetic relation of God

with mankind. The covenant made with Abraham represented a major shift in line of covenant history, and in doing so it typified the major shift from literal to spiritual in the days of Paul, and from time application to no time application in 1844.

The first shift in God's covenant with mankind was the Garden, and the pronounced change was the restrictions upon the tree of life and it also produced a change of clothing, from spiritual light to literal lambskin. The next major shift in covenant history is the flood, which Noah represents, as did Adam in the first major covenant shift. Then the shift to a chosen people with Abram, that led to Moses, who introduces the prophetic principles that a day represents a year. That principle is valid until 1844, when there was another major covenant shift. At the great epochs of covenant history there is always a major shift in a principle of God's prophetic Word. That shift during the history of the one hundred and forty-four thousand is that Alpha Omega is the Truth. Alpha and omega is the principle that the end is always illustrated with the beginning in God's Word. Attached to that principle of alpha and omega, is the threefold structure of the Hebrew word "truth."

The major prophetic shift during the history of the remnant is directly represented in each of the major covenant histories, and so too in other lines of truth. The "key" that is laid upon Eliakim in Isaiah 22:22 is the same key given to Peter at Panium in Matthew sixteen. That key is given to the Philadelphian church, and it was William Miller who was given the key that allowed him to connect with the very day for a year principle that had been recorded by Moses during the history of Moses, which typified the history of the Millerites. Miller's connection with Moses prophecy was represented by Paul's connection with Abram's prophecy. And why shouldn't Miller connect with Moses, Moses salvation in an ark had connected with Noah salvation in an ark in order to tie both covenants together. The shifts of prophetic application that begin in Eden identify that a major revelation of prophetic light is identified in the history of the final covenant people—the one hundred and forty-four thousand. I contend that the major prophetic shift is represented with the seven thunders, which are directly connected with the three periods in Daniel chapter twelve and these are only recognized when applying the principles of alpha and omega upon a line upon line application that stands upon the three-step structure of truth.

In the verses that immediately precede the announcement that "time is no longer," Christ introduced the seven thunders, which, as with the truths of Daniel twelve—were sealed up. The context for the man in linen holding up both hands in chapter twelve is the unsealing of the book of Daniel, and the context for Christ the Lion in Revelation ten is the sealing up of the seven thunders. Sister White aligns the sealing of the seven thunders with the sealing up of Daniel's book.

"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to future events which will be disclosed in their order." The Seventh-day Adventist Bible Commentary, volume 7, 971.

The seven thunders are defined by Revelation ten and the Spirit of Prophecy and by the history of the Millerites from 1840 through to 1844, which is repeated in the history of the one hundred and

forty-four thousand. In the same passage it states, “The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed.” The Millerites did not understand that they were to be confronted by two disappointments, for their lack of understanding was designed to test them. The Millerites did not suspect any “advanced truths” which is to say, they did not expect any “major prophetic shifts” in covenant history.

Even though “it was not best for the” Millerite “people to know these things,” the one hundred and forty-four thousand are tested with the same history, but not by innocently misunderstanding the history, but for not understanding a history you are required to know. It is the same test, only reversed. John in Revelation ten, is first and foremost representing the one hundred and forty-four thousand and only secondarily, the Millerite movement of the first and second angels. This is recognized when you see John informed in advance of his eating the little book that it would be sweet and then bitter. It was not best for the Millerites to know what that meant, but John represents a people who know in advance what happens when the Millerites ate the little book.

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. Revelation 10:9, 10.

John is told in advance of the bitter-sweet experience of 1840 unto 1844, the history represented in chapter ten. That experience represented so clearly in verses nine and ten is also distinctly identified in verses two through four.

And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. Revelation 10:2–4.

The “seven thunders” represent “a delineation of events” that would transpire under the first and second angels, and also “future events which will be disclosed in their order.” The “seven thunders” represent the truth that the history of the Millerites is repeated in the history of the one hundred and forty-four thousand, and the truths which were unsealed at the time of the end in 1798 and onward, represent an unsealing of truth in the latter days of God’s people. Jesus in Revelation ten, aligns with Jesus in Daniel twelve. In both passages the sealing and unsealing of testing truth in the latter days is set forth.

Some might argue that Jesus is speaking in verse seven, but that Gabriel is speaking to Daniel in verses eleven and twelve, but it can also be understood that Jesus is speaking in all three passages. In either side of the issue, it is the voice of Christ that speaks through Daniel and the three prophetic periods in chapter twelve are the words of Christ, and He sets forth the three periods in

the structure of truth. All three periods are sealed up, making them one threefold symbol.

Verse seven addresses the finishing of the wonders, identifying the final work of Christ in the Most Holy Place as He blots out the sins of, and seals the one hundred and forty-four thousand. The first verse identifies the “wonders” and the last of the three verses also identifies the “wonders” as those who are blessed for waiting and experiencing a first disappointment. The period in the middle identifies the rebellion of mankind during the Sunday law crisis, while also identifying the period that leads to the Sunday law as a period of preparation for the one hundred and forty-four thousand. All the verses are directly identifying “what shall befall” Daniel’s people “in the latter days.” All three verses speak to the theme of the purification of the one hundred and forty-four thousand. The first period aligns with the third period and the middle period represents the rebellion of the entire world as they march to Armageddon.

If those three periods are also the seven thunders, then the three verses must identify “future events, which will be [disclosed] in their order,” and those “future events” would align with the “delineation of events that transpired under the first and second angels” from 1840 to 1844. There are several truths which this movement has accepted that are distinctly different than the pioneer understanding, yet all those truths agree with the pioneer understanding. There has been a major prophetic shift from the Millerites to now. The day for a year principle is the classic example, but there are others. An example of a major prophetic shift is represented in connection with the seven thunders.

After John was told in the last verse of chapter ten that he must prophesy again, thus emphasizing that the history of chapter ten represented both the movement of the Millerites and the one hundred and forty-four thousand, he was given a rod to measure the temple, but he was told to leave off the courtyard.

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. Revelation 11:1, 2.

When measuring the temple in post-1844, John is told to leave off the Gentiles who are represented as the courtyard. This illustration in 1844 was identifying that God had just chosen a new covenant bride, and a distinction was then made with His bride and the courtyard. Sister White is clear that the courtyard represents the Gentiles and the temple is God’s chosen people, just read the chapter, *The Outer Court*, in *The Desire of Ages*.

John is illustrating the Millerites, who had just become God’s chosen people in 1844. A distinction was placed between the Millerites, who had just experienced the bitter-sweet message and the rest of the professed Christian world, represented as Gentiles.

The foundation was laid from 1840 until the first disappointment, and the temple was finished during the proclamation of the Midnight Cry. Then came the great disappointment and John is told to rise and measure, but leave off the Gentiles. John is illustrating the opening of the judgment, and

for this reason inspiration applies the measuring of John in the verses as the symbol of the investigative judgment. What we have just set forth about John as a symbol of measuring is in agreement with typical Adventist understanding, but in this movement, there was a major shift of understanding the symbol.

In agreement with Millerite understanding, we came to see that within the history of the Millerites as represented by John in chapter ten, was also a prediction of a parallel movement that would become the one hundred and forty-four thousand. We recognized if you took the measurements of the Millerite history, and left off the time of the Gentiles, you could see the very temple John was measuring.

We came to see one 2520-year time prophecy ending in 1798 and the other in 1844, thus revealing a forty-six-year period that Christ built the Millerite temple. John identified the courtyard as Gentiles and there is a prophetic “times of the Gentiles.”

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
Luke 21:24.

The “times” of the Gentiles is plural, and represent the two periods that both literal and spiritual Israel was trampled down. The last of the two trampling downs of paganism followed by papalism, ended in 1798. In spite of what may be claimed, the “times of the Gentiles” ended in 1798, with the arrival of the first angel. John was to start measuring in 1798, and nothing before. He was placed in the history of 1844, so to leave off the period that ended in 1798, was to leave off the courtyard, and in so doing you reveal the forty-six years when the Millerite temple was raised up by the Messenger of the Covenant. Many associated truths are derived from this application, but I am simply using this as an example of light which is different than pioneer understanding, but it is light that does not contradict the original truths, but no longer applies time.

That particular truth was recognized before 9/11, but was really established deeply post-9/11. The truth of John measuring the temple cannot be separated from the seven thunders, for it is the very same passage. There is a truth about the application of the seven thunders that was sealed up until the period where the “wonders” of Daniel chapter twelve are accomplished. The application of the “seven thunders” that was unsealed post-July 2023 aligns perfectly, or should I say it complements the three verses of Daniel twelve in a profound way.

Sister White employs the word complement, not the word compliment to describe the relation of the books of Daniel and Revelation. Complement, which means “to bring to perfection,” is what the two prophetic books do for one another. The seven thunders, when unsealed in Daniel chapter twelve post-July 2023, bring the message therein to perfection. What opens up the seven thunders is the principle of alpha and omega in conjunction with the structure of truth.

The “times” of the Gentiles was fulfilled in 1798, and represents two periods’ of 1260 years when paganism and then papalism trampled down the sanctuary and the host. When measuring the temple, we are to leave off the courtyard, and the courtyard stretches to 1798, but post-1844, time

is no longer. Today the 1260 years simply represent a period of time that identifies the distinction between the temple and the courtyard. For this reason, from July 18, 2020 unto July of 2023 the trampling down was accomplished. To measure the temple today, in conjunction with the seven thunders that represent a delineation of events that transpired under the first and second angels' messages, is the work assigned to John. "Our great work" is to "combine" the messages of the three angels, thus identifying a prophetic work that had not been done in prior covenant history, and is very rarely done even now. When we leave off the courtyard representing the times of the Gentiles, we are leaving off the 1260 years of papal persecution that ended at the time of the end in 1798.

The temple that was erected over forty-six years in Millerite history identifies a temple that is erected from July of 2023, until just before the Sunday law. That history is the period of the seven thunders "future events," that "will be", not might be, "disclosed in their order."

When we combine the history of the first angel, with that of the second, we find the history begins with an alpha disappointment and ends with an omega disappointment. When we align the prophetic waymarks in the history of the first angel from 1840 unto April 19, 1844, with the waymarks of the second angel who arrived at that time and continued until the arrival of the third on October 22, 1844—we have two periods that both begin and end with the arrival of an angel. The history of the first unto the second illustrates the history of the second to the third.

A prophetic witness that this is a valid application is found in the alpha and omega of the application. Two parallel lines applied together and the beginning and the ending of both lines identifies the arrival of an angel. Then when they are combined line upon line together into one line, the beginning marks the first disappointment and the ending marks the great disappointment. A further proof is found in the principles of alpha and omega that identifies the end as greater than the beginning. An alpha disappointment that ends with the great omega disappointment identifies the lesser and greater element of alpha and omega.

When we begin at April 19, 1844, (the arrival of the second angel that leads to the arrival of the third on October 22, 1844); and we then also begin the second line on August 11, 1840, which ends at April 19, 1844, we find the disappointment of April 19, 1844 is both the alpha and omega of the prophetic line which is produced by combining the prophetic line of the first and second angels.

At the end of the period, you have the third angel arriving along with the second angel, thus typifying 9/11, and the two voices of the mighty angel of Revelation chapter eighteen. The two voices are both the second and third angel's messages, and those two angels touched each other on October 22, 1844, and they meet again when the two histories are brought together line upon line. Brought together in this fashion they represent the history of the first disappointment unto the great disappointment, and the waymark in the middle of that history in the time of the Millerites was the Exeter camp meeting where two classes of worshippers were manifested, representing the rebellion of the foolish virgins in the parable, and identifying the middle waymark as rebellion.

The seven thunders represent the history of the first and second angel's messages combined line upon line, which then identifies a history from the first disappointment to the great disappointment

in the history of the one-hundred and forty-four thousand. The understanding of what that history represents prophetically aligns identically with the message represented in Daniel twelve as being sealed up until the time of the end.

We will continue this study in the next article, but I will leave the portion of Daniels last vision which only addresses Daniel's illustration of God's people in the latter days. Note in the context of the rule of first mention, that in verse one Daniel is in a class who understands the vision. The first thing mentioned in the vision is an illustration of Daniel as the wise who understand, and the last nine verses are all about the wise who understand on the twenty-second day.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; Then I lifted up mine eyes, and looked, and behold

a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me,

O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent.

And when he had spoken this word unto me, I stood trembling. Then said he unto me,

Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened

my mouth, and spake, and said unto him that stood before me,

O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord?

for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, And said,

O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. ...

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days. Daniel 10:1–18; 12:4–13.