

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

Jeff Pippenger
2026-01-04

Number Twenty-Three

In article twenty-two I wrote, “Then in chapter eleven, the genealogy of the chosen people is represented by ten names from Shem to Abram. Chapter eleven is the story of the tower of Babel, but also the genealogy of the chosen people, as represented by Abraham. Chapter eleven introduces a chosen people who were to enter into a threefold covenant with God. The third and final step was the sacrifice of Isaac in chapter twenty-two. Chapter “eleven” is the alpha beginning and chapter “twenty-two” is the omega ending. The faith required to hear God’s voice in the meaning of names, is no different than the faith required to hear His voice in the numbering of His Word.”

Chapter eleven presents the covenant of Cain, and the covenant of Abel. We have repeatedly shown through the years that the prophetic characteristics of the tower of Babel represent a counterfeit covenant. After the flood, there was a change of dispensations from worshipping at the gate of Eden before the flood, and after the flood, worship was to be at an altar. The altar had specific biblical requirements. It needed to be erected of natural stone, with no human chipping or chiseling the stone. It had to be rock upon rock, with no mortar.

The purpose of the tower was to make Nimrod’s cohorts a name, which represents character. In the tower we see man attempting to save themselves, and lifting themselves up as the gods of heaven. The tower is a symbol of a church that thinks it can save itself, and thinks that it should be lifted up, as the ten kings do in Psalm 83, when they lift up the papal head at the evil confederacy of Bible prophecy, which takes place at the Sunday law.

A Song or Psalm of Asaph. Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.
Psalms 83:1, 2.

The world had just been destroyed by Noah’s flood, and the reason God identified the closing probation on the antediluvian world was that man’s thoughts had become evil continually. The Bible speaks of unity in various ways, one of which is to see “eye to eye.” Can two walk together, except they be agreed?

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 1 Corinthians 1:10.

When God confused the language at the judgment upon Nimrod’s kingdom, it identifies that prior to the confusion, they were all in unity, and therefore they were all the same character, and that

character was a religion based upon human works—as opposed to those in the very same chapter that are represented by Abraham. Shem was a faithful soul in the time of Nimrod. Historians point to Shem as the one who killed Nimrod, the mighty rebel before the Lord. The point stands without the historian’s ideas, for Shem is a covenant man, who traces his blood to Noah, a covenant man, who traces his blood back to Seth, another covenant man, who came into covenant history to replace his brother Abel, who was another covenant man who was a direct descendant of Adam.

Genesis eleven is the great controversy between Christ and Satan, in the context of a covenant of life and a covenant of death. Nimrod represents the great hunter before the Lord, for he represents a church that has many devotees. Abram, through Shem, represents a church that has but few devotees. Shem was the covenant man when Nimrod was building his tower, but the two covenants in chapter eleven are represented not by Shem and Nimrod, but by Nimrod and Abraham. Paul clearly identifies this prophetic rule.

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. Hebrews 7:1–10.

There is a great deal of present truth in the subject of Melchizedek, but I am simply identifying that Paul teaches directly that the prophetic characteristics of covenant men, and by that, I mean, men and women in the inspired testimony whose scriptural testimony is identifying a waymark in the prophetic line of God’s covenant with mankind. Paul teaches that Melchizedek, who lived before the Levitical priesthood was established at Sinai, and therefore over four hundred years before there was a Levitical priesthood, had accepted tithe from Levi. In order to be in the Levitical priesthood, you had to be a Levite who could prove his blood descent from Levi. Melchizedek could not show his descent was from the line of Levi, for Levi was not yet born.

The line of prophecy that represents God’s covenant with Adam and Eve is actually two covenants. The first was a covenant of life with a simple test. After the fall and the failed test, the next covenant included the blood of a lamb in order to provide clothing. Then there was God’s covenant with mankind, represented by the rainbow, Noah and altar worship. Then there was Genesis eleven

where God's covenant with a chosen people, who would be called Hebrews began. In each of those stories the biblical characters are covenant men or women.

In Genesis eleven, the beginning of the covenant of life with a chosen people is set forth, and it is set forth, right where Nimrod establishes the covenant of death, as represented by the bricks and mortar, that were the counterfeit of the unchiseled rocks and no mortar represented by the altar. Sister White informs us the altar represents Christ, thus Nimrod's religion, which is a counterfeit religion, represents a counterfeit Christ.

And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. Genesis 11:3.

And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Exodus 20:25.

"We are in danger of mingling the sacred and the common. The holy fire from God is to be used in our efforts. The true altar is Christ; the true fire is the Holy Spirit. This is our inspiration. It is only as the Holy Spirit leads and guides a man that he is a safe counselor. If we turn aside from God and from His chosen ones to inquire at strange altars we shall be answered according to our works." Selected Messages, book 3, 300.

Among other truths, one of the lessons that is derived prophetically from Genesis eleven is that it represents the beginning of a prophetic line. The flood of Noah marks a prophetic separation. When Noah left the ark there was to be a new method of worship, and the method of worship always produces two classes of worshippers, as set forth in the history of Cain and Abel. Genesis eleven is a new world, with a beginning history that becomes the foundational story of the ending history, as God's last day covenant people call the eleventh-hour workers out of Babylon during the Sunday law crisis. Nimrod is the man of sin during the Sunday law crisis, and Shem, who is Abraham is the man of God in that very same crisis. Genesis eleven's scattering and confusion of languages, began soon after Noah left the ark. The theme of chapter eleven is the two covenants, and the story reaches its conclusion when the third step of the Abrahamic covenant is set forth in chapter twenty-two.

Chapter eleven is the alpha history of the line of Abraham that reaches omega history in chapter twenty-two. The beginning story of Nimrod's Babel and the ending story of the offering of Isaac, both represent the final judgment upon mankind. The line begins at Nimrod's tower, and extends to the offering of Isaac, and the line culminates in two opposite offerings. Nimrod's offering receives God's executive judgment, and Abraham's judgment receives God's blessing. Nimrod is the alpha of chapter eleven and Abraham is the omega of chapter twenty-two. The omega is always greater, by at least twenty-two times according to the Hebrew alphabet, and the power manifested in confusing the languages and scattering the nations abroad, was far exceeded by the power of the cross. Nimrod's tower represents the Twin Towers of 9/11 and the offering of Isaac represents the Sunday law.

The line of the covenant with a chosen people begins with the symbol of the number eleven and it ends with the symbol of twenty-two. The line ends at the close of probation in the alpha history of

Nimrod and also the omega history of Abraham. The very history of Nimrod and Abraham is set forth in the first book of the Bible, and it is set within the context of picking up the pieces from the very recent destruction of Noah's flood. In the first book of the Bible the illustration of the two covenants, provides two witnesses that set forth the close of probation in the line of chapter eleven through to twenty-two.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Revelation 22:11.

Nimrod is unjust and filthy still, and Abraham is righteous and holy still as identified in the alpha of Genesis 11–22, and also in the omega of Revelation 22:11. Just before probation closes, a pronouncement in verse 10 is made to seal not the sayings of the prophecy of this book. Just before probation closes in the very next verse, there is to be a prophecy in Revelation that is to be unsealed. Two verses after verse eleven, Christ supplies the key to unseal that prophecy.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last. Revelation 22:10–13.

Chapter twenty-two is the omega chapter of the entire Bible and the key to opening the prophecy in Revelation that is sealed up, is the principle that Christ identified above all others in chapter one of Revelation. Chapter one is the first letter of the Hebrew alphabet, and chapter twenty-two is the last. In verses nine through eleven of chapter one, John introduces himself, and identifies Christ as Alpha and Omega.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. Revelation 1:9-11.

In verse eleven, John is in Patmos, but he turns around in verse twelve, and from there on, he is in the heavenly sanctuary. Thus, in verses 9/11, we find the testimony of John, which identifies Jesus as Alpha and Omega, something Jesus already identified of Himself in verse 8:

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Revelation 1:8.

In verse eight, John is writing what he heard Christ speak of Himself. In verses nine through eleven, it is John speaking of himself. That represents two witnesses in the first eleven verses that identify Christ as Alpha and Omega. Verses nine through eleven represents its own unit of thought.

Though connected with the entire chapter, in these verses John is speaking of himself, whereas; in verses four through eight, John is speaking for the godhead to His churches. Verse four begins a unit of thought, that ends in verse eight. This is recognized by the opening characteristics of Christ who was and is and is yet to come, being identified in verse four and then again in verse eight.

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Revelation 1:4-8.

The first three verses of chapter one present the revelation of Jesus Christ, which is unsealed just before probation closes, for verse three says, “the time is at hand.” “The time is at hand” is the identical statement of verse ten, of chapter twenty-two, that says “seal not the sayings of the prophecy of this book for the time is at hand.” The prophecy that is unsealed is the Revelation of Jesus Christ.

Verse four begins the unsealing, and verse four begins with John’s testimony of, “I John,” and then in verse eight it is Christ who identifies Himself. A human witness in the first of the five verses and a divine witness at the end. Verse four identifies the Heavenly Father as the one who “is, and which was, and which is to come.” Verse eight identifies Christ as the one who “is, and which was, and which is to come.”

The key to unsealing the Revelation of Jesus Christ is the principle of alpha and omega. As the first and last, Christ also exists in the present, though He was in the past and will be in the future. The fact that Jesus and the Father are both the God who was, and is, and is yet to come is another presentation of Christ as Alpha and Omega. He is Alpha and Omega, the First and the Last, the Beginning and Ending and He was in the beginning and will be in the ending. The “keys” of the kingdom, that are given to the church at Caesarea Philippi, is also the “key” placed upon Eliakim’s shoulder in Isaiah 22:22. The alpha of the book of Revelation is chapter one and the omega is chapter twenty-two, so we find all the Hebrew alphabet, in the chapters of Revelation. Chapter thirteen represents the rebellion of the United States and thereafter the world. Chapter one presents Christ as Alpha and Omega and chapter twenty-two identifies the same truth, but in connection with the unsealing mentioned in chapter one. Chapters one, thirteen and twenty-two represent the three Hebrew letters that together form the word “truth.”

In chapter twenty-three of Matthew Jesus sets forth eight woes upon the Pharisees and Sadducees. In the final verse of chapter twenty-two the interaction of Christ with the quibbling Jews ended with the enigma of David, an enigma that can only be solve if you understand the principle of alpha

and omega.

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he?

They say unto him, The Son of David.

He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?

And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. Matthew 22:41–46.

The conclusion of chapter twenty-two identifies a waymark of covenant history. Jeremiah addresses this line of truth as well:

The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.

For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. Jeremiah 7:1–16.

Jeremiah was told to not pray for ancient Israel, for they had reached a point of no return, as did the quibbling Jews at the end of chapter twenty-two. When Moses, (a covenant man) was confronted with God's decision to destroy the chosen covenant people, Moses interceded with prayer. In chapter seven, Jeremiah is told not to pray for the very same covenant people. The prophetic

history of Shiloh is identified as the line upon line evidence of God rejecting a chosen covenant people when their sin reaches an unredeemable point, as expressed in one verse.

Ephraim is joined to idols: let him alone. Hosea 4:17.

In covenant history the point where God ends His covenant relationship is a specific waymark. The rejection of the report of Joshua and Caleb marking the tenth test is another example. Jeremiah is also told to not pray for this people a few chapters later.

Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble. Jeremiah 11:14.

In chapter seven, the spewing out of the Laodiceans at the Sunday law as represented by the symbolism of Shiloah and is identifying what He “will do,” in the near future.

Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. Jeremiah 7:14–16.

In chapter eleven, the command to not pray is about the fear that shall overtake the Laodiceans when they find themselves in the time of trouble that follows the Sunday law. The fear they experience is set within the history of their rejection of the covenant.

Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; And say thou unto them,

Thus saith the Lord God of Israel;

Cursed be the man that obeyeth not the words of this covenant, Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day.

Then answered I, and said, So be it, O Lord. Then the Lord said unto me,

Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked everyone in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.

And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble. For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.

Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble. Jeremiah 11:1–14.

The resurrection of the candidates, to be among the one hundred and forty-four thousand, is identified in Revelation 11:11; and their final gathering is identified in Isaiah 11:11; and the external line of the dragon, the beast and the false prophet is identified in Daniel 11:11; The Sunday law judgment of the tares is identified in Ezekiel 11:11 and the punishment and fear that comes upon the foolish virgins is identified in Jeremiah 11:11.

The command to not pray for this people is the waymark in the last verses of Matthew chapter twenty-two, and chapter twenty-three identifies eight woes upon Adventism. Chapter twenty-three is either October 22, 1844, or the Sunday law. Both of those waymarks are a fulfillment of the marriage, and the marriage is between a bride and a husband, who come together as one flesh. The consummation of the marriage represents atonement, or “at-one-ment.” Man was created in the image of God, and He created male and female. Their offspring are represented by twenty-three chromosomes from the man and twenty-three from the woman. Together their forty-six chromosomes make up the temple. Each individual is a temple, for know ye not that ye are the temple of the Lord?

The consummation of the marriage, when the two become one is the combination of two temples of twenty-three, to form one temple of forty-six. Christ is the one who builds the temple, and He builds His church as the female temple that is to join with His male temple. The connection is when the human temple is joined with the Divine in the Most Holy Place of God’s temple. “Twenty-three” is a symbol of the sealing of the one hundred and forty-four thousand, and that work began at the end of the twenty-three hundred year prophecy. Matthew twenty-three is the pronouncement against Laodicean Seventh-day Adventists, who are a counterfeit of the one hundred and forty-four thousand.

The one hundred and forty-four thousand are the eighth that is of the seven, and they are those who are resurrected on the eighth day, and the are the eight souls on Noah’s ark, they are the eight descendants of Seth and the seal upon their foreheads was typified by circumcision, that was carried out on the eighth day. They are the priests that are anointed for service on the eighth day, and the pronouncement of eight woes upon Adventism in chapter twenty-three, is a pronouncement against the counterfeit eight.

The pronouncement of woe upon the foolish virgins is proceeded by the sealing of God’s people in the final verse of chapter twenty-two. Chapter twenty-two aligns with chapter twenty-two in Genesis, for the first book of the Old Testament typifies the first book of the New Testament. In

the heart of the prophetic line of Matthew eleven through chapter twenty-two representing twelve chapters, and the sixth of those twelve chapters is chapter sixteen, where Simon Barjona's name was changed to Peter.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matthew 16:18.

There are 459 verses in Matthew eleven through twenty-two. The middle verse is verse seventeen, of chapter sixteen, but that verse cannot be separated from verses eighteen and nineteen, for they are one statement.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Matthew 16:17–19.

The very center of chapters eleven unto twenty-two is the foundational covenant statement for Christianity. In that statement, Simon's name is changed to Peter, which; when you apply the numerical position that each letter of the English language holds; such as "a" is one, and "z" is twenty-six—you find "p" is 16, "e" is 5, and "t" is 20, and another "e" is 5 and "r" is 18. When you multiply $16 \times 5 \times 20 \times 5 \times 18$ it equals 144,000, and the reference to Peter's name change, a symbol of covenant relationship, is found in chapter 16 verse 18, and the first letter of Peter is the number 16 and the last letter is the number 18. All of this is in the center of twelve chapters that begin with the symbol of eleven and end with the symbol of twenty-two.

That line is also found in Genesis chapters eleven through twenty-two, and in that line, there are 305 verses, which identifies chapter seventeen and verse eleven as the center of that line. That line of twelve chapters of the first book of the Old Testament identifies the covenant with Abraham, and represents the alpha line that meets the omega line, in the same chapters of the first book of the New Testament. The center of the line of the omega in Matthew is the high point of the covenant relationship of the one hundred and forty-four thousand, who are the covenant sign that is lifted up at the Sunday law. The center verse of Genesis's line identifies not only the center verse, but also the second or middle step of the threefold covenant with Abraham, and just as significantly the sign of the covenant.

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. Genesis 17:11.

We will continue these things in the next article.

"Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

“He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

“He then called upon me to ‘come and see.’

“I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me.” *Early Writings*, 83.

“You are getting the coming of the Lord too far off. I saw the latter rain was coming as [suddenly as] the midnight cry, and with ten times the power.” *Spalding and Magan*, 5.

And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. *Daniel 1:20*.