

Sermon to the Saints which are at Topeka, Kansas -- Sunday, July 5, 2026

“¶ 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”. (Daniel 12:5-7)

... and then ...

“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 12:7-13)

This second oracle of Daniel 12 – and the final words given to the prophet that are captured within the inspired writings of scripture – present a glorious summary of how the Day of the Lord will unfold. As God’s elect creatures clumsily stumble through the necessarily mundane things of this life, it draws the soul up short to consider – truly and soberly consider – that there is an appointed time in providence when this mysterious experiment will be over. There will no longer be anything mundane ... routine ... tedious ... vain occurring before our eyes. No ordinary day to grind through.

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” (1 Corinthians 2:9)

But the conclusion of the experiments of human kind, in social, political, or religious pursuits is coming. It is coming through a certain pair of numerically precise periods of conflict. And Daniel is being informed that the Jews – and how God will deal with them – will be at the center of those two periods. Our work today is about seeking out some delicious morsels of spiritual meat that drip off of these very curious and expressive engagements. We have here a conversation between one of these ***“other two”*** and Jesus Christ ... with Daniel being a fascinated witness ... about His second advent. Then, Daniel is given a final promise for him and those of his people who will be restored.

“Then I Daniel looked”. The oracle begins with Daniel declaring that he ***“looked”***. Such an innocuous expression, you might be inclined to picture the man glancing off to the side after being told that he would ***“shut of the words, and seal the book”*** from what he had theretofore been shown about the engagements of God and Christ with his Jewish brethren who would be

restored during the pre-second-advent period. That lens misses the intent of the word **“looked”**. We have here the Hebrew primitive root word **“ra’ah”** (**“raw-aw”**), which includes the notion of having a vision. I have spent since December 2024 examining the things of Daniel chapters 10-12 ... so it is easy to forget that we’re talking about a vision that Daniel had **“as [he] was by the side of the great river, which is Hiddekel”** (Daniel 10:4). He had the vision, and he fell sick from it for **“three whole weeks”** (Daniel 10:3). This conversation with the angel Gabriel was an explanation of the vision. It was also a spiritual blessing, but it was not the vision itself. As the conversation reaches a discussion of how things will end for the Jews – including that Christ will be given His Day – the vision suddenly ensues and Daniel is taken back to the spiritual place where he first saw the vision.

“[A]nd, 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 ...” In the beginning of the vision of Daniel 10-12, as he sat by Hiddekel, he described looking (seeing a vision) **“and behold a certain man clothed in linen”** (Daniel 10:5) – followed by a description of Christ Jesus glorified in power. So as the discussion with Gabriel progresses to the pivotal point of redemption for the Jews, this **“man clothed in linen, which was upon the waters of the river”** (Daniel 12:6) appears again and is now seen plainly in the presence of **“other two, the one on this side of the bank of [Hiddekel], and the other on that side of the bank of [Hiddekel].”**

This river, upon which Daniel sees our Christ standing and engaging with these **“other two”** has some interesting significance to be reviewed. If you search the Bible for references to Hiddekel, you find two. One here and one in Genesis. In Genesis, we learn two things about this river. First, that it is one of four rivers running out of the Garden of Eden – specifically **“that is it which goeth toward the east”** (Genesis 2:14) out of that pleasant place. Second, it is the river associated with the placement of the Cherubims and the flaming sword to **“keep the way of the tree of life”** (Genesis 3:24).

Hiddekel is that river named Tigris that wanders through many of the lands that were anciently the enemies of the Jewish people – Assyrian, Babylon, Persian, Grecian, and Roman. While we see a different reference name used, we receive a report from Daniel sitting along one of the tributaries of Hiddekel where he was given another vision that includes this same Christ and these same **“other two”**. Even more interestingly, they address for Daniel the same issue he here inquires about. Here is the relevant text:

“And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. ... Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” (Daniel 8:2, 13-

14)

This vision of Daniel 8 was given him during the reign of that witless Babylonian King Belshazzar – yet in the vision he is sitting in the summer palace of Persia at Shushan or Susa. This tributary of the Tigris – today called the Karun River – ran alongside this beautiful palace and throughout the city. So again, we have the consistency of showing the scene of a great river, in the presence of our King Christ, with two who are standing by and communicating about these matters that will wrap up the times of this creation before our Christ sets up His throne in the earth.

These **“other two”** Daniel sees are the two witnesses that we see our friends Zechariah¹ and John² discuss. While they are not called that specifically in the passage, their descriptions fit with what we see of the two witnesses where they are otherwise discussed. These are, as Zechariah said **“two olive trees upon the right side of the candlestick and upon the left side” (Zechariah 4:11)**, where Daniel sees them standing on either side of the river with Christ standing over the river. It is an interesting thing to consider the bilateral relationship between trees and water – placing perhaps a sharper lens on the passage: **“And he shall be like a tree planted by the rivers of water” (Psalm 1:3)**. Waters feed and strengthen the life of the tree and reflect the abundance of life from the ever running river of life flowing from our Christ to His saints who are planted at the water’s edge. But the presence of the tree there also helps the rivers and those creatures that depend upon it for life. The roots filter excesses of nutrients and (in our generation) chemicals that would reduce the quality of the water. The root structure reduces erosion of the river structure. The branches and leaves provide shade and (when shed) materials to create homes and shelters for those creatures.

In Zechariah’s vision the two olive trees serve to provide nutrition for the Lord’s children. In John’s they serve as protectors and advocates against the wicked influences of the assaulting Antichrist. In both places, they also stand as perpetual expressions of God’s glory in the earth through communicating His will among the inhabitants. This is the work of the saints that Daniel sees speaking in his chapter eight vision ... and the **“other two”** he hears engaging with Christ in this final vision.

¹ *“And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. ...¶ Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.” (Zechariah 4:3, 11-14)*

² *“¶ And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.” (Revelation 11:3-12)*

“How long shall it be to the end of these wonders?” Now the question. This was not asked by Daniel. This was asked by one of the two witnesses of Christ ... **“the man clothed in linen”**. This question contains two Hebrew words: *“qets”* (“kates”) and *“pele”* (“peh’-leh”) ... strictly translated *“ending of wonder”*. Unfortunately – at least to my minimal mental capacities – the immediate text of the question does not specifically identify what is meant by **“wonders”**. That requires some disciplined application of other passages to this passage. The presence of the two witnesses in the dynamic might help us, because we know from the work of John that those two were given **“power [to] prophesy a thousand two hundred and threescore days”** (Revelation 11:3). The answer given from Christ to the inquiring witness is **“it shall be for a time, times, and an half”**. Both of these numerations equal 3.5 years. That symmetry would suggest strongly that the **“wonders”** being inquired about are those that are brought upon the earth during the first 3.5 years of the Day of the Lord – prior to our Christ’s second advent. Another bit of reinforcing symmetry would be found in John’s words just preceding his introduction of the two witnesses, to wit:

“And the angel [i.e., Christ] 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)

Same Christ ... standing on the water ... lifting the same hand to heaven from whence the authority for His words originate ... declaring that the end of a time was upon them. This also, being placed between the sounding of the sixth and seventh trumpets, necessarily has the time reference of the first 3.5 years, before that same Christ comes in His glorified flesh to be seen by all who inhabit the earth.

One more reference within these words from Christ to the inquiring saint helps to solidify our grasp of what is being asked and answered. **“and when he [i.e., Antichrist] shall have accomplished to scatter the power of the holy people, all these things shall be finished.”** Here, once we understand the Hebrew word translated **“power”**, we have probably the single greatest evidence of what period is being referenced. The word is *“yad”* (“yawd”) and indicates that part of a body or structure that is giving the thing strength. In this period of time, there are two parts given to the body of Christ’s church in the earth to openly content against the leaders of the earth who oppose Christ; the two witnesses. The prophet John reveals to us that **“the beast that ascendeth out of the bottomless pit shall make war against them [the two witnesses], and shall overcome them, and kill them”** (Revelation 11:7). This act **“scatter[s]”** – which means *“shatter, break, dash, beat in pieces”* – what is considered the **“power”** of those holy people who are standing for Christ against the raging world. It is as though Christ’s answer to the inquiring witness was *“when Antichrist kills you two witnesses, I will return.”*

“And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?” This opens up an interesting interlude in this dialog between the angel Gabriel and our friend Daniel. Dr. Gill intimates that Daniel’s expression of confusion and follow up question was directed at Christ, as though the vision he was seeing included that he was physically in the

presence of Christ and the two witnesses – rather than simply being shown their dialog from a spiritual perspective. The word “**Lord**” in this passage is capitalized, which suggests the deity is referenced. When Daniel speaks with Gabriel in previous portions of this vision, the spelling of the reference is “**my lord**” with the lower case “l” (e.g., Daniel 10:16-17, 19), suggesting reference to a noble creature, rather than the Creator. Furthermore, it is of a certainty that Christ is the better suited to receive and respond to the question, as Dr. Gill expresses: “[H]e applied not to the angel [], but to the man clothed with linen; to Christ, whom he perceived to be a divine Person, a Person of dominion, power, and authority, superior to angels, and his Lord and God; and who only could resolve the question he puts”.

It is an interesting question, and at first glance seems to be a mere repetition of that he heard from the witness speaking with Christ. But indeed it is not. The witness asks “**how long shall it be to the end of these wonders**”, where Daniel seeks to know “**what shall be the end of these things?**” Dr. Gill suggests his inquiry goes to “*the quality at the end of them, what kind of end they should have; or what the signs, symptoms, and evidences of the end of them, by which the true end of them might be known.*” Daniel seems here to seek a better understanding of what is to become of these “**holy people**” when their “**power**” is scattered. “*What does all of this mean in the wake of what I have only just learned about the disposition of the Jews whose names will be ringing out at the removal of the sixth seal?*” How, he seeks to know, does this fit with the horrifying words regarding “**a time of trouble, such as never was since there was a nation**” (Daniel 12:1)? Daniel is looking for qualitative information more so than the timeline at work.

“**And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.**” Similar to the directive given him in verse four, Daniel receives again the declaration to leave the matter off because the time for it to be known in that detail is not yet come. A little bit of framing will be helpful here. Remember the time in history during which these things are being seen and from which they are being recorded. This is around B.C. 500 that Daniel is hearing and seeing these things. His visions spanned some decades, and he did in fact have many things shown him and told him through those visions. So he is not without details regarding eschatology generally and regarding the Jews. But he did not have the level of detail given to John, which he then recorded in the book of the Revelation. He did not receive all of the details that we have recorded for us about the seven seals, the seven trumpets, and the seven vials. He did not have the structured report regarding the seventh and eighth iteration of the Antichrist beast that subsequent spirit-led authors have given us. Even much of the fascinating prophecies we received from Ezekiel and Malachi and Zechariah were not directly available to him, as they were being experienced and written of by those gentle friends at the same general time or a bit later in time than Daniel’s experiences.

So, the notion of the “**words [being] closed up and sealed till the time of the end**” has to be taken with a bit more nuance than that Daniel was absolutely left without any substantive knowledge. More importantly, the instruction of the Word to us clearly did not end with what Daniel was shown and what Daniel recorded. So when we ask the question “*what things are being referenced here as closed up and sealed?*” ... I wish us to be disciplined in our answer. As I discussed in my analysis of verse four in this chapter, we know the specific information regarding

the names of the Jews to be redeemed in the last day is sealed up in the Book of Redemption. These names will not be known until that seal is removed, though Daniel may well have had it revealed to him.

Similarly, there are six other seals that will unleash a level of trauma and glorious triumph upon this creation that there is no way to fully comprehend ... even at this precipitous hour. Indeed, I believe they will not be fully known until the Church, and the creation are fully ripe for them. This world of sin-soaked rebels has simply been made increasingly incapable of knowing what things their Creator has prepared for them. As the level of knowledge in the hearts, minds, and spirits of His saints grows, they will preach them. But by then, the thickness of darkness will make the inhabitants of this earth unable to give God glory so that they might be saved from destruction.

“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.” An assurance, consistent with what Gabriel had told Daniel earlier in this chapter, now comes from Christ directly. The context of this assurance answers what I believe to be the *primary* import or application of the parable of the ten virgins. So, let us look at that bit of lovely work more discretely.

“¶ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps.” (Matthew 25:1-4)

These four verses are the structure that provide us the analytical underpinnings for this spiritual lesson of the ten virgins. The marriage of the Lamb and His Bride is the reference point for this work. These ten ***“went forth to meet the bridegroom”***. The question for us to answer is *“when does Christ appear as the bridegroom?”* Gill offers this: *“His first appearance was mean, in the form of a servant, in the likeness of sinful flesh, in garments rolled in blood; but when he comes a second time, he will appear as a bridegroom in his nuptial robes; all his elect will be prepared for him, beautified and adorned as a bride for her husband; when he will come and take them home to himself, and will avow them to be his before his Father, and his holy angels: and which will be a time of great glory, and great joy.”* This is a compelling analysis, and one reached comfortably when we do all of the labor required us regarding the matters of eschatology. The Bride gets prepared and the Bridegroom then presents her ***“to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish”*** (Ephesians 5:27).

The Church – in this context, the body of His Gentile elect precious – is espoused to Him and He is working in her to make her ready for His return. Until that time comes, we do not have the conditions met for there to be the Bridegroom and the Bride in the pre-wedding condition. That will be at Christ’s second advent. At that glorious moment, we have the antetype of the wedding preparations that were the reference point of Christ’s parable. The bridegroom would present himself to the house of the bride’s father. He would then spend a period in a dedicated living space while they finalized the preparations. Then at the appointed time – typically at midnight – the bridegroom would come forth out of that place and go into the wedding. This time – after

the bridegroom as arrived for the wedding and the time he comes forth out of his chamber to go into the wedding – is the period when these ten virgins are under discussion. Five have brought oil to ensure they will be ready; five have not. That is the parable. Do you have oil ... or do you NOT have oil?

Who among the elect are present in the earth at the time of the arrival of the Bridegroom and during the period of time between His arrival and His marriage and marriage supper? They are the redeemed of Israel ... ***“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.” (Revelation 14:1)*** So the parable of the ten virgins refers to those Jews who have a keen interest in the marriage of the Lamb and His Bride the Church. If it was primarily referring to us, it would require us to be both the witnesses to the marriage ... AND THE BRIDE! Who, other than the Bride and the Bridegroom, has such an abiding interest in this wedding? Alternatively, who has a false and presumptuous interest in the coming of a Messiah?

The oil for the lamps represents the gracious intervention of Christ as the Messiah. Those who have the oil are ***“purified, and made white, and tried ... the wise shall understand”***. Those who do not see the indispensability of that oil – but treat it like a less important component to their religious character – ***“shall do wickedly: and none of the wicked shall understand”***. This parable – in every way consistent with what Christ tells Daniel here – distinguishes between those of Daniel’s people who will love and wait upon Christ in faith and those who love themselves and to the very end will be unprepared for His coming into His kingdom and to the marriage. This is not to be understood as five virgins almost making it if they had just tried harder ... been a bit more vigilant. Five represent those Jews who are purified (sealed, redeemed) and five represent those who are not. The details of how that exactly plays out on the ground may yet be ***“closed up and sealed till the time of the end”***, but we can absolutely understand that the oil is only for those who have been redeemed.

“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.” It has been a vexation to me for nearly two decades, that I have not yet been given a level of clarity on these words, or on the words similarly expressed in the vision of Daniel chapter eight:

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”
(Daniel 8:13-14)

There are things I can discern in these words, so I will share that. If any other gentle soul here finds themselves with good, Bible-based thoughts on this matter I cheerfully invite your engagement with me so that I might be joyful to know more. I know it means a specific thing, so

I will joyfully wait until our King desires for us to have complete knowledge and understanding of His prophecies in this regard.

There is solid prophecy in Scripture for the proposition that the day of our Lord Jesus Christ is a seven-year period. The prophecy of Daniel chapter nine says it is a **“one week”** period during which God will **“confirm the covenant with many”**. That clearly references the fulfillment of the promise to Abraham, that God will dwell with Israel in Zion forever. That confirmation period includes redeeming the 144,000 Jews, purging them of their filthy garments and removing every obstacle to standing up the worldwide and legitimate theocracy under David’s greater Son, Jesus Christ. It is a week of years – or seven years. This comports with several other prophecies – not the least of which are multiple references in the book of the Revelation – indicating two distinct 3.5 year periods. We know that the division line between the two periods involves certain crescendo events. This lets us understand when to end measuring the first 3.5 years, or when we have reached **“the midst of the week” (Daniel 9:27)**.

Within the vision-driven words of Daniel 8:13-14 (above), Daniel 9:27³, and in the vision that we are presently examining, those events are identified: (1) the daily sacrifice – false religious practices of the Jews in a new temple on Zion – is ended and (2) the transgression or abomination of desolation is set up in that place. That comports with what we otherwise know takes place under the activities of the seventh iteration of Antichrist. The many sermon references to these details are not getting fully repeated here. So, seeing those reference points in the text logically leads us to expect a timeline identified of 3.5 years to the end of the Day of the Lord – His marriage and the wedding supper. When we see incongruent and specific numbers discussed, it requires some further examination.

Clarence Larkin says a thing that rings valid: *“Thus we have three measures of time given in Daniel, all dating from the ‘Middle’ of his ‘Seventieth Week.’ First, the 2300 days of Daniel 8:13-14, and these two measures of 1290 and 1335 days. The termini of these three measures of time are respectively 1040, 30, and 75 days beyond the ‘End’ of Daniel’s ‘Seventieth Week.’ The 2300 days have to do with the cleansing of the Sanctuary, but we are not told what events the other two measures of time lead up to. But we do know that after the return of the Lord at the ‘End of the Week’ there will be other events of national importance to the Jews, that will precede the setting up of the Millennial Kingdom.”*

Larkin’s is an efficient expression of the issue. We know, for example, that the book of Ezekiel gives a rather harrowing description of the post-Armageddon clean-up process, many months in duration, in what will be called **“the valley of Hamongog” (Ezekiel 39:8-16)** We know that part of this setting up of Christ’s kingdom also includes the distribution of the land to the children of Israel, as is mapped out in Ezekiel chapter 45. All of the matters discussed and arranged regarding service to God in the temple require administration. So, these date periods might best be

³ **“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” (Daniel 9:27)**

understood as phases in that process of making ***“the sanctuary be cleansed.”*** (Daniel 8:14) If so, we are blessed to have understanding.

The expression in this passage ***“blessed is he that waiteth”*** provides us a little more information to consider. It is a distinct indication that 1,335 days from this division line in the day of the Lord, conditions are such that happiness has ensued for those who are on the side of Christ and God and have therefore witnessed the removal of all who oppose them. Whatever work needs to be done to accomplish the cleansing of the sanctuary (Daniel 8:13-14) and setting up of Christ’s millennial administration (additional 965 days) is then happy and joyful work, and therefore is not included in this expressed number. Those are some constructive and Bible-based considerations to place upon our understanding ... at least at this hour.

“But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.” This is a melancholy finish to the communication between Gabriel and Christ – and by implication a finish to all of these things that Daniel was to do and see. We spend our years in this earth, as the patriarch said, ***“as a tale that is told”*** (Psalms 90:9), and it is a remarkable thing to consider Daniel’s life and lot. He is told here to continue on with what is yet appointed him – that is ***“till the end be [for his years]”***. Then, as we know is the lot of the righteous at exiting this life, Daniel will have rest in Christ until the time comes for the fulfillment of the promise of resurrection.

One component of this closing expression that I find instructive and comforting is the word translated here ***“of the days”***. It is common for humans to think of time frames in the cycle of a day. It begins, it peaks, it draws down and it closes. Our lives – specifically as this verse references Daniel’s life – we see that pattern intimated. He would go his way until he comes to the close of his day. The waning portion of his life will finish and he will go to rest. The metaphor, to be logical and even comforting, is the sense of winding down. The temperatures cool down, the sun lowers in the sky, the pace slows down until it stops and we rest and prepare for another day.

But the Hebrew word here for ***“of the days”*** is *“from an unused root meaning to be hot”*. It reflects a different energy than the cooling down of a day closing. It is the energy at the peak of the day’s heat – as in high noon. This should make the mind consider what the resurrected body and redeemed earth will be about. The concept that is popular about dwelling with God and Christ forever is one of serene calm, as though the inhabitants of that glorious place are chilling out by the poolside, sipping umbrella drinks. But that is not what is promised to Daniel here. He will be standing in his appointed lot when all of the sin-soaked burden to the righteous soul is lifted off and we are given to move to the praise and glory of God at a pace and intensity that can only be weakly described by picturing the human creature at their zenith of life energy.

It should put your mind forward to how this creation will be, once we are rid of death and hell as a burden on the frame and the mind and the spirit. That day will only have the zenith – the brightest light the sun can produce to the eyes of the human – and more! There is not an ebb and flow of energy anymore – only a flow! Only the highest energy that we can experience, without any waning or settling down to get renewed.

When a soul spends his life in this earth fighting his flesh, the machinations of Satan, the heart-sickening betrayals and oppressions ... the loss ... it should be a wonderful thing to contemplate coming into our promised lot at the end of the days.

I love you all. Amen.