



# Revelation 5

Blessed is the one who reads aloud the words of this prophecy,  
and blessed are those who hear it and take to heart what is written in it,  
*because the time is near.* 1:3

In Revelation chapter 4, the glorious throne of God is envisioned. Now in Revelation 5, the triumphant crucified and risen Christ “ascends into heaven, and sits on the right hand of God the Father Almighty.” Revelation chapter five is a vision of what happened immediately after Acts 1:9-11. **This is a vision of the Coronation of the King of Kings and the Lord of Lords!**

## Read Revelation 5:1-5

The Scroll with the Seven Seals

**The Scroll** Others have seen this scroll also: Ezekiel 2:9-10, Isaiah 29:11-12, Dan 8:26, 12:1-4

The opening formula “*Then I saw*” signal the transition to the next scene of the vision. The focus shifts from the throne and its divine occupant to the mysterious, seven-sealed document held in His hand. The Greek text literally says that the scroll is “on” God’s right hand. ... The fact that the scroll is in God’s “right hand,” which represents His majestic power, indicates His **ownership** of the scroll and His **control** over that which the scroll contains. Dr. L. L. White, [Revelation](#), p.124

- † The object in hand is a “**biblion**,” that is, a scroll made up of papyrus or vellum sheets connected to one another and then rolled up, often around a wooden handle.
- † Two details about the scroll are carefully noted.
  - ✓ First, the scroll is **opisthographic**, that is, **written on both front and back**. This is **unusual**. Typically scrolls are only written on one side, and the text is then rolled up on the inside. The fact that this scroll has writing on both sides indicates the large amount of information it contains and the completeness or comprehensive nature of that information.
  - ✓ Secondly, this scroll is “**sealed with seven seals**.” In ancient times, documents of particular importance were closed with a wax or clay seal into which the signet or sign of the author was impressed before the wax or clay was allowed to harden. The scroll could not be opened without breaking the seal, thus preventing access to its contents by unauthorized persons. This scroll is sealed not once but seven times. **The use of the perfect seven indicates that the scroll’s contents are completely, absolutely sealed, a mystery most profound.** Dr. L. L. White, [Revelation](#), p.124

Revelation 4

## THRONE <sup>13x</sup>

God the Father

Holy Spirit as 7 Blazing Lamps/7 Spirits Of God

Glory as Precious Stones

Grace as Emerald Rainbow

Power as Thunder & Lightning

Peace as a Sea of Glass

Church Triumphant as 24 Elders

Righteousness as White Robes and Gold Crowns

All Creation as 4 Living Creatures

Worship as “Holy<sup>3</sup>”

God the Creator is Praised as Creator

- † The scroll is a visionary, prophetic picture of the times from **the ascension of Christ to the eschaton**. The ultimate purpose of Christ receiving the scroll and then revealing its contents to John and the church is to **strengthen the church's faith** and to **encourage the church**, in the midst of all the sufferings, to **remain faithful to Christ** and so to **attain the promise of everlasting glory**. That faithfulness involves carrying out the mission Christ has given to her. Revelation, Brighton, page 139-140
- † In **Old Testament prophecy** the image of a sealed scroll represented the unknown future with special reference to God's future plan for judgment and redemption. In Daniel 7:10, the opening of the books describes the judgment of God before the court of heaven. Later in Daniel 12:8-9, the prophet asks how these prophecies will be fulfilled. He is told that in the last days that which is now "closed up and sealed" will be opened (cf. Isaiah 29:18; Ezekiel 2:8-3:3). The prophecies of the Old Testament, incomplete and often only dimly understood, were fulfilled in the life, death, and resurrection of Jesus. **As John observes the opening of the seals in Revelation 5, the latter days have begun**. All that remains until Christ comes again will now be revealed. Thus, in the vision of the seven seals, the long awaited answer to Daniel's question finally comes. The fulfillment of the ancient prophecies has begun and will continue to unfold until the Day of Judgment in the manner now to be disclosed. Dr. L. L. White, Revelation, p.125

## 5:2 A Mighty Angel

The angel's name is not provided. He is simply described as "mighty." Perhaps this is "**Gabriel**," whose Hebrew name means "**the strong one of God**." Gabriel frequently serves as God's messenger in Scripture (cf. Luke 1:19,26). In fact, in the Daniel texts so closely associated with this passage, it is Gabriel who instructs the prophet to close and seal the book (Daniel 8:16; 9:21). The angel's proclamation goes forth "**in a loud voice**." This is a phrase which occurs twenty times in Revelation to designate a message of special importance which resounds throughout the universe. The mighty angel is looking for the man who can reveal and carry out the hidden counsel of God. Dr. L. L. White, Revelation, p.126

## 5:2 Who is worthy?

He who would "**break the seals and open the scroll**" must be one who is capable of serving as the executor of God's testament, **not only uncovering but also carrying out God's plan for the future of His creation**. The answer to the angel's question is vast silence throughout the universe.

- † "No one in the whole universe had the ability. No one in the heaven, not even among the greatest angels; no one on the earth among living men; no one beneath the earth among all who had died." Revelation, Lenski, p. 194
- † **The dramatic device of the angel's cosmic challenge and the complete absence of response emphasizes the uniqueness of Christ and our absolute dependence upon Him and that which He has done for us and for our salvation. There is not anyone else. Jesus is the one and only hope of humanity.** Dr. L. L. White, Revelation, p.127

## 5:4 John Weeps

No one is found and John's reaction is the bitter weeping of despair. The seals cannot be broken, God's glorious plan for the future will not be carried out.

- † The entire creation is affected by Original Sin; Remember Romans 3:10-12 *As it is written: “There is no one righteous, not even one; 11 there is no one who understands; there is no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one.”*
- † “The prophet weeps as it is borne in on him how powerless all human wisdom and power is over against the unknown and unknowable future. If no one be found to answer the angel’s challenge, mankind, and mankind’s world would have no future and no hope. The bright world into which the prophet had been allowed to gaze will remain forever hidden and remote, a place which a man may dream of perhaps, but cannot ever attain.” Franzmann, p. 56,57
- † St. John is deeply concerned about what will happen to men on earth and is moved to tears when he sees that none can open the book. His concern for people should also be ours.  
Revelation, P.A. Bartz

## 5:5 The Lion

One of the twenty-four elders who surround the throne comes forward to put an end to the prophet’s despair. The elder commands John to stop crying.

- † The language of the text is most dramatic. The command is followed by “**Behold**”. The verb “has triumphed” is **fronted** for particular emphasis. Christ controls the future and will execute God’s plan of salvation because he has **overcome** sin, death, and the power of the devil. This is the same Greek verb, “*nike*”, which concluded each of the seven letters to the churches with a promise to those who would persevere and overcome. Dr. L. L. White, Revelation, p.129
- † **Two Old Testament Messianic Titles** Both designations highlight the role of the Promised Savior as the victorious King from the royal tribe of Judah and a descendant of the line of the great warrior King David who will defeat and destroy His enemies.

Now let the vault of Heav’n resound  
In praise of love that doth abound,  
“**Christ hath triumphed, alleluia!**”  
Sing, choirs of angels, loud and clear,  
Repeat their song of glory here,  
“**Christ hath triumphed,  
Christ hath triumphed!**”  
Alleluia, alleluia, alleluia.

Now Let The Vault Of Heav’n Resound  
Paul Z. Strodach (1876-1947).

### **The Lion of the Tribe of Judah** (Genesis 49:9)

- ✓ Jacob prophetically gives the scepter to Judah (his 4<sup>th</sup> son!) and makes it the tribe of kings ...and the tribe from which the King of Kings will come.
- ✓ The Lion is a strong conqueror and ruler -- Christ took on the devil in the supreme battle of history, and won. He hands that victory and its benefits to us. Revelation, P.A. Bartz

### **The Root of David** (Isaiah 11:1,10) He is of royal descent.

- ✓ Both Titles highlight His Human Nature that is exalted!

## 5:6 The Lamb

The humble figure of a helpless Lamb stands at the center of the scene before the throne of God. The image of a lamb introduces the concept of **sacrifice**, particularly the sacrifice of the Passover lamb whose blood adorned the doorposts of Israel in Goshen (Exodus 12:1-30). Isaiah had foretold that the Messianic Suffering Servant would



be “*led like a lamb to the slaughter*” (Isaiah 53:7). John the Baptist hailed Him as “*the Lamb of God who takes away the sin of the world.*” (John 1:29). The sacrificial focus is sharpened by the fact that this is a lamb “looking as if It had been slain.” Dr. L. L. White, *Revelation*, p.131

† The Old Testament offerings did not take away sins, but graphically showed how God would take away sins, not counting them against the Old Testament believers who trusted in the coming Lamb of God to take away their sins. Revelation, P.A. Bartz

† The Lamb should be dead. Its body bears the vicious marks of slaughter. **And yet it is alive.** It is “**standing in the center of the throne.**” The Lamb has risen from the dead! **The shadow of the cross and the reality of the empty tomb looms over this imagery.** Like the risen Christ who continued to bear the wounds of His crucifixion in His glorified body, this resurrected Lamb continues to exist as one that has been slaughtered, thus indicating the means by which His victory has been won.



† He bore the marks of having been slain, it was still to be noticed that he had been the atoning sacrifice for the sins of the world, and yet he stood forth in triumphant power. Kretzmann, *Popular Commentary*, p.608-610

† By His wounds and scars He is forever known Stoeckhardt, *Lectures on Revelation*, p.22-23

† In the vision, the Lamb bears in His living body the horrific, fatal wounds which brought about His death. He was dead but still He lives! To the Christian this is not gruesome, but a comfort, and it gives us the reason to sacrifice even our lives and all that we are and have to Him. These are the “rich wounds” of the great hymn ➡

Crown Him the Lord of love, behold His hands and side,  
Rich wounds yet visible above in beauty glorified.  
No angel in the sky can fully bear that sight,  
But downward bends his wondering eyes at mysteries so bright.

† **The word “Lamb” becomes the characteristic designation for Christ through the balance of the Book of Revelation.**

† We are given the courage to know that this is the same One who loves us so dearly, who leads us, guides the events for our good, and stands next to us. The realization of all of this is the main purpose of Chapter 5, as a preparation for the terrible things to follow. Revelation, P.A. Bartz

† That Christ, He who was slain for the sins of the world, but has now been exalted to the right hand of the power of God, is immeasurably supreme over all creatures is shown by the action what is ascribed to Him: **And He came and took to scroll out of the right hand of Him that sat upon the throne.** That was Christ, the patient Lamb of God, but also Christ, the conquering Lion out of the tribe of Judah. He was worthy and fit, He had the right and the power to go to His Heavenly

**CAUTION!**

Jesus is called a Lamb, just a few verses earlier he had been called a Lion. This emphatically underscores the freedom with which apocalyptic symbols are employed. It cautions the interpreter not to try to explain details for which he can find no interpretation either in the text of Revelation or in other passages of the Bible. Becker, p.94

Father and receive from Him the councils concerning the church . . . Thus Jesus Christ is on the throne of the Father, but also in the midst of His Church, and therefore the fortunes of the believers are safe in his hands. Kretzmann, *Popular Commentary*, p.608-610

- † As Christ holds the book, so He controls the destiny of the world, so He is bent to govern all things in this way, that all men may become partakers of His salvation. Stoeckhardt, *Lectures on Revelation*, p.22-23
- † Note the logistics of the scene in 5:6

## 5:6b Seven Horns, Eyes, Spirits

This is no ordinary lamb. The paradox of an evidently helpless creature which holds the greatest power in the universe is now heightened by the unique features of this Lamb with “*seven horns and seven eyes*.” In the Old Testament, the horn represents power (cf. Numbers 23:22; Deuteronomy 33:17; 1 Kings 22:11; Psalm 89:17; Daniel 7:7-8:24). That the Lamb has “seven horns” signifies that His power is complete and absolute. The Lamb also bears “*seven eyes which are the seven spirits of God sent out into all the earth*.” As the seven horns represent the omnipotence of the Lamb, so the seven eyes signify His omniscience. He sees and knows all things. The text explains that the seven eyes “*are the seven spirits of God sent out into all the earth*.” This is Revelation’s fourth reference to the “*seven spirits of God*” (cf. Revelation 1:4; 3:1; 4:5). As previously noted this imagery for the Holy Spirit is drawn from Zechariah 4:10 which notes: “*These seven lamps are the eyes of the Lord, which range through the whole earth*.” Christ had promised that after His exaltation He would send the Holy Spirit (**John 15:26**). Dr. L. L. White, *Revelation*, p.133

## 5:7 The Lamb takes the Scroll

Having fulfilled the will of His Father and having accomplished the plan of salvation by His death and resurrection, the exalted Christ steps forward and receives the sealed scroll from God’s right hand. **The transfer of the scroll represents the exaltation and empowerment of Christ to exercise the sovereign authority of God.** The God/Man, Jesus of Nazareth, born of the Virgin Mary, reclaims all the power and majesty that He had possessed as the Son of God from eternity. Dr. L. L. White, *Revelation*, p.133

- † **Daniel** describes the same scene in his own inspired imagery: “*In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into His presence. He was given authority, glory and sovereign power; all peoples, nations, and men of every language worshiped Him. His dominion is an everlasting dominion, that will not pass away, and His kingdom is one that will never be destroyed.*” (Daniel 7:13-14)
- † Here the fulfillment of St. Paul’s words, Philippians 2:10-11, is recorded and described, that *in the name of Christ every knee should bow, of things in heaven and on earth and under the earth, and that all tongues should confess that Jesus Christ is Lord.* Whether willingly or unwillingly every creature is obliged to acknowledge the deity, the divine Godhead, of Christ, the exalted Son of Man, to praise, magnify, and bless him, to yield itself to His dominion, to confess that to Him all the strength and wealth and wisdom of life rightly belong. Kretzmann, *Popular Commentary*, p.608-610
- † The only begotten Son of God has revealed the Father to us, and He is still making known to us what we need to know for this short life, until we leave its trials and problems behind us and enter into the presence where all that we must know shall be revealed to us in glory. Note: in the great work of redemption and government of the church the Lord, our heavenly

Father, does not deal with us directly, but through His Son, Jesus Christ. Just as Christ wrought a complete vicarious redemption for us, so He is as our prophet to this day, making known to us the gracious and good will of the Father. Kretzmann, Popular Commentary, p.608-610

## 5:9 The New Song: *A Heavenly Burst of Praise*

As the Lamb receives the seven sealed scroll from God's right hand we enter upon one of the greatest scenes of universal adoration anywhere recorded. The living creatures and the elders fall down on their faces in worship and awe before the Lamb and their spontaneous song of exuberant praise resounds throughout heaven. ... The 4 Living Beings and the 24 Elders are acknowledging Jesus, the Lamb, as true God, the second member of the divine Trinity. Dr. L. L. White, Revelation, p.134

† The elders are holding **harps** in their hands. The harp, or lyre, is the traditional instrument used in the singing of the Psalms. It is associated with the praise of God - "*Praise the Lord with the lyre, make melody to Him with the harp of ten strings.*" (Psalm 33:2).

† **Golden bowls of incense** also play a role in the elders' worship. These flat, saucer-like vessels, were part of the golden utensils of the temple. The use of incense was a typical feature of Hebrew worship. The sweet smelling smoke of the incense rising toward heaven represented the God-pleasing sacrifices and **prayers of the faithful**. Psalm 141:2 declares: "*May my prayer be set forth before You like incense; may the lifting up of my hands be like the evening sacrifice.*" John notes the meaning of the incense - "**which are the prayers of the saints.**" *Their prayer was the age-long prayer of the church, "Thy Kingdom come, Thy will be done on earth as it is in heaven."* White, Revelation, p.134

† It is comforting to know that the worship and prayers of believers rise directly, as incense, to God... We see that these prayers are of great concern in heaven and do come into our God's presence. A Christian on earth can come as close to God in prayer as does the greatest saint in heaven! Revelation, P.A. Bartz

† The "**New Song**" of the Living Beings and the Elders is a celebration of the great salvation which God has accomplished through the blood of His Son . This is the second of three hymns in Revelation which begin with the adjective "worthy". (Revelation 4:11; 5:9, 12) The Lamb is hailed because He is "*worthy to take the scroll and open its seals.*" The adjective "worthy" was applied to God the Father in the preceding chapter - "*You are worthy, our Lord and God, to receive glory and honor and power.*" (Revelation 4:11). **The DEITY OF CHRIST is clearly indicated by the parallel.**

† **Slain** specifically refers to the ritual slaughter of the Passover Lamb to describe the death of Christ.

† **Purchased** deals with the payment of the ransom/redemption price. The background of this term pertains to the purchase and release of slaves in the marketplace.

† **Blood** The sacrificial emphasis continues as the the elders declare that the price of our redemption is the blood of Jesus, the Lamb.

▪ As Martin Luther declares in his classic explanation to the Second Article of the Apostles Creed : "**He has purchased and won me, not with gold or silver but with His holy precious blood and with His innocent sufferings and death.**"

† **Redeemed "for God."** Through the purchase price of Jesus' blood we belong to God; we have become His possession.

- † **All mankind:** The scope of Christ’s redemption is universal, reaching out to include all of mankind “**from every tribe and language and people and nation.**” Four is the earth number in Revelation. Variations of this fourfold division occurs seven times in the Book (cf. Revelation 5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15) It is broadly inclusive of every part of humanity. The terminology is drawn from the Book of Daniel (cf. Dan 3:4,7,29; 5:19; 6:25; 7:14).
- † **A Kingdom And Priests** The royal priesthood of believers is a theme repeated three times in Revelation (cf. 1:6; 20:6). The kingdom language of Revelation echoes that of Daniel 7:27. Israel had been called by God to be His own kingdom of priests, set apart among all the nations (cf. Exodus 19:6). Now God has set apart His own people in Christ, through whom we have direct access to the Father. Dr. L. L. White, *Revelation*, p.136-138

In the Old Testament, a **New Song** celebrated a new act of divine deliverance or blessing, always referring to the salvation God is preparing for His People (cf. Psalm 33:3, 40:3, 96:1, 98:1, 144:9, 149:1, Isaiah 42:8). Here in the Coronation New Song, salvation in Christ is central. **The “old” song was of the Redeemer to come -- in Old Testament times. This “new” song is of the Redeemer who has come and is now Lord over all.**

Jesus the Savior is here the sole center of interest; everything revolves around Him  
Kretzmann, *Popular Commentary*, p.608-610

- † It is a new song, which will never grow old, which will never be omitted in the church, neither here in time nor hereafter in eternity. Kretzmann, *Popular Commentary*, p.608-610
- † In eternity, there is no more forgiveness of sin granted or given. Rather forgiveness there shall be the theme of the songs and praise of God’s elect. Stoekhardt, *Lectures on Revelation*, p.22-23

### 5:11 Myriads of Angels

The doxology of the four living beings and the elders is echoed and amplified by the countless hosts of angels. The description of the countless host of angels “**numbering thousands upon thousands and ten thousand time ten thousand**” is again reminiscent of the earlier prophecy of Daniel where the angels before the throne of God are described in virtually identical language - “**Thousands upon thousands attended Him; ten thousand times ten thousand stood before Him.**” (Daniel 7:10).

- † The endless ranks of angels appear to continue the series of concentric circles that radiate out from God’s throne. “**They encircled the throne and the living creatures and the elders.**” **This arrangement serves to emphasize the fact that God is the center, the focal point, of all reality.** Everything that exists owes its being to Him and only continues to exist through Him.
- † They too affirm and celebrate the worthiness of the Lamb to unveil and implement God’s purpose for the future. Like the living beings and the elders, they base their assertion of the Lamb’s worthiness upon the fact of His sacrificial death and resurrection.



## Seven Characteristics Of Christ

Christ is worthy to receive adoration for these things which He already possesses. The use of the perfect seven is deliberate reflecting the absolute perfection of the Son of God to whom the hymn is directed. The repetition of the conjunction “and” between each of the seven nouns serves to highlight and emphasize each individual quality while linking them all together as a powerful expression of divine majesty. Dr. L. L. White, [Revelation](#), p.133, 140-141

1. **Power** (Greek *dynamite*) denotes the omnipotent power of Christ. In the Ascension Jesus declared: *All power has been given to Me in heaven and on earth.*” (Matthew 28:20)
2. **Wealth** indicates the endless resources of the all-sufficient Creator God, both spiritual and material (cf. 2 Corinthians 8:9; Ephesians 3:8).
3. **Wisdom** (Greek - “*sophia*” - hence the English “philosophy”) is of long standing precedent throughout Scripture. St. Paul declares that Christ is the ultimate embodiment of the “wisdom of God” (1 Corinthians 1:24, 30).
4. **Honor** indicates the recognition and respect accorded one whose personal characteristics and actions have rightly earned such recognition.
5. **Glory** (Greek - “*doxa*” hence the English “doxology”) is a very powerful term closely associated with the divine majesty of God. It is used to describe the brightness and radiance of God’s heavenly presence.
6. **Praise** (Greek - “*eulogian*” hence the English “eulogy”) is a declaration of blessing in response to the Lord for benefits received.
7. **Blessing** is especially significant. Countless Hebrew prayers, the kind of prayers John had known from his childhood, begin with the words, “Blessed art Thou, O Lord, King of the universe.” Such prayers are properly addressed to the exalted Son of Mary.” Becker, p. 102

### ***This is the Feast***

This is the feast of victory for our God. Alleluia  
Worthy is Christ, The Lamb who was slain  
Whose blood set us free to be people of God  
**Power and riches and wisdom and strength  
And honor and blessing and glory are His**  
This is the feast of victory for our God. Alleluia  
Sing with all the people of God  
And join in the hymn of all creation  
**Blessing and honor and glory and might  
Be to God and the Lamb forever. Amen**  
This is the feast of victory for our God  
For the Lamb who was slain has begun his reign.  
Alleluia, alleluia  
Lutheran Worship, p.161-163

### **Silence Turned To Praise**

When the challenge for someone worthy to open the scroll and break its seven seals had gone forth **no one** in all of creation was able to respond. That impotent **silence** is now replaced by the reverberation of **joyful song**. The majestic song of the angel hosts is carried on by the entire creation. The cosmos joins in a universal celebration and anthem of praise. God’s plan and purpose will be carried out. All of the prophecies shall be fulfilled, for the Lamb of God has come. He who offered up His own life upon the cross is worthy. The future is secure. The text stresses the fact that the response from creation is universal. One phrase follows upon another so that there can be no doubt - “**every creature in heaven and on earth and under the earth and on the sea, and all that is in them.**” No living creature fails to join in this climactic hymn of praise (cf. Philippians 2:10-11). Dr. L. L.

White, [Revelation](#), p.142



# Christ in the Old Testament

## 2 Unique Ways

### Rectilinear\* Messianic Prophecies

“Rectilinear\* Messianic Prophecies” occurs when the Holy Spirit identifies and explains in the New Testament a particular Old Testament prophecy and its fulfillment in Christ. They are “rectilinear” in the sense that the Holy Spirit draws a *straight line* to Christ in the New Testament as its fulfillment. \*Rectilinear = *straight line*

Micah 5:2	Jesus born in Bethlehem	Matthew 2:6
Malachi 3:1	John the Baptist	Matthew 11:10
Isaiah 53:4	Jesus heals the people	Matthew 8:17
Zechariah 9:9	Palm Sunday	Matthew 21:5
Psalms 118:22-23	Jesus rejected	Matthew 21:42

### Typology (Greek *typos*, Latin *figura*)

This is one of the terms that is used in Biblical exegesis to describe the relationship between the Old and New Testaments. People and events in the Old Testament pre-figure events in Christ’s life in the New Testament. The Old Testament person or event is the “type” that pre-figures an aspect of Christ, who is the “antitype” to each type.

“anti” means “like, equal to”

“type” means “figure, mark”

For instance, the OT Passover Lamb is the “type”; Jesus, our Passover Lamb, is the “antitype” (1 Corinthians 5:7, John 1:29, et al)

Other examples of “types”: Melchizedek, the Bronze serpent, Adam, the Day of Atonement, and Manna, just to name a few.

# The Scroll

## Similar Images in OT Prophecy

### **Ezekiel 2:9-10**

And when I looked, behold, a hand was stretched out to me, and behold, a scroll of a book was in it. And he spread it before me. And it had writing on the front and on the back, and there were written on it words of lamentation and mourning and woe.

### **Isaiah 29:11-12**

And the vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, "Read this," he says, "I cannot, for it is sealed." And when they give the book to one who cannot read, saying, "Read this," he says, "I cannot read."

### **Dan 8:26-27**

The vision of the evenings and the mornings that has been told is true, but seal up the vision, for it refers to many days from now." And I, Daniel, was overcome and lay sick for some days. Then I rose and went about the king's business, but I was appalled by the vision and did not understand it.

### **Dan 12:1-9**

"At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever. But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase." Then I, Daniel, looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream. And someone said to the man clothed in linen, who was above the waters of the stream, "How long shall it be till the end of these wonders?" And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and swore by him who lives forever that it would be for a time, times, and half a time, and that when the shattering of the power of the holy people comes to an end all these things would be finished. I heard, but I did not understand. Then I said, "O my lord, what shall be the outcome of these things?" He said, "Go your way, Daniel, for the words are shut up and sealed until the time of the end.