

## Sermon to the Saints which are at Topeka, Kansas -- Sunday, May 3, 2026

***“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” (Daniel 12:4)***

These words have been utilized by the members and elders of this body for years – in fliers, in conversations, in sermons – and they have been subject to a good many expositions by learned men. These men were sober in their examination of Scripture generally, and in their treatment of Daniel’s prophecies specifically. It is a very interesting expression from the angel Gabriel to our friend and fellow laborer. To settle ourselves in the confident knowledge of what is intended, we have to do some work.

This is the tenth sermon on the final prophecy of the book of Daniel. It is the 24<sup>th</sup> sermon on the subject of Jews in eschatology, all of which can be found on the website under the Sermon Series section. The series, though it may seem lengthy to us, is really only scratching the surface of this subject that comprehensively runs through every part of the Bible. As the book of Daniel closes, there is much to contemplate on the end of things as we understand them ... in our life reality. Those friends of ours who we know presently sleep in Christ know many things that we still only glimpse. They have attained to a state of peace and glory that we merely get surges about ... perhaps a bit more so as we age in the joyful doctrines and draw closer to that river crossing. My spirit seems increasingly drawn to the contemplation of it.

In my last sermon I was able to articulate how the angel shows to Daniel a bit of resolution about his people, the Jews. He displays for Daniel the disposition for groupings of his brethren ... both redeemed and reprobated. Then, after all of the wonderful things revealed in that regard, he declares how the God of creation has determined for the matters fully shown to Daniel will not yet be fully given to men. The reasons for this preemptive restriction are, no doubt, glorious because they flow from the wisdom of the I AM. But we have the words we were given, and those words give us solid ground for hope – a most lively hope.

Expositions of these words are various. And while I do not like to simply flood those into my sermons, it will likely be necessary to do more of that in this sermon and with these words than is my typical pattern. They were faithfully prepared, and remember that those men’s hands were as much guided by our King as our own. Light was sown for them as well as for us ... though it is evident to me that it was a dimmer light. I am very happy for having been given some bit of understanding here, and I want every soul in this house to understand that it is not me. It is, I gleefully proclaim, time for that understanding to be given to you and to the world.

We will first do our best to gather what is intended by ***“shut up the words, and seal the book”***. Trapp says: *“Since the full understanding of them is reserved to later times, and event will prove the best interpreter, as it doth in all prophecies, which are as riddles till accomplished; and men must meanwhile be content with a learned ignorance.”* This exposition is typical, and treats the words as stating the obvious ... until fulfillment, all words of prophecy are less than perfectly clear and therefore are “shut up” in some sense. A learned ignorance is what we have on so much of

prophecy. We are given to know enough about what our beloved fellow laborers' words intend, to feel utterly and profoundly ignorant about what those words fully import. One might be inclined to ask the question: *"if the words are to be understood in such a pedestrian way, do they not seem an unnecessary addition to the text?"*

Expositor John Calvin speaks similarly, suggesting the text to mean that the words are shut up to the unregenerate as they have no genuine interest – *"it was to be closed up and only enigmatically delivered to a few, because scarcely one in a hundred would attend to [it]"*. He compares the declaration to what Isaiah says: ***"Bind up the testimony, seal the law among my disciples."*** (Isaiah 8:16) While this is a true saying, and is part of a Messianic prophecy, the argument applies to all of the mysteries of the gospel, and misses the relevant focus given to our current prophecy regarding what is to happen to the Jews in eschatology.

In Clarence Larkin's writing *"The Book of Daniel"*, he focuses in on an interesting nuance to the idea of the book being sealed. Without typing it all here, the essence of his argument is that since the Jews were increasingly pursuing fables rather than the true Word of God. They had the curse from Isaiah chapter six: ***"Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes"*** (Isaiah 6:9-10). He says: *"so not to add to their sin, Christ had to unveil the "Mysteries" of the Kingdom of Heaven in Parables."* In the same sense as those parables, the book of Daniel is judicially hid from the Jews' understanding until the time of the end comes and they experience an expanded view of the book to help them to put into proper perspective the great tribulation under which they are then placed. These thoughts are not wholly without some value and merit, but I think may actually create more confusion than it resolves. More importantly, I think it misfires because it fails to bring the full weight of eschatology to bear.

I do agree that there is a unique manner in which these words of Gabriel to Daniel are specifically attributable to the Jewish people, and less about the Gentile peoples of the earth. The unexplored element of the prophecy in this regard is to determine what it is about what Daniel was shown that is determined to be quite beyond all mankind's ability to know – ***"shut up the words"*** – though also having to do specifically with the Jewish people. I am hopeful that with all of the prior framing of these prophetic writings, this little body will leave here today with a clarity about this verse that will allow us to proclaim it to the generation we presently occupy. If we are that generation who will usher in the returning Christ, one thing we will confidently declare is that the thing here shut up – the book here declared to be sealed – is a key element of the Day of the Lord. I would love to see if there is a way to express it dynamically upon one or more of our signs, as a very precise part of our public testimony to this generation.

As I spoke of at some length in my last sermon, there is an issue here. Daniel has a very sober subject on his mind ... the fulfillment of the promise to Abraham. ***"For I am the LORD, I change not; therefore ye sons of Jacob are not consumed."*** (Malachi 3:6) Indeed, except for the fact that God's promises endure forever, the rabid malice of the Jewish people toward Him – even to the point of the death of His Son – deserves, and would forever have consumption upon their whole nation. From Daniel's lens, at the time of this vision and within the vision, this was a perpetual

theme. So there is an issue here under examination and discussion by Gabriel. A good place to begin this examination is with this prophecy from Isaiah:

***“¶ Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness. ... ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.” (Isaiah 48:1, 16-19)***

Every student of history regarding the Jewish nation can understand the clear lesson of Scripture that the Jews as a people were told that if they would not obey God, they would be removed from the land of promise. Some have searched that out more than others. Daniel’s current vision is in significant part a dictation of how that looked between about B.C. 500 and the present time. Daniel’s other visions cover a discussion of the period from even before the Babylonian captivity of B.C. 585. So we have a significant record of this punishment and diaspora of the southern nation of Judah just within the 12 chapters of Daniel.

And Isaiah incorporates a larger period, and predates Daniel’s life and preaching by another nearly 200 years. Isaiah’s prophecy – and much of the fulfillment of that prophecy – is about the punishment of the northern ten tribes, called the nation of ancient Israel. He prophesies of Judah’s captivity by Babylon, and the deliverance from that captivity. He also prophesies extensively of eschatology. So his words here are not superfluous, but should be understood to give a lot of good insight into the nature of the curse by God of all of Jacob’s national descendants: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph (Manasseh and Ephriam), and Benjamin. Names!

Their name was cut off from before God! What is *that* all about?

Trapp: ***“His name should not have been cut off.*** As it was of old among the heathens (see Horace, Juvenal, Martial, &c.), and is at this day[.]” Interestingly, the Hebrew word for “name” in this passage is “shem” (pronounced “shame”) and means the memorial, fame, glory, or reputation of a person ... *“the idea of definite and conspicuous position”*. To be ***“cut off”*** is to be just what it sounds like; *“cut out, eliminated, killed, hewed down, destroyed”*. There is an implication in the root Hebrew word “karath” (“kaw-rath”) that it is by agreement or covenant. This fits perfectly the notion that the fact that the consequence here being discussed was part of the agreement or declaration of God as to what would become of the Jewish nation if they would not obey His commandments.

These things are well understood as part of the punishment promised and fulfilled. But It is not discussed in the expositions – nor indeed has it ever been specifically articulated in any conversation I’ve held with my friends here in my days of searching the Scripture – that there is a quite literal application of this condition. Quite literally, I mean to say, the name of the Jew has been cut off. When we read the prophecies of this beautiful book given us by God, our spirits often take the words and create images and notions in our heads and hearts. For the elect, they are frequently beautiful and thoughtful notions that give glory to God and Christ and the Spirit. I look at the work that technology allows us to do with images and videos now, and I see revealed how quickly imagery is used to capture ideas that the Bible expresses. But much of it is treated as allegory or symbolism or perhaps some hyperbole to affect a notion in our spirits. What if it is not?

***“To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.” (Isaiah 40:25-26)***

Gill: ***“he calleth them all by names; suitable to their position and influence; he knows the proper names of them all,”*** What if we should be reading all the words literally – at least as one way in which the power and glory of God in the making and management of His creation is to be understood? With regard to these words from Isaiah chapter 48, I am not chasing the socio-political position that can easily be found on social media – declaring that those who claim to be Jews today are not in fact Jewish at all. I do not care about that, because that is only one of many mechanisms by which the confusion surrounding the issue possesses our generation. It is appointed to that sad race of souls to be simultaneously hated for their Jewish blood – such as it is – and mocked as not possessing that blood in any pure and provable way. I put it to you, that the most Jewish of Jews presently walking the earth is incapable of competently demonstrating from which tribe he or she descends. The Jews have literally had their ability to even know their name – how they might be conspicuously known in the earth as the legal and proper recipients of the promise given to Abraham – effectually cut off! Another way to say that is that ***“the words”*** as it pertains to this vital point of history and of eschatology, have been ***“shut up”!*** ***“The book [has been sealed]”!***

***“¶ Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder:***

***for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” (Isaiah 29:9-14)***

The relationship between the eternal God and the descendants of Abraham has been severed. Those promises that Paul tells us Abraham was able to see ***“afar off, and [was] persuaded of them, and embraced them” (Hebrews 11:13)*** are contained in this book. Righteous Jewish spiritual leaders were given to see relevant portions of them and speak of them and write of them and understand them. These promises included the landmarks ***“which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it” (Deuteronomy 19:14)***, every family name connected to a specific portion of that promise. What is this book? Does this passage of Isaiah ... and that of Daniel ... just contain a generic and symbolic reference to a book that has seals upon it? Or is it a direct reference to that most relevant book of Revelation chapters 4-7? That book about which it is written that only One has the power ***“to open the book, and to loose the seven seals thereof.” (Revelation 5:5)*** That book cannot be opened, except that the returning Christ who has all rights and privileges itemized and articulated within it, comes forth to take ***“the book out of the right hand of him that [presently sits] upon the throne” (Revelation 5:7)***, triggering that most glorious proclamation:

***“Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;” (Revelation 5:9)***

With this lens, then, let us consider the words of Gabriel to Daniel. The issue to Daniel is very concentrated. How, with all of the diaspora poured out upon people of the Jews – as this vision has outlined through 2,500 years of generations worldwide upheavals and vagabond living for his people – can anyone know who is a Jew? Much less, how will the ancient landmarks set for the inheritance by each of Jacob’s children be accomplished? Remember that this is that Daniel who prayed ***“O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.” (Daniel 9:8)*** So, the dispute is not that the Jews are owed anything, or are worthy of any part of the blessings and promises. It is wrapped up in the honor of God, as Daniel declares: ***“according to all thy righteousness, I beseech thee” (Daniel 9:16)***.

***“¶ And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.” (Revelation 7:1-4)***

In answer to this great point of distress and moment for Daniel, the angel has given him the understanding not only that there will be a deliverance for his people ... but that he was given to understand who will be delivered and how that deliverance will come. Whether that included the individual names of every Jewish descendent of every tribe of Israel – all 12,000 from each of the 12 tribes – or simply clarity regarding the removal of the sixth seal and the correlation between the earthly disruptions and the sealing of his redeemed brethren, I believe we are here being told that Daniel was given the same information the Apostle John was shown in his vision. That amazing event, of which we presently speak to our generation as soon to occur, is (and was) a fixed matter of providence. Being so, it is of no more consequence for God to reveal it to the sober heart of Daniel as it was for him to show it to John.

At least two contextual dynamics point to this being a proper way of seeing the words of this passage. First, it is the subject matter plainly in view in the conversation between Gabriel and Daniel. Second, it is perfectly relevant to here place the sixth seal upon the book. Let us dig a bit deeper into both of these points.

To examine the first of these, we have to begin with a reminder of how chapter 12 begins ... ***“at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [].”*** (Daniel 12:1). Two distinct time stamps shine out of this sentence. First is the reference to the standing up of Michael the Prince.

***“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”*** (Revelation 12:7-11)

Here Michael is plainly standing – that is, he is taking an established and unmovable position – against Satan. And with a little bit of disciplined analysis we also see here that Michael is doing so on behalf of the redeemed of Israel. Without doing all of the analysis again in this sermon, I believe it is substantively proven that the only remaining of God’s elect humans in the earth are the redeemed of Israel. Satan’s rage against the woman (body of the elect in the history of humankind) and her seed comes to an initial head at verses 4-5 where he waits to devour her man child ***“as soon as it was born.”*** (Revelation 12:4). That man child are those saints who are taken up to meet the Lord in the air at His second advent. What remains of the woman in the earth – called later in the chapter ***“the remnant of her seed”*** (Revelation 12:17) – are the Jews who are sealed and are about to undergo the ***“time of trouble”*** identified in the Daniel 12:1 passage. The second time stamp in the Daniel 12:4 context is the utterly beautiful scene that opens the next verse:

***“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 ....” (Daniel 12:5)***

This passage will be – Lord willing – the subject matter of my next sermon related to this amazing prophecy of Daniel. So I am not planning to expound it today. But one point deserves to be made about it, as it directly relates to our present subject. These **“other two”** are our friends who have been identified in a number of places throughout Scripture – and carry on a critical role throughout the first 3.5 years of the Day of the Lord.

***“¶ 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.” (Revelation 11:3-4)***

Like fruitful olive trees planted on the bank of the river, these two saints of God have been appointed to be His witnesses during the grand dispensation of Christ’s coming out. From the opening of that Day, these will intelligently, mournfully, and faithfully stand with and for the people of God and Christ to engage the angry earth dwellers. Remember the intimate engagement Christ promises between those Gentile elect souls and the freshly redeemed of Israel during those first 3.5 years.

***“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.” (Revelation 3:9)***

This closely knits together the redeemed Jews and the teaching Gentiles, with these two witnesses in the thick of it. Here Daniel sees them in their conversation with Christ discussing the events of that dispensation, including the pronouncement of the timeframe. These two time stamps – at a minimum – anchor that the subject matter referenced in Daniel 12:4 is saturated with this Day of the Lord dispensation.

So, we have Daniel being shown a thing, and then being told that what he was shown should not be shared. I believe he was shown who would be redeemed, including the substance and the execution. Those details – for whatever glorious purpose of the Lord our God – were then shut up in the fifth century B.C. Those details will not be revealed again until the seal is removed from the Book of Redemption and who is actually a Jew – as opposed to them **“which say they are Jews, and are not, but do lie”** – will be revealed; 12,000 souls from each of the twelve enumerated tribes.

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But there is still a bit more examination to make of this fourth verse of chapter 12. We must examine the language regarding the running to and fro as well as the increase in knowledge. There is a diligent energy in the language **“shall run to and fro”**, which is captured in the

appropriately sounding Hebrew word used, *“shuwt”* (*“shoot”*). It is a word used for the busy energy of the locusts – as in Revelation chapter nine, that **“came out of the smoke”** of the **“bottomless pit” (Revelation 9:2-3)**, going *“eagerly or quickly to and fro”*. We here have likened it to our happy energy moving out and back to places where our God will send us to deliver His Word on signs, in songs, in words ... going forth bearing precious seed and doubtless coming again with rejoicing, bringing our sheaves with us (Psalms 126:6).

The expositors have some predictable thoughts. John Gill, John Trapp, Matthew Poole, John Calvin, Albert Barnes, Albert Clarke, and the trio Jamieson, Fausset and Brown all pretty much agree that it is a description of sober men searching out what has been written and spoken of these matters. Whether in Jewish history or Gentile expositions or in the Word itself – what could be the meaning of these wonderful things? I do not oppose either of these presentations of the concept of running to and fro. When our patriarch Job recorded the anxious and wicked energy of Satan in searching out the behaviors and habits of the saints, he’s said to be **“going to and fro in the earth, and [] walking up and down in it.” (Job 1:7; 2:2)**, reflecting his diligent attention to his evil work in opposing God and His elect. Should the saints be any less diligent in searching out what our God would show us on matters so important?

Expositor Clarence Larkin takes a slightly more narrow examination of the words, in his inimitably cryptic fashion: *“When that ‘Time [of the End]’ comes many of Daniel’s People shall ‘run to and from’ and their ‘knowledge (of the Book) shall be increased,’ and they shall be comforted and sustained amid the sufferings and trials of that ‘Time of Trouble’.”* So he takes the whole of the first oracle into view, insisting that it be examined in the context of the whole prophecy. Since the prophecy is about the Jews and their end – and the oracle (verses 1-4) seems to be focused sharply on the disposition of that people – it fits well to keep the focus there. That is, it is a thing that comes upon the Jewish people that the matter of the promise to Abraham being fulfilled takes center stage for **“many”** of them so they go about diligently searching the matter.

While I like this thought from Larkin – just as I enjoy those offered by all of the expositors I’ve read – there seems to be something missing. We know from Scripture – and I have even provided some examination of the detail in previous sermons regarding the Jews in eschatology – that the Jews worldwide are going to go through a shaking. Without returning to all of those sermons here, but encouraging you all to go and look to them for a launching platform to dig as deeply into the question as your spirit moves you, we have to know that it fits perfectly with the language of this verse. Two things are happening in Daniel’s angel-instructed lens. Two things.

First, many of the Jews are going to be running to and fro. As the nations commence shaking them out of their populations – through political maneuvering and through violent pressing – they will be aggressively displaced and confused and moved. If all you do is consume the amazing passages of Isaiah chapter 66, you will be incapable of avoiding the imagery of a Jewish people running to and fro in the earth. Frantic energy. Excited energy. Angry energy. Culpable energy. What is to become of us as a people?

Second, in the midst of all of this energy, there will be a sealing taking place. Look at these clear words from Ezekiel:

***“¶ He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer’s inkhorn by his side: and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer’s inkhorn by his side; And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.” (Ezekiel 9:1-4)***

Now I have not included the continuation of this passage, but it is the slaughter that follows the sealing of the redeemed of Israel. It is a great slaughter – like that time described in Daniel 12:1 – that follows the sealing of the redeemed of Israel. The two events are linked. The energy of gathering the Jews into that place – the sealing of the redeemed among them – and the slaughter of the remainder.

Keeping our eyes on the subject matter being discussed between Gabriel and Daniel, I believe it becomes evident that Daniel was shown who among his brethren would be given life – the promise fulfilled. Then he was instructed to keep those details from his recording of prophecy – just as John’s prophecy regarding the same subject only provides the number from each tribe. In that time context, his people will be thrown into a violent and anxious energy running about being sifted ***“like as corn is sifted in a sieve”*** so that ***“not the least grain fall upon the earth.”*** **(Amos 9:9)** The Jews will again be gathered into that place so that God can contend with them as He promised. The righteous among them are then identified, through the gracious sealing when the sixth seal is removed from the book. Then the knowledge of who are the Lord’s will be most comfortingly increased. Indeed, it will be the final indicator of all those saved under the election of grace – since the time of the Gentiles will have already been fulfilled.

So we have another place in our blessed and more sure word of prophecy, to which we may reliably take heed as unto a light that shines in our dark hour. Here we can see how the prophecies only and always compliment each other, when it comes to the fulfillment of God’s promises in eschatology. When we take up the matter again, we will find more ways – Lord willing – to have comfort that all these matters are repeatedly reinforced. This day will shortly be upon us, and as we are shown more we get to report more. If our Lord opens the door of utterance, we will proclaim His glory in it all. Such is our continual prayer.

I love you all. Amen.