

The Book of Daniel: A Bible Study

Volume 2 of 2

Chapters 7–12: The Visions of Daniel

*“The saints of the Most High shall take the kingdom, and possess the kingdom for ever,
even for ever and ever” — Daniel 7:18*

Bible Study Notes Prepared by Brian Neill | Format and Structure by Claude.ai | Grammar by Grammarly

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Foreword

As in Volume 1, I'll say it again here for anyone starting with this book rather than the last one: I am not an orthodox teacher. These are my own notes from my own time in the text, offered so that others walking through the same chapters have something to test their own reading against — not a final word on any of it.

Volume 1 followed Daniel the man across six chapters of narrative — a young captive, three friends, four kings, and one unbroken testimony of faithfulness. Volume 2 is a different book in the same book. From chapter 7 onward, Daniel stops being mainly the man things happen to, and becomes the man things are shown to. These six chapters are his own visions — given to him rather than lived through him, and reaching, by the end, from his own lifetime to the very end of days.

I noted in Volume 1's own Foreword that Daniel is written in two languages, and that the seam doesn't fall where you'd expect: Hebrew opens the book, Aramaic runs from 2:4 through the end of chapter 7, and Hebrew returns for chapters 8 through 12. That means chapter 7 — the very first vision, the one this volume opens with — is still written in the empire's own language, not Daniel's. I find that worth remembering as you begin: the shift from story to vision is real, but it isn't a clean break. Daniel is still speaking the language of the kingdoms he's been shown even as he starts to see past them.

The six studies in this volume move the same direction every time: from wide to narrow, from symbol to specific. Chapter 7 opens as wide as it gets — four beasts rising out of a churning sea, standing for four kingdoms in succession, with a little horn who speaks great things against the Most High before the saints are finally given the kingdom forever. Chapter 8 narrows the picture to two of those kingdoms, a ram and a goat, and gives the little horn pattern its first real name and face: Antiochus Epiphanes, a tyrant Daniel would not live to see but is shown in advance. Chapter 9 narrows further still, from vision to calendar — Daniel's own prayer of confession answered with an exact count of seventy weeks, the precise timeline this whole project keeps returning to. Chapter 10 pulls back the curtain one layer further, showing the vision behind chapter 9's vision: a man by the river Hiddekel, and the spiritual conflict — princes of Persia and Grecia — that Daniel's prayers were caught up in without his knowing it. Chapter 11 is the fullest unpacking of all, history laid out in such exact detail that I split it into four parts (A through D) rather than one, tracing the actual wars between the Ptolemies and the Seleucids, Antiochus Epiphanes's own reign fulfilled in full, and a final willful king whose portrait reaches past history into what I read as still future. And chapter 12 closes the book the only way it could — not with more history, but with resurrection, with the wise who shine like the stars, and with words Daniel himself is told to seal up until the time of the end.

One thread runs underneath all six chapters that's worth naming up front: the little horn of chapter 7 and chapter 8 is not a single, one-time figure in my own reading, but a pattern that rehearses itself — Antiochus Epiphanes first, the medieval papacy later, and a final figure still ahead, each one wearing the same shape a little differently. I don't introduce that reading all at once; it builds chapter by chapter, the way it built for me, and chapter 11's own willful king is where it comes most fully into view.

The same terminology note from Volume 1 applies here without exception: I use YAHWEH, Elohim, and Yahshua throughout, in place of the more familiar LORD, God, and Jesus, including inside quoted Scripture itself. And each study keeps the same shape as before — an introduction, a verse-by-verse walk through the text in numbered Parts, a comparison table, and discussion questions for a group or for your own quiet reading.

Volume 1 asked what it looks like to stand faithful under four kings. Volume 2 asks something harder: what it looks like to be shown, in advance, exactly what standing faithful is going to cost — and to seal up the answer, and wait. I'd rather you test everything here against Scripture itself than take my word for it, same as before. Six chapters, one continuous vision, and an ending Daniel himself wasn't given to fully understand. I hope you find it as worth the time as I did.

— Brian Neill

Daniel Chapter 7

Four Beasts, One Kingdom That Cannot Fail

A Verse-by-Verse Bible Study — Daniel 7:1–28

“The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever” — Daniel 7:18

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Introduction: Daniel's Own Vision, Not Another King's

A Different Kind of Chapter

Every chapter so far in this book has shown Daniel interpreting someone else's dream — twice Nebuchadnezzar's and, by proxy, Belshazzar's writing on the wall. Chapter 7 changes that entirely. This dream is Daniel's own, and by the chapter's closing words, it troubles him far more than any king's dream ever did (7:28). The setting given in verse 1 — “the first year of Belshazzar king of Babylon” — places this vision chronologically before the feast of chapter 5, a reminder that this book is not arranged strictly by date but by theme: chapters 1–6 as narrative, chapters 7–12 as vision. Chapter 7 is the hinge between them, and it does the hinge's work by retelling chapter 2's four-kingdom outline in a new key — no longer a statue admired from the outside, but four beasts revealing what those kingdoms actually are underneath.

This chapter also offers a fuller answer to this study's unfinished business from chapter 4. There, Daniel 7:13 was mentioned only in passing, with care not to equate the Son of Man and the Ancient of Days outright. Here, with the whole vision in view, my own study of this exact question — worked out at length elsewhere in this collection — provides a fuller and better answer than that earlier shorthand. Part V below is where that fuller picture belongs.

Quick Reference

Element	Significance
Four Winds, Four Beasts (7:1–3)	The same four kingdoms of chapter 2, now shown by their true predatory nature
Lion, Bear, Leopard (7:4–6)	Babylon, Medo-Persia, and Greece — three empires, one family of conquest
The Dreadful Fourth Beast (7:7–8)	Rome, and the ten horns that grow from it
The Little Horn (7:8)	A pattern that appears more than once across history — Antiochus first, then further still
The Ancient of Days and the Son of Man (7:9–14)	One Person, two offices — this study's fuller answer to a question chapter 4 left open
The Saints Receive the Kingdom (7:15–22, 27)	The chapter's real center of gravity: not the beasts, but who outlasts them

A Time, Times, and the Dividing of Time (7:23–28)	A measured period of persecution — its fuller math waits for chapters 9 and 12
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Part I. The Vision Begins: Four Winds Upon the Great Sea (7:1–3)

Summary

Daniel records a dream from early in Belshazzar's reign — four winds of heaven stirring up a great sea, out of which four enormous beasts rise, each different from the others.

Key Verse

“And four great beasts came up from the sea, diverse one from another” — Daniel 7:3

The Four Winds and the Four Corners

I teach that this Scripture uses “the four winds” and “the four corners of the earth” elsewhere as a picture of totality — the whole earth, in every direction, being stirred or gathered. Revelation 7:1 pictures four angels standing at earth's four corners, holding back the four winds until Elohim's servants are sealed — winds this study reads, to me, as the coming sequence of end-time judgments held back until their appointed hour, the same judgments this study will meet again in their fuller detail and timeline when it reaches Revelation's trumpets and bowls alongside Daniel's own chapters 9 and 12.

Two Axes: Zion's Gospel and a Counterfeit Center

Revelation 14:6 pictures the everlasting gospel going out to every nation, kindred, tongue, and people—and my reading ties that fourfold reach to a specific place rather than leaving it abstract: Mount Zion, the Temple Mount, where Scripture's own pattern already points. “Out of Zion shall go forth the law, and the word of YAHWEH from Jerusalem” (Isaiah 2:3; Micah 4:2), and Yahshua's own instruction sent the disciples witnessing “beginning at Jerusalem” (Acts 1:8; compare Luke 24:47). This study has already placed Yahshua's throne in a rebuilt temple on this same site in the kingdom age (Ezekiel 43:1–9, met already in chapters 5 and 6) — the same ground, in my reading, that has carried Elohim's own presence to mankind since Abraham and Moses, now becoming the very point from which the 144,000 are sent out to earth's four corners bearing the gospel.

My own teaching sets a second, opposing axis against this one—the Great Pyramid of Giza, standing as a geographic focal point for the fallen world's counterfeit religious system, the same beast-system material this study has already begun tracing back through Babylon's spiritual history (Part II above). This is my interpretive layer rather than something Revelation 7:1 states outright—the verse names no specific origin point for the winds it describes, only angels holding them back at earth's four corners. The pyramid's precise scientific dimensions should still be treated with the same caution noted above. Taken as my own reading, the contrast is nonetheless coherent: a redemptive axis at Zion sending the gospel outward, set against a counterfeit axis somewhere in the fallen world's religious geography. I believe the Giza pyramid sits amid these empires, and its four corners so precisely represent the counterfeit axis.

Behind that counterfeit axis, in my reading, stands a specific source rather than a neutral one. Genesis names two men called Enoch — one in Seth's line, who walked with Elohim and was taken rather than dying (Genesis 5:21-24), and one Cain's own son, whose name was given to the first city built in Scripture (Genesis 4:17), the same line credited with the earliest advances in metalwork and craft (Genesis 4:20-22), all recorded before men began calling on the name of YAHWEH (Genesis 4:26). Whatever knowledge stands behind Giza, I place it in that Cainite line rather than the line that walked with Elohim — and, per the tradition Jude cites (Jude 6, 14-15) and 2 Peter 2:4 confirms in substance, behind fallen messengers rather than heaven's own revelation.

This makes the pyramid, to me, the mirror image of the Tabernacle already traced through this study — fixed instead of portable, self-glorifying instead of self-emptying, aligned to the stars instead of the mercy seat, a tomb instead of a dwelling for the living. Zion sends the gospel outward by a pattern shown from heaven (Exodus 25:9); the counterfeit axis, whatever exactly it marks, answers to no such pattern.

A Sea of Peoples

“The great sea” Daniel sees is not a literal body of water but the same image Scripture uses elsewhere for restless, contending nations — “the wicked are like the troubled sea, when it cannot rest” (Isaiah 57:20), and Revelation 17:15's own explanation, “the waters which thou sawest... are peoples, and multitudes, and nations, and tongues.” Out of that churn, in this reading, four beasts rise — kingdoms shaped and driven by the roiling ambitions of the peoples beneath them.

Four Beasts, Four Kingdoms — Already Named Once

This study has already met this same fourfold sequence, in different dress, in chapter 2's statue: a head of gold, a chest and arms of silver, a belly and thighs of brass, and legs of iron

ending in feet of iron and clay. Daniel 7 does not introduce a new set of kingdoms. It retells the same four — Babylon, Medo-Persia, Greece, and Rome — from a different vantage point. The statue showed how these empires would look to the watching world: impressive, layered, declining in metal but never in appetite. The beasts show what generated that appetite in the first place.

Comparison Table

Daniel 2's Statue	Daniel 7's Beasts
Head of gold	Lion with eagle's wings
Chest and arms of silver	Bear, raised on one side
Belly and thighs of brass	Leopard with four wings and four heads
Legs of iron, feet of iron and clay, ten toes	Dreadful fourth beast with iron teeth, ten horns

Discussion Questions

- 1. Daniel 2 presents these same kingdoms as an impressive statue; Daniel 7 presents them as predatory beasts. What does it change to see the same historical reality described both ways — how it looks from the outside and what it actually is underneath?
- 2. Revelation pictures Elohim's sealing of His servants and the reach of His gospel, using the same “four corners” language this vision opens with. Where do you see Elohim's reach already surrounding a situation in your life that currently feels as unsettled as “the great sea”?

Part II. Three Beasts, One Predatory Family: Babylon, Medo-Persia, and Greece (7:4–6)

Summary

The first beast, a lion with eagle's wings, has its wings plucked and is made to stand like a man with a man's heart. The second, a lopsided bear with three ribs in its mouth, is told to arise and devour much flesh. The third, a leopard with four wings and four heads, is given dominion. Three empires, three very different animals — and yet all of them predators.

Key Verse

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it" — Daniel 7:4

The Lion Whose Wings Were Plucked

This study does not need to guess at the first beast's identity — chapter 2 already named Nebuchadnezzar's Babylon as the statue's head of gold, and this lion-with-eagle's-wings image fits him with unusual precision. The wings — pride, reach, swift conquest — are plucked, and the beast is "made to stand upon the feet as a man," given "a man's heart." This study has already watched that exact transformation happen to a real king: Nebuchadnezzar's own pride stripped from him for seven years, until his understanding returned and "mine honor and brightness returned unto me" as a man restored, not a beast (4:34–36). The vision and the narrative agree in striking detail.

The Bear Raised on One Side

The second beast's asymmetry — "it raised up itself on one side" — depicts the Medo-Persian empire's internal imbalance: a joint kingdom in name, yet the Persian half consistently dominant over the Median. This study has already traced that imbalance in the historical record — Cyrus the Persian leading the conquest of Babylon in 539 BC (chapter 5), and "Darius the Mede" occupying a real but secondary position in the years immediately after (chapter 6). The bear's three ribs, held between its teeth, are commonly read as marking three major conquests — Lydia, Babylon, and Egypt fell to Medo-Persian expansion in the decades following Cyrus's rise, fulfilling the command given the beast: "Arise, devour much flesh."

The Leopard's Four Heads

The third beast is a leopard, fast and camouflaged, with four wings and four heads. This maps onto Greece's history with unusual clarity: Alexander the Great's conquests moved with a speed no earlier empire had matched, and after his early death in 323 BC, his kingdom did not pass to a single heir but was divided among four of his generals — Cassander, Lysimachus, Ptolemy, and Seleucus — who ruled Macedonia/Greece, Thrace/Asia Minor, Egypt, and the Syrian/Mesopotamian east, respectively. The four heads are these four divided kingdoms; the four wings, this empire's unmatched speed. This study will encounter these same four Grecian divisions again, in far greater historical detail, in chapters 8 and 11 — this vision only needs to establish that Greece belongs third in the sequence, not to unpack that history fully here.

Comparison Table

Beast	Empire and Detail
Lion with eagle's wings, made to stand as a man	Babylon under Nebuchadnezzar — pride stripped, humanity restored (Daniel 4)
Bear, raised on one side, three ribs in its mouth	Medo-Persia — the Persian side dominant, three major conquests
Leopard, four wings, four heads	Greece under Alexander, later divided among four generals

Discussion Questions

- 3. Nebuchadnezzar's own transformation from a lion-hearted conqueror to a man restored is recorded twice now — once in narrative (chapter 4) and once in vision (here). What does it mean to you that Scripture is willing to tell the same true story in more than one register?
- 4. Each empire in this vision is genuinely different from the others, yet all three are still described as predators. Where might something in your own life look very different on the surface from a past pattern, while still functioning the same way underneath?

Part III. The Fourth Beast and Its Ten Horns (7:7–8a)

Summary

A fourth beast appears, unlike any of the first three — dreadful, terrible, exceedingly strong, with great iron teeth that devour and break in pieces, and ten horns growing from it.

Key Verse

“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns” — Daniel 7:7

A Beast Without an Animal Name

It is worth noting what this beast is not given: unlike the lion, bear, and leopard, the fourth beast receives no animal comparison at all — only “dreadful and terrible, and strong exceedingly.” Rome’s own iron-toothed military discipline, the same iron already pictured in chapter 2’s legs of iron, made it genuinely different in kind from the empires before it — not simply a fourth predator in a familiar species, but something the vision itself treats as needing a new category. This categorical newness isn’t the fourth beast’s last word, though: Revelation 13:2 later shows this same beast-line returning with a leopard’s body, a bear’s feet, and a lion’s mouth — gathering the natures of the first three beasts into itself. That fuller picture belongs to Revelation’s own unfolding and will be reserved for its place later in this study; here, Daniel simply marks the fourth beast as something new.

Ten Horns, Ten Toes

The ten horns on this beast correspond to the same ten toes described in chapter 2 — part iron and part clay, representing the final phase of this kingdom (2:41–43). Historically-minded readers, including my notes for this study, often link these ten horns to the nations that arose from Rome’s western decline, which still exist today in various forms — with a modern European political union sometimes seen as the clearest example. This study views that identification as reasonable but not definitive, seeing it as a pattern still unfolding rather than a confirmed Scripture prophecy. Daniel 7 clearly states that the beast’s fourth kingdom does not end quietly like the others but continues in some form until its ultimate destruction at the chapter’s end (7:11, 26).

Discussion Questions

- 5. The fourth beast is described only by its ferocity, with no animal name at all — as though the vision itself is straining to describe something genuinely unprecedented. Have you ever faced a challenge that didn’t fit any category you already had a name for?
- 6. Chapters 2 and 7 describe the same kingdom’s final phase two different ways — ten toes, then ten horns. Why might Elohim choose to say the same true thing to Daniel more than once, in more than one image, rather than just once plainly?

Part IV. The Little Horn: One Pattern, More Than One Appearance (7:8b)

Summary

Among the ten horns, another — a little horn — rises up, uprooting three of the first horns before it. This horn has eyes like a man's and a mouth speaking great things.

Key Verse

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" — Daniel 7:8

A Pattern, Not Just a Person

My study of this verse reads the "little horn" less as naming a single ruler than as naming a recurring pattern—a figure marked by self-exaltation, blasphemous speech, and the humbling of established powers, appearing more than once across very different centuries. This study will examine three proposed appearances of that pattern, at three very different levels of certainty. This idea extends other sources I have studied.

First: Antiochus IV Epiphanes (c. 170–164 BC)

The earliest and clearest historical instance is Antiochus IV of the Seleucid Empire — one of the four Grecian divisions introduced in this chapter's third beast (Part II above). He took the surname "Epiphanes," meaning "the visible god," and considered himself the earthly manifestation of Zeus—the same self-deifying claim this study will later encounter again in different dress. Daniel 8:9 and Daniel 11's detailed history both treat Antiochus at length; this study will reserve that fuller treatment for those chapters, where the text itself gives him its closest attention, rather than repeating it here.

Second: Three Kings Plucked Up (1076–1209 AD)

My notes identify a second instance of this pattern in the medieval papacy's rise to political supremacy over Europe's kings — "uprooting" read as the humbling of secular rulers before papal authority. Three specific events are cited, and each checks out against the historical record, though not all three occurred by the same mechanism. In 1076, Pope Gregory VII excommunicated Henry IV, King of Germany, over the Investiture Controversy — Henry's famous penitential walk to Canossa followed in 1077. In 1209, Pope Innocent III

excommunicated King John of England for refusing to accept the pope's choice of archbishop, a conflict that was not resolved until 1213. Frederick Barbarossa's episode in 1177 was not, in fact, an excommunication of the same kind — it was the Peace of Venice, in which Barbarossa, after years of backing a series of rival antipopes against Alexander III, publicly submitted and reconciled with him, ending the schism. Three real humblings of real kings before the papal seat, by two different mechanisms — worth holding accurately rather than flattening into an identical pattern.

Third: A Future Appearance (Revelation 13:5–6)

My notes look forward to a final appearance of this same self-exalting, blasphemous pattern in the end-times “false prophet” of Revelation 13:5–6, tied to Daniel 11:36–37's description of a king who “shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods.” This study holds that identification the way it holds the ten-horns-as-Europe reading above — a serious and consistently argued position within my own framework, not a detail spelled out by name in Daniel 7. The fuller unpacking of that future figure and the timeline attached to him belongs to chapters 9, 11, and 12, where this study will pick it back up.

Comparison Table

Appearance	Character of the Pattern
Antiochus IV Epiphanes (170–164 BC)	Self-declared “visible god”; persecutor of Judea; foreshadowing type (Daniel 8, 11)
The medieval papacy (1076–1209 AD)	Political supremacy asserted over three kings, by excommunication and by forced submission
A future figure (Revelation 13:5–6)	My own forward reading — held with appropriate confidence, not certainty Scripture states outright

Discussion Questions

- 7. Scripture sometimes describes a pattern of behavior rather than naming a single person once — Antiochus, later kings, and a future figure all share the same self-exalting posture. Where have you seen the same spiritual pattern recur across very different times or people?
- 8. Two of the three medieval “horns” were formal excommunications; the third was closer to a forced public reconciliation. Why might it matter to get details like these

precisely right, even when the larger point they support is more important than the details themselves?

Part V. The Ancient of Days and the Son of Man (7:9–14)

Summary

The vision shifts from the beasts to a throne scene: thrones are cast down, and the Ancient of Days takes His seat, His garment white as snow, His throne like a fiery flame, attended by more ministers than can be numbered, as the books of judgment are opened. Then one like the Son of Man comes with the clouds of heaven, is brought near, and is given dominion, glory, and an everlasting kingdom.

Key Verse

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” — Daniel 7:13–14

A Throne Scene Ezekiel Already Showed Us

The description of the Ancient of Days — a garment white as snow, a throne like a fiery flame, brightness all around — echoes the appearance Ezekiel was shown at the very start of his book: “as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of YAHWEH” (Ezekiel 1:28). Both prophets are shown the same reality from different angles — a throne that human language can only approach through fire, brightness, and the language of “likeness” and “appearance,” because what is actually shown exceeds ordinary description. The glory of YAHWEH, of course, is Yahshua, the only begotten Son.

This Study's Fuller Answer to Chapter 4's Open Question

Chapter 4's study of Daniel 7:13 carefully and deliberately avoided equating the Ancient of Days and the Son of Man outright — the Word approaching and receiving dominion, rather than the two figures being flatly identified as one and the same. That was the right caution for a passage this study had not yet fully entered. Having now worked through the fuller argument I have laid out elsewhere in this collection, this study can say something more precise: both figures in this scene are Yahshua. Not two persons, but one Person shown in

two offices. The Ancient of Days is Yahshua in His eternal identity as the Only Begotten Son — “the same in essence of the Father” (John 1:1; John 10:30), begotten, not created, sharing the Father's own eternal nature. The Son of Man is Yahshua in His incarnate office — the “second Adam” (1 Corinthians 15:45–47), the one who “made himself of no reputation, and took upon him the form of a servant... and being found in fashion as a man, he humbled himself” (Philippians 2:7–8).

Why the Vision Shows Two, Not One

The vision separates these two offices for a reason worth sitting with. The Son of Man — Yahshua in His humbled, obedient, human office — is shown drawing near to receive Kingship from His own eternal identity as the Only Begotten Son, because it was precisely that humbling, that willingness to be made last, that qualifies Him to be made first (compare Matthew 20:16, Philippians 2:9–11's “wherefore Elohim also hath highly exalted him”). This is not two beings negotiating a transfer of power between them. It is a single Person's own faithfulness, in His human office, being answered by the Kingship that belongs to Him eternally, in His divine office. The vision's language of angels, clouds, and an approaching figure is the same kind of visionary form Daniel and Ezekiel use elsewhere for appearances of Elohim's own glory—a shape the eye can bear to look at—not evidence that a separate created being stands in for Yahshua here.

The Judgment Set, the Books Opened

Verse 10's “judgment was set, and the books were opened” belongs with two other judgment scenes this study has already flagged for later chapters — the judgment of the nations at Yahshua's return (Matthew 25:31–46; Ezekiel 43:1–9) and the later Great White Throne judgment of Revelation 20:11–15. These are not the same event told twice; they are two distinct judgments separated in time. This study will keep them carefully distinguished rather than collapsing them into one scene, exactly as my own fuller notes do.

Discussion Questions

- 9. This study's answer to “who is the Ancient of Days” has now developed twice — a careful, deliberately open answer in chapter 4 and a fuller, more resolved answer here. Has your own understanding of a difficult passage of Scripture ever developed the same way, in stages, rather than arriving all at once?
- 10. The Son of Man receives Kingship specifically because He first humbled Himself as a servant. Where in your life might genuine humility be the very thing preparing you for what Elohim intends to give you later?

Part VI. The Saints Receive the Kingdom (7:15–22, 27)

Summary

Daniel, troubled in spirit by what he has seen, asks one of those standing by for the vision's true meaning. The answer comes in two layers: a brief summary (the four beasts are four kings, but the saints of the Most High shall possess the kingdom forever) and a fuller account of the fourth beast, the little horn's war against the saints, and the kingdom finally given to the people of the saints of the Most High.

Key Verse

“But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever” — Daniel 7:18

Even Daniel Needs an Interpreter

There is a real irony worth noting in verse 15: “I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.” Every earlier chapter of this book shows Daniel as the one others turn to for interpretation — Nebuchadnezzar's forgotten dream, the writing on the wall, dreams no one else in the empire could interpret. Here, faced with his own vision, Daniel is just as much in need of help understanding it as any king he has ever served. Prophetic insight, even at Daniel's level, remains a gift received from outside oneself, not a possession fully mastered.

The Short Answer First

Verses 17–18 give Daniel — and this study's reader — the simplest summary before any of the harder details: four kings will rise, and then the saints of the Most High will possess an everlasting kingdom. Whatever this chapter's beasts, horns, and timelines ultimately mean in their fuller detail, the interpreting angel makes sure Daniel hears the ending first. The saints outlast every beast this vision has shown.

The Fuller Account

Daniel's follow-up question in verses 19–22 focuses on the fourth beast, its iron teeth and bronze claws, and the little horn that waged war against the saints and prevailed against them — until the Ancient of Days came, judgment was given to the saints of the Most High, and the time came when the saints possessed the kingdom (7:22). The little horn's apparent victory — prevailing against the saints for a time — is never the vision's final word. It is a middle chapter, not the ending.

The Closing Summary (7:27)

The chapter's own summary, before Daniel's final troubled response, states the outcome plainly: “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Every beast in this chapter, however dreadful, is temporary. The kingdom given to the saints is not.

Comparison Table

What the Beasts Do	What the Saints Receive
Rise, devour, and eventually pass away or transform	Take the kingdom and possess it forever (7:18)
The little horn makes war and, for a time, prevails	Judgment is given to the saints; they possess the kingdom (7:22)
The fourth beast's dominion is “taken away” (7:26)	The saints' dominion is “an everlasting kingdom” (7:27)

Discussion Questions

- 11. Daniel needs an interpreter for his own vision, even though he is the one everyone else turns to for interpretation. Where in your own walk do you still need help understanding what Elohim has already shown you?
- 12. The angel gives Daniel the ending — the saints possess the kingdom — before explaining any of the harder details. Would knowing “how the story ends” change how you face a hard season you're in the middle of?

Part VII. A Time, Times, and the Dividing of Time (7:23–28)

Summary

The interpreting angel explains the fourth beast as a fourth kingdom, distinct from all others, that will devour the whole earth. Its ten horns are ten kings, and another king will rise after them, distinct from the first, subduing three kings and speaking against the Most High for “a time and times and the dividing of time” — until judgment is set and his

dominion is taken away and destroyed. Daniel closes the chapter troubled, keeping the matter in his heart.

Key Verse

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time” — Daniel 7:25

A Measured Period, Not an Open-Ended One

Whatever else remains uncertain about this verse's fuller application, its most basic point is this: the little horn's power over the saints is explicitly measured — “a time and times and the dividing of time,” not an unlimited or indefinite reign. The same phrase reappears in Daniel 12:7, and Daniel himself will be given far more precise day-counts in chapters 9 and 12 — the 1,260 days, the 1,290, and the 1,335, which this study will take up when it reaches those chapters. Daniel 7 outlines the boundary without yet providing its full arithmetic, and this study will follow the text's own pacing rather than rushing ahead of it.

A Kingdom Devouring the Whole Earth

Verse 23's description of the fourth kingdom as one that “shall devour the whole earth, and shall tread it down, and break it in pieces” matches the totalizing reach already pictured in chapter 2's iron legs, which crush everything the other kingdoms could not. History's record of Rome's expansion, and this study's historicist reading of its long continuation, both fit this description of a kingdom whose appetite does not stay within any one region's borders.

Judgment, Then an End

Verse 26 closes the little horn's story exactly as Part VI's summary already promised: “the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.” Whatever form this pattern takes — Antiochus, the medieval papacy, and a future figure — its end is already fixed before the vision is even finished being shown to Daniel.

Daniel's Own Troubled Response

The chapter's final verse is startlingly personal: “as for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart” (7:28). This is not the composed, confident interpreter of chapters 2, 4, and 5. This is a man

carrying something genuinely heavy, choosing to hold it rather than unpack it immediately. It is a fitting note to end on — even for Daniel, this much revelation is a weight to sit with, not simply information to file away.

Comparison Table

What Daniel 7 Gives	What Later Chapters Will Add
“A time and times and the dividing of time” (7:25)	Precise day-counts — 1,260, 1,290, 1,335 days (Daniel 9, 12)
A little horn's general pattern and character	Antiochus's detailed history (Daniel 8, 11) and a future figure's fuller unpacking
The fourth kingdom's general reach and end	The specific timeline of its final collapse (later chapters)

Discussion Questions

- 13. The little horn's power is real but explicitly bounded — it has a boundary Elohim has already set. What difficulty in your own life would look different if you were confident it, too, had an appointed end?
- 14. Daniel ends this chapter troubled, choosing to keep the matter in his heart rather than resolve it immediately. Is there something Elohim has shown you that you are still sitting with rather than fully working through?

Comparison Table: Two Tellings of the Same Four Kingdoms

Daniel 2 (Chapters 2 A & B)	Daniel 7 (This Chapter)
A statue, admired for its impressive layered metals	Four beasts, revealing the predatory nature beneath the metals
A stone cut without hands strikes the statue's feet	The Ancient of Days sits; judgment is set and books opened
The stone becomes a mountain filling the whole earth	The kingdom is given to the saints of the Most High, forever
Nebuchadnezzar respond with awe from the outside	Daniel responds with trouble, having seen it from the inside

Practical Applications for Today

Principle	Application
1. What looks impressive from the outside may need to be understood by its true nature. The statue's metals and the beasts' predatory character describe the same kingdoms two different ways (7:1–7).	Look past the polished surface of something claiming authority in your own life, and ask what it actually is underneath, the way this vision does.
2. Accuracy matters even when the larger point is right. Three kings were humbled before the papal seat, but not all three by the same mechanism (7:8; Part IV).	When you make a historical or factual claim in support of something you believe deeply, take the extra step to get the details right — it strengthens rather than weakens the larger truth.
3. Humility is often the very thing that qualifies you for what comes next. The Son of Man receives Kingship specifically because He first humbled Himself as a servant (7:13–14; Philippians 2:7–8).	Let go of the instinct to secure your own advancement, and trust that genuine humility is not a detour from being lifted up, but the road to it.
4. Even faithful, experienced believers still need help understanding what Elohim shows them. Daniel, the book's own master interpreter, needed an interpreter for his own vision (7:15–16).	Don't let past spiritual insight make you too proud to ask for help understanding what you don't yet grasp.
5. Every hard season under a real threat still has an appointed boundary. The little horn's power lasts only “a time and times and the dividing of time” — a measured period, not an open one (7:25).	When you are living inside a difficult chapter, let this vision's confidence that even the worst powers have a fixed end strengthen your own patience.

Appendix: Key Scripture Cross-References

Theme	Cross-References
The Same Four Kingdoms, Two Tellings	Daniel 2:31–43 — the statue's four metals and ten toes Daniel 7:3–8 — the four beasts and ten horns
Nebuchadnezzar's Transformation, Twice Told	Daniel 4:34–37 — the narrative account Daniel 7:4 — the same transformation in vision
The Little Horn Pattern	Daniel 8:9 — Antiochus Epiphanes Daniel 11:36–37 — a future self-exalting king Revelation 13:5–6 — the false prophet's blasphemy
The Ancient of Days and the Son of Man	Ezekiel 1:26–28 — the same throne-glory, shown to a different prophet John 1:1; John 10:30 — the Only Begotten Son's shared essence with the Father 1 Corinthians 15:45–47 — Yahshua as the second Adam Philippians 2:7–9 — humbled, then highly exalted
Two Distinct Judgments	Daniel 7:9–10, 22 — the judgment of nations at Yahshua's return Matthew 25:31–46 — the sheep and the goats Ezekiel 43:1–9 — Yahshua's return to the temple Revelation 20:11–15 — the later Great White Throne judgment
A Measured Time of Persecution	Daniel 7:25 — “a time and times and the dividing of time” Daniel 12:7 — the same phrase repeated Daniel 9:27; 12:11–12 — the fuller day-counts, still ahead in this study

Daniel Chapter 8

The Ram, the Goat, and a Rehearsal for the End

A Verse-by-Verse Bible Study — Daniel 8:1–27

“Understand, O son of man: for at the time of the end shall be the vision” — Daniel 8:17

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Introduction: A Vision Out of Order, and Closer to Home

A Different Kind of Vision

Chapter 8 returns to the pattern chapter 7 began — Daniel receiving his own vision rather than interpreting a king's — but narrows the lens considerably. Where chapter 7 swept across all four kingdoms in one sweeping night-vision, chapter 8 focuses on only two of them, Medo-Persia and Greece, and does so in Hebrew rather than the Aramaic that carried chapters 2:4 through 7:28. Aramaic was the language of empire and government; Hebrew, Israel's own tongue, returns here as the vision narrows to matters that touch Israel directly — the temple, the sanctuary, the daily sacrifice. The vision is dated to “the third year of the reign of king Belshazzar” (8:1), conventionally placed around 551–550 BC, close to chapter 7's own dating in Belshazzar's first year and earlier still than the feast of chapter 5. As with chapter 7, this book's order is thematic rather than strictly by date: chapters 1–6 as narrative, chapters 7–12 as vision, folded back into the timeline rather than following it forward.

What This Chapter Actually Names

Unlike chapter 7's beasts, left for Daniel to interpret elsewhere, this chapter's angelic interpreter, Gabriel, names the symbols outright: the ram is “the kings of Media and Persia,” and the goat is “the king of Grecia” (8:20–21). This makes chapter 8 something like a certified answer key for two of chapter 7's beasts and sets a pattern this study will encounter again in chapter 11's still more detailed unpacking of the same history.

Quick Reference

Element	Significance
The Ram: Media and Persia (8:3–4)	Two horns, one higher than the other, coming up last — Persia's later rise eclipsing Media
The Goat: Greece (8:5–8)	A single great horn crossing “the face of the whole earth” without touching the ground — conquest at unprecedented speed
The Little Horn's First Appearance (8:9–14)	Antiochus IV Epiphanes, historically dated and identifiable — a real desecration of a real temple
Two Thousand Three Hundred Days (8:14)	A literal count many historic commentators tie to Antiochus's own reign of terror, ending in the temple's cleansing

Stars Cast Down (8:10)	Compared here with Daniel 12:3 and Revelation 12 — light silenced, then later restored
Gabriel's Explanation (8:15–26)	“At the time of the end shall be the vision” — this chapter reaches further than Antiochus alone
Daniel's Own Response (8:27)	Sick, astonished, and still not fully understanding — an honest close to a heavy vision

Part I. The Vision at Shushan, by the River Ulai (8:1–3)

Summary

In the third year of Belshazzar's reign, Daniel receives a second vision, this time set in Shushan the palace, in the province of Elam, beside the river Ulai. As the vision opens, he looks up and sees a ram standing before the river, its two horns raised, the higher coming up last.

Key Verse

“In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first” — Daniel 8:1

A Vision by a River, Again

This is not the first time in this study that a prophet receives a vision beside moving water. Ezekiel's call comes by the river Chebar (Ezekiel 1:1), and this study's own Ezekiel volumes have already noted that the river setting carries its own weight — a place where heaven opens over ordinary geography, later tied to the river of life proceeding from Elohim's own throne (Revelation 22:1). Daniel now receives a vision in the same posture, beside the Ulai, a real waterway running past the Persian capital at Susa. Both prophets are shown extraordinary things beside a river, and both are tied to the title Son of Man — Ezekiel is addressed by it repeatedly throughout his book, and Daniel, three chapters earlier, is given his own vision of “one like the Son of man” coming with the clouds of heaven (7:13).

Eyes Raised in Humility

Verse 3's simple notice — “Then I lifted up mine eyes, and saw” — is easy to overlook, but Scripture elsewhere treats the raising of eyes toward Elohim as a small act of humility and

readiness to receive. The blind man at Bethsaida, healed in two stages, looks up and reports what he now sees before his sight is fully restored (Mark 8:23–24). Yahshua Himself lifts His eyes before both a miracle of provision (John 6:5; Luke 9:16) and His great intercessory prayer (John 17:1). Daniel's raised eyes belong to this same pattern — not demanding a vision, but positioned to receive whatever Elohim is about to show.

Comparison Table

Chapter 7's Vision	Chapter 8's Vision
Set beside no named location — only a “great sea”	Set specifically at Shushan, beside the river Ulai
Aramaic — the language of empire	Hebrew — Israel's own history and temple come back into view
Four beasts, four kingdoms swept together	Two kingdoms only, examined in close detail
No angelic interpreter named	Gabriel himself sent to explain (8:16)

Discussion Questions

- 1. Ezekiel and Daniel both receive major visions by rivers, and Revelation later ties that image to the river of life flowing from Elohim's throne. Where in your own life have quiet, ordinary settings become places where Elohim actually met you?
- 2. Daniel's lifted eyes come before he understands anything about what he is about to see. What would it look like for you to posture yourself to receive from Elohim before you have any idea what He is about to show you?

Part II. The Ram and the Goat: Two Empires in Collision (8:3–8)

Summary

A ram with two unequal horns pushes westward, northward, and southward, unopposed and with growing force, until a goat comes from the west, crossing the whole face of the earth so quickly it seems not to touch the ground. The goat's single great horn shatters the ram entirely — and then, at the very height of its strength, that horn breaks, and four lesser horns rise in its place.

Key Verse

*“As I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes”
— Daniel 8:5*

The Ram's Later Horn: Cyrus and Persia's Rise

Gabriel later confirms that the ram, “having two horns are the kings of Media and Persia” (8:20). The detail that the higher horn “came up last” (8:3) aligns with real history: Media was the senior partner in the empire's early alliance, and Persia rose to dominance only after Cyrus's ascent, eventually eclipsing Media entirely as the empire's leading power. This is the same empire this study has already followed through chapters 5 and 6 — the very kingdom that took Babylon in 539 BC and later authorized Judah's return.

Alexander's Unmatched Speed

Gabriel is equally direct about the goat: “the rough goat is the king of Grecia” (8:21). Alexander the Great's campaign against Persia is, even by purely secular historical standards, one of the fastest and most complete conquests of the ancient world — Babylon fell to him in 331 BC, and by his death in 323 BC, fittingly inside Nebuchadnezzar's former palace at Babylon, his empire stretched from Greece and the Balkans through Egypt and Mesopotamia to the edge of India. The vision's detail that the goat “touched not the ground” fits this speed exactly — a conquest so rapid it seemed to fly rather than march. In my reading, that same detail carries a second layer: the beasts of this vision rise and fall by more than human ambition alone, a point the next Part takes up directly.

A Horn Broken at Its Height, and Four in Its Place

“When he was strong, the great horn was broken” (8:8) — Alexander died at thirty-two, at the height of his power, with no settled heir. His empire did not pass intact to a son but fractured among his generals, eventually settling into four principal successor kingdoms: Cassander's Macedon and Greece, Lysimachus's Thrace and Asia Minor, Ptolemy's Egypt, and Seleucus's Mesopotamia, Syria, and Persia — “four notable ones toward the four winds of heaven” (8:8), as the vision describes. It is this fourth kingdom, the Seleucid line ruling from Syria, that produces the little horn in the next section.

Comparison Table

The Ram (Medo-Persia)	The Goat (Greece)
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Two horns, the greater rising later — Persia surpassing Media	One notable horn — a single dominant conqueror
Pushes outward gradually, unopposed, growing great over time	Crosses the whole earth at unprecedented speed
Broken by the goat, unable to stand against it (8:7)	Broken at its own height, from within, by no enemy at all (8:8)

Discussion Questions

- 3. Alexander's empire was shattered by his sudden death, not by an enemy's hand, at the very height of his power. What does this pattern — great strength broken at its peak, not at its weakness — suggest about where real security actually comes from?
- 4. The vision describes empires as beasts and horns, yet Gabriel's explanation identifies them with real, named kings and kingdoms. What helps you hold prophetic imagery and plain historical fact together rather than treating them as two separate categories?

Part III. A Little Horn's First Appearance: Antiochus Epiphanes (8:9–14)

Summary

Out of one of the goat's four horns comes a “little horn” that grows exceedingly great toward the south, the east, and the pleasant land — Israel. It casts some of the host and the stars to the ground, takes away the daily sacrifice, and casts down the sanctuary's own place. A question is asked — how long will this last? — and the answer is two thousand three hundred days, after which the sanctuary will be cleansed.

Key Verse

“And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them” — Daniel 8:10

Principalities Behind the Beasts

Before turning to this little horn's history, it is worth noting what this vision already assumes: these empires rise and fall by more than human decision alone. Daniel himself will later be told directly that unseen princes contend behind the visible kings of Persia and Greece (10:20), the same reality Paul names centuries later: “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Ephesians 6:12). In my own reading, this is the same order of being described outside the accepted biblical canon in nearly every tradition apart from the Ethiopian Orthodox Church, in the book of 1 Enoch, which names an order of angels standing watch over specific domains and pictures them interceding directly over bloodshed on the earth. Jude's own letter quotes this same book by name as genuine prophecy (Jude 14–15), which is why this study treats it as worth this brief mention, even though it does not carry Scripture's own authority.

Historical Context

- Early Christian Influence: Although the Book of Enoch was significant in early Christian thought and is quoted in the New Testament (specifically in the Epistle of Jude), church authorities ultimately deemed it heretical.
- Preservation: The Ethiopian Orthodox Tewahedo Church has preserved fragments of the Books of Enoch, originally 13 in total, and considers them scripture. And so do I.
- 1Co 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
- 1Co 2:5 That your faith should not stand in the wisdom of men, but in the power of God.
- 1Co 2:7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

Antiochus Epiphanes: A Little Horn's First Appearance

Gabriel's explanation later in this chapter (8:23–25) and this study's own reading of history both point to the same figure for this little horn's first appearance: Antiochus IV, who gave himself the surname Epiphanes — “the visible god” — and ruled the Seleucid kingdom from 175 to 164 BC. His campaigns against Jerusalem are documented in historical sources beyond Daniel's vision — the books of 1 and 2 Maccabees, neither inspired nor canonical

but accepted by historians as substantially reliable accounts of the period. Antiochus took bribes to install compromised high priests — first Jason, then Menelaus, who outbid him — men who cooperated with his program of Hellenizing Jerusalem (2 Maccabees 4). On the 25th of Chislev, 145 of the Seleucid era — corresponding to mid-to-late December, 167 BC — his forces set up an altar to a pagan god over the temple's own altar and sacrificed a pig upon it (1 Maccabees 1:47, 54, 59, confirmed by Josephus) — the abomination of desolation this chapter and chapter 11 both describe, and the same language Yahshua Himself later applies to a still-future horizon (Matthew 24:15). Second Maccabees 5:14 records eighty thousand killed or sold into slavery in three days during one of his assaults on the city — a figure most historians regard as exaggerated relative to Jerusalem's actual population at the time, though the massacre itself, and the devastation it represents, is not in question.

Two Thousand Three Hundred Days

Commentators across many centuries have read the 2,300 evenings and mornings of verse 14 as a literal count — roughly six years and several months — tracing from the point when the sacrifice was first corrupted under the priest Jason's own reforms to the temple's actual cleansing under Judas Maccabeus in 164 BC, the event still celebrated today as Hanukkah, on the very same 25th of Chislev three years later. Both Matthew Henry's commentary and the Jamieson-Fausset-Brown commentary, working independently, arrive at the same basic span and the same two historical anchor points, a rare degree of agreement across otherwise very different interpretive traditions. Daniel 8:17 warns that this vision belongs to “the time of the end” even as it describes events now nearly twenty-two centuries in the past — a tension this study returns to directly in Part V.

A Pattern, Not Only a Person

This study's treatment of chapter 7 already identified a three-stage pattern for that vision's little horn: Antiochus historically, a medieval expression of the same spirit centered in the papacy, and a still-future figure per Revelation 13:5–6 — held there and here as my own reading rather than settled doctrine. Antiochus's program — a compromised priesthood, a defiled sanctuary, a people pressured to trade covenant faithfulness for cultural assimilation — is, in this reading, the first full rehearsal of that pattern, not its only performance. Revelation's language for a corrupted religious body that claims Elohim's name while working against His people — “the synagogue of Satan” (Revelation 2:9; 3:9) — echoes this dynamic in the letters to two of the seven churches. This study's reading carries that pattern forward through the medieval church age already treated in chapter 7, without repeating that history here.

Comparison Table

Antiochus's Historical Assault (8:9–14)	The Pattern's Future Recurrence (this study's reading)
A compromised priesthood installed by bribery (2 Maccabees 4)	A future figure exalting himself in Elohim's own temple (2 Thessalonians 2:4)
A pagan sacrifice defiling a real altar (1 Maccabees 1:47)	A final abomination of desolation, per Yahshua's own words (Matthew 24:15)
A measured 2,300 days, ending in the sanctuary's cleansing	A measured future period, its fuller math reserved for chapters 9 and 12

Discussion Questions

- 5. Antiochus's assault on Jerusalem worked partly through willing collaborators inside Israel itself, not only through outside force. Where have you seen compromise from within do more damage to genuine faith than open opposition from outside ever could?
- 6. This study reads Antiochus as the first instance of a recurring pattern rather than a single, isolated villain. Does viewing spiritual opposition as a recurring pattern across history change how you watch for it in your own time — and if so, how?

Part IV. Stars Cast Down: Daniel 8:10 Beside Daniel 12:3

Summary

The little horn “cast down some of the host and of the stars to the ground, and stamped upon them” (8:10). Read alongside Daniel's later promise that the wise “shall shine as the brightness of the firmament... as the stars for ever and ever” (12:3), this single image offers the chapter's clearest statement of what is actually at stake.

Key Verse

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” — Daniel 12:3

Light Given, Light Silenced, Light Restored

Daniel 12:3's promise lands in this study's reading in Revelation 14:1–6 — the 144,000 bearing the Word as light, given a new name written on their foreheads, and undefiled by the doctrines of a false church. Paul describes this same reality in different language: Christ formed and living within a believer (Colossians 1:27), each one becoming, in effect, a small sun that fuels its own light rather than merely reflecting another's. Revelation 1:16 pictures the same image applied directly to the seven churches — Yahshua Himself holding seven stars in His right hand. Daniel 8:10's little horn casting stars to the ground and Revelation 12:4's dragon sweeping a third of heaven's stars down with his tail describe, in this study's reading, the same basic assault repeated across ages: light-bearers silenced, their voices muffled, “where Satan's seat is” (Revelation 2:13) working precisely where the light was meant to shine brightest.

Twelve Stars, Once and Still

Revelation 12:1's woman, clothed with the sun and crowned with twelve stars, pictures Israel herself, crowned with her twelve tribes — an image that reaches back to Joseph's dream of the sun, moon, and eleven stars bowing before him (Genesis 37:9), with Joseph himself completing the number as the twelfth. In this study's reading, Daniel 8:10's stars cast down and stamped upon describe the same light — Israel's own prophetic voice — being trodden underfoot under Antiochus, a pattern this study has already suggested recurs again in the era this collection's other studies have called the church's own Hellenistic drift (Revelation 2:9; 3:9), and once more in the Laodicean age's near-total loss of light (Revelation 3:14–18).

Comparison Table

Daniel 8:10	Daniel 12:3
Stars cast down and stamped upon	Stars shining forever, never extinguished
Antiochus's own assault on the host of heaven	The wise who turn many to righteousness, at the very end of the book
A picture of light silenced	A picture of light finally and permanently secured

Discussion Questions

- 7. Daniel 8:10 pictures light being cast down and trampled, while Daniel 12:3 pictures light shining forever. What has helped you keep shining during a season when it felt like your witness was being silenced or dismissed?
- 8. In this study's reading, Israel's twelve stars, the seven churches' seven stars, and the 144,000's own light are all variations on a single image. Why might Scripture return to the same image of light so often rather than using it only once?

V. Gabriel's Explanation: To the Time of the End (8:15–27)

Summary

Overwhelmed by what he has seen, Daniel is approached by “the appearance of a man” and hears a voice send Gabriel to make him understand the vision. Gabriel explains the ram and the goat plainly, then describes a still-future king of fierce countenance who will rise “in the latter time,” destroying “the mighty and the holy people” until he is “broken without hand.” The chapter closes with Daniel physically sick and astonished, the vision sealed up for a future day.

Key Verse

“Understand, O son of man: for at the time of the end shall be the vision” — Daniel 8:17

Gabriel Sent to Explain

This is Scripture's first time naming Gabriel specifically (8:16) — the same messenger who will later explain Daniel's seventy weeks (9:21) and announce both John the Baptist's and Yahshua's own births (Luke 1:19, 26). Daniel's response to his approach — falling on his face in fear (8:17) — matches nearly every other recorded human response to close angelic presence across Scripture, a small but consistent detail this study has noted before.

A Fierce King Yet to Rise

Gabriel's own description in 8:23–25 goes beyond what Antiochus alone fully satisfies — a king “of fierce countenance, and understanding dark sentences,” whose power is “not by his own power,” who will “stand up against the Prince of princes” and finally be “broken without hand.” Antiochus's death in 164 BC, by illness rather than battle or execution, fits this last phrase well enough on its own terms — ancient sources disagree on the exact circumstances, but none describe him falling to an enemy's blade. In my reading, though,

this description's fuller weight rests on the pattern's future recurrence rather than on Antiochus alone, aligning with this study's chapter 7 treatment of the same figure and with Revelation's promise that a final version of this power will be broken not by human hands but by the brightness of His coming (2 Thessalonians 2:8; compare Revelation 19:20).

Shut Up the Vision

The chapter's final instruction — “shut thou up the vision; for it shall be for many days” (8:26) — and Daniel's subsequent physical collapse — “I Daniel fainted, and was sick certain days” (8:27) — are worth sitting with rather than rushing past. Even this book's most consistently faithful and unshaken figure is genuinely undone by what he has seen, and the chapter ends honestly, with Daniel astonished at the vision “but none understood it.” One further thread from this study belongs to the next chapter rather than this one: the question of why Scripture so often measures prophetic time in days rather than years — tied, in my own reading, to Eden's unbroken calendar before the earth's rotation was disrupted from a flawless 360-day year — is reserved for chapter 9, where the fuller day-count math these visions keep pointing toward finally comes into view.

Comparison Table

What Chapter 8 Gives	What Later Chapters Add
Antiochus's history, dated and identifiable	Daniel 11's still more detailed unpacking of the same events
2,300 days, tied to a specific historical fulfillment	Chapters 9 and 12's fuller day-counts — 1,260, 1,290, 1,335 days
A future king described but not yet timed	The 70 weeks and the day-math this study has deliberately deferred until now

Discussion Questions

- 9. Daniel is left sick and only partially understanding, even after Gabriel's direct explanation. What has it looked like for you to keep trusting Elohim with something you have been shown but do not yet fully understand?
- 10. Gabriel's description of the future king extends beyond what Antiochus alone fulfills, pointing this study's reading toward a pattern still ahead. How do you personally hold prophecy that has already been fulfilled in history alongside prophecy that still awaits its fuller completion?

Comparison Table: Chapter 7's Sweep and Chapter 8's Close-Up

Daniel 7 (Four Beasts)	Daniel 8 (Ram and Goat)
All four kingdoms, Babylon through Rome, in one sweeping vision	Two kingdoms only — Medo-Persia and Greece — examined closely
Aramaic — empire's own language	Hebrew — Israel's own history and temple return to view
The little horn's general character and eventual judgment	The little horn's first historical face, dated and named directly
No angelic interpreter present	Gabriel sent by name to explain plainly

Practical Applications for Today

Principle	Application
1. Real spiritual conflict lies behind visible history, but the history itself still matters and can still be checked. This chapter's beasts have real, dateable, verifiable historical fulfillments (8:20–21).	The next time you make a spiritual or prophetic claim, take the time to get its historical details right — accuracy strengthens the deeper truth rather than threatening it.
2. Compromise from within often does more damage than open opposition from outside. Antiochus advanced largely through bribed, cooperating insiders (2 Maccabees 4).	Examine where in your own life or community outside pressure has found an inside partner, and address that partner honestly rather than only the outside threat.
3. Even the most faithful can be genuinely undone by what Elohim shows them, and that is not a failure of faith. Daniel falls sick and stays honestly confused after this vision (8:27).	Give yourself permission to be shaken by something Elohim reveals to you, without treating that as evidence you have failed to trust Him.

4. Light that is silenced is not light that is defeated. Stars cast down in chapter 8 are the same stars promised to shine forever in chapter 12 (8:10; 12:3).	If your own witness feels dismissed or silenced right now, hold onto the promise that this is not its final state.
5. History has a way of rehearsing its worst patterns before their final performance. Antiochus's assault previews a pattern this study expects to recur (8:23–25).	Learn to recognize familiar patterns of compromise and pressure in your own time, rather than assuming history's worst chapters cannot repeat in a new form.

Appendix: Key Scripture Cross-References

Theme	Cross-References
A Vision by a River	Ezekiel 1:1 — Ezekiel's own call beside the river Chebar Daniel 8:2 — the river Ulai Revelation 22:1 — the river of life proceeding from the throne
Principalities Behind the Nations	Daniel 10:20 — princes of Persia and Grecia Ephesians 6:12 — wrestling not against flesh and blood Jude 14–15 — quoting the prophecy of Enoch directly
The Little Horn Pattern	Daniel 8:9–14 — Antiochus Epiphanes, historically dated Daniel 11:21–35 — the same history in fuller detail Daniel 7:8, 25 — the pattern's medieval expression Revelation 13:5–6 — a still-future figure
Stars: Silenced, Then Secured	Daniel 8:10 — stars cast down and stamped upon Daniel 12:3 — the wise shining as stars forever Revelation 1:16; 12:1, 4 — the same image across three settings
Broken Without Hand	Daniel 8:25 — the little horn “broken without hand” 2 Thessalonians 2:8 — consumed by the brightness of His coming Revelation 19:20 — the final defeat of the beast and false prophet
A Vision Sealed for Later Days	Daniel 8:26 — “shut thou up the vision” Daniel 12:4, 9 — the same instruction repeated and finally lifted

Daniel Chapter 9

Seventy Weeks: A Prayer Answered With a Calendar

A Verse-by-Verse Bible Study — Daniel 9:1–27

*“O Sovereign, hear; O Sovereign, forgive; O Sovereign, hearken and do; defer not, for thine own sake, O my Elohim: for thy city and thy people are called by thy name” —
Daniel 9:19*

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Introduction: A Prayer That Becomes a Calendar Narrative Voice, Returning

Chapter 9 steps back from the vision-language of chapters 7 and 8 into something closer to the narrative voice of chapters 1 through 6 — Daniel praying, confessing, reading Jeremiah's own scroll. But the content it delivers is the most tightly dated, most numerically precise prophecy in the entire book. Where chapter 7 swept across four kingdoms and chapter 8 narrowed to two, chapter 9 narrows further still, to a single nation's history and a single, countable span of years. This is also the chapter this study has been building toward since chapter 7 first deferred its day-count math and chapter 8 deferred its own — the promise made in both places was that chapters 9 and 12 would finally supply it. Chapter 9 fulfills that promise in full.

Where This Sits in Daniel's Own Timeline

The chapter opens “in the first year of Darius the son of Ahasuerus, of the seed of the Medes” (9:1) — the same Darius the Mede this study has already met in chapters 5 and 6, appearing immediately after Babylon's fall to the Medo-Persian forces in 539 BC. This study has deliberately left his exact identity among competing historical candidates open, as it did in chapter 6, rather than force a decision Scripture itself does not make explicit. What matters more for this chapter's own math is getting his first year right: it belongs to 539 BC, not 522 BC. That later date belongs to a different man entirely — Darius I, son of Hystaspes, who did not take the Persian throne until seventeen years after Babylon fell, and whose own history this chapter's appendix takes up directly, since his reign supplies one of the four decrees this chapter's timeline depends on.

Two Seventy-Year Judgments, and Which One Daniel Sees Closing

This study's companion document, *God's Prophetic Calendar*, has already established that Scripture describes two separate seventy-year judgments rather than one: Babylon's seventy years of servitude (609–539 BC) and Jerusalem's own seventy years of desolation (586–516 BC), the second running considerably longer past the first. Daniel prays in 539 BC, right at the moment the first of these two periods reaches its own close — Babylon has just fallen, exactly seventy years after Judah first came under its yoke. This is what Daniel recognizes “by books” in verse 2, and it is why he prays now rather than earlier: he sees Jeremiah's seventy years of servitude closing in real time, and understanding that, he prays for the second, longer judgment — Jerusalem's desolation, which will not fully close for another twenty-three years, in 516 BC — to be answered with mercy rather than left to run its own course unaddressed.

Quick Reference

Element	Significance
Daniel 9:1's Darius (9:1–3)	Darius the Mede, ~539 BC — not Darius I Hystaspes, whose own reign begins in 522 BC
Daniel's Prayer (9:4–19)	Corporate confession on behalf of a nation not his own personal sin — a prayer this study reads as patterned after every righteous intercessor before him
Gabriel's Arrival (9:20–23)	Named for the first time three chapters earlier (8:16); now sent specifically to answer this prayer
Seventy Weeks Determined (9:24)	490 years — six things to be accomplished for Daniel's people and city
From Decree to Messiah (9:25–26)	483 years, 173,880 days, from March 13, 444 BC to April 3, 33 AD — a date this study's Prophetic Calendar document has already independently established. April 2, on the Hebrew Calendar.
The Final Week (9:27)	A covenant confirmed, then broken at its midpoint — the pattern this study has traced since chapter 7's little horn

Part I. A Vision Recognized (9:1–3)

Summary

Daniel dates this chapter precisely: the first year of Darius the Mede, shortly after Babylon's fall. Reading Jeremiah's writings, Daniel understands that the seventy years of servitude Jeremiah prophesied are nearing their end, and in response he turns to prayer — fasting, sackcloth, and ashes — rather than passive relief.

Key Verse

“In the first year of his reign I Daniel understood by books the number of the years, whereof the word of YAHWEH came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem” — Daniel 9:2

Getting the Date Right

My own notes for this chapter originally dated verse 1 to 522 BC — an understandable slip, since 522 BC is a real and important date in this chapter's story, but it belongs to Darius I Hystaspes, not Darius the Mede. The two men are seventeen years apart, and this study's chapter 6 treatment already made the distinction explicit: Darius the Mede appears immediately after Belshazzar's fall in 539 BC, while Darius I does not take the Persian throne until 522 BC, after Cyrus's death and Cambyses's brief reign between them. Daniel 9:1's Darius is the first of these two men. Getting this right matters for more than accuracy's own sake — it is what makes verse 2's “seventy years” land exactly where it should, at the close of the servitude judgment rather than partway through it.

Twice Stated, Once Trusted

Verse 21 later calls this Daniel's second major vision, “after that which appeared unto me at the first” — his own note that this is not his first encounter with prophecy of this weight. I read Daniel's repeated self-verification (“It is true,” in effect, before the reader has cause to doubt him) as evidence of a vision so heavy it rattles even a prophet as tested as Daniel already was at this point in his life. The consistency of how Elohim gives him visions — the same pattern, the same trustworthy source — is itself part of the message: “I am the same yesterday, today, and forever” (Hebrews 13:8), a truth Ecclesiastes had already stated in its own way (1:9–10) and James restates once more (1:17). Recognizing Elohim's consistent voice across a lifetime, I believe this is part of what lets any believer today learn to “follow” with confidence rather than constant second-guessing.

A Pattern Set Before the Prayer Even Begins

Verse 3's posture — fasting, sackcloth, and ashes — sets the pattern the rest of the chapter follows, and I read it as continuous with the righteous generations before Daniel rather than as a response invented in this moment. It is worth noting that Gabriel later addresses Daniel with the same title Daniel himself received in chapter 8: “son of man” (8:17). This is a common address across the two prophets and Messiah — Ezekiel alone receives it roughly ninety times — and this study is careful not to read it as claiming for Daniel the same unique, capital-letter title Daniel 7:13 gives the Messiah. But the echo remains: the same posture of humility marks both the man addressed as “son of man” and the greater Son of Man this book's own chapter 7 has already pointed toward.

Comparison Table

Darius the Mede (Daniel 9:1)	Darius I Hystaspes
First year $\approx$ 539 BC, immediately after Babylon's fall	First year = 522 BC, after Cyrus's death and Cambyses's reign
Identity left honestly open by this study, as in chapter 6	Historically documented — the Behistun Inscription is his own account
Present at the seventy-year servitude judgment's close	His own sixth year (516 BC) closes the second, longer desolation judgment

Discussion Questions

- 1. From reading Jeremiah's own words, Daniel recognizes that a seventy-year period is closing in his lifetime. What has it looked like for you to recognize a season Elohim is closing, rather than simply waiting for someone to tell you it is over?
- 2. Daniel responds to this closing season with prayer and fasting rather than passive relief. Why do you think urgent, humbled prayer was his first response to the good news rather than his last?

Part II. Daniel's Prayer of Confession (9:4–19)

Summary

Daniel's prayer spans sixteen verses, confessing sin not as his personal failure but as his people's corporate condition across generations—kings, princes, fathers, and all the people of the land. He appeals to Elohim's righteousness and mercy and closes by pleading specifically for Jerusalem and the sanctuary, “for thy city and thy people are called by thy name” (9:19).

Key Verse

“O Sovereign, hear; O Sovereign, forgive; O Sovereign, hearken and do; defer not, for thine own sake, O my Elohim: for thy city and thy people are called by thy name” — Daniel 9:19

A City Named for Peace

My own reading pauses over the name Jerusalem itself. One well-attested etymology traces the name to two Hebrew roots: yara, meaning to throw, cast, or shoot — or, read differently, to fear or stand in awe — and shalem, meaning whole or complete, the same root behind shalom, peace (abaram-publications.com, “Jerusalem”). Read together, the name suggests “founded in awe” or “teaching peace” — a city named, from the very start, for the wholeness it was meant to hold and has so rarely kept. Daniel's own plea for that city sits within the same wordplay: he prays for the name to finally mean what it says. The Messiah's own name carries a matching promise — Yahshua, “Yahshua is salvation” or, read as a first-person declaration, “I will be salvation” — the same wholeness Jerusalem's own name reaches for, supplied at last by the One the city was named to anticipate.

Not His Own Sin, but His People's

Daniel's prayer is a corporate confession, not personal repentance—Scripture records no specific sin of Daniel's that would require this weight of sackcloth and ashes. My reading connects this to Romans 2:12's principle that both those under the law and those without it stand accountable together, and, more loosely, to Paul's account of being caught up into the third heaven (2 Corinthians 12:2) — two passages I hold together less as direct proof-texts and more as a pattern: humbled, corporate identification with a people's condition seems to precede the deepest revelation, in Daniel's case as much as in Paul's.

A Promise Reaching to Revelation

Verse 7's acknowledgment that righteousness belongs to Elohim, while “confusion of face” belongs to Israel, scattered among the nations for their trespass, is not, in my own reading, a closed case. It follows the same pattern of scattering and gathering that runs through Ezekiel and Isaiah and reaches all the way to Revelation 14:1–6's picture of the gospel going out to the ends of the earth to gather Israel's elect back in. Verse 12's confidence that Elohim has dealt with Jerusalem exactly as He said He would — no other city, in my own reading, has been judged and restored so consistently — carries the same throughline: covenant judgment that never once becomes covenant abandonment.

A Prayer for a City Not Yet Restored

By the time Daniel prays this prayer, Jerusalem has already been in ruins for forty-seven years (586 to 539 BC). Verses 16 through 19 specifically pray for that future restoration — a restoration Daniel will not personally see completed, since the temple's actual rebuilding extends for another two decades beyond even his likely lifetime. My reading holds that Ezekiel's visions, delivered during the same Babylonian exile at roughly the same time,

likely reached Daniel directly — both men were captives together, and Ezekiel's restoration prophecies align closely enough with what Daniel prays for here that direct contact between the two seems more probable than coincidence.

Comparison Table

Jerusalem's Name	The Prayer's Own Plea
Yara — to throw, or to stand in awe	“O Sovereign, hearken and do” — an appeal made in reverence, not presumption
Shalem — wholeness, peace	“Thy city and thy people are called by thy name” — praying the name back into its meaning
Fulfilled in Yahshua — “I will be salvation”	Answered, in this study's reading, in Revelation 14:1's Mount Zion gathering

Discussion Questions

- 3. Daniel confesses a sin that was not, strictly speaking, his own personal failure. What does corporate confession — owning a condition larger than your own individual choices — look like in your life or community today?
- 4. Jerusalem's own name carries a promise the city spent centuries failing to keep. Has there ever been a promise attached to your name, calling, or identity that you are still praying to grow into?

Part III. Gabriel's Arrival (9:20–23)

Summary

While Daniel is still speaking, Gabriel — the same messenger this study met by name in chapter 8 — arrives “caused to fly swiftly,” touching Daniel at the time of the evening sacrifice. He comes to give Daniel both understanding and a specific answer, addressing him as “greatly beloved” before delivering the prophecy of the seventy weeks.

Key Verse

“Yes, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation” — Daniel 9:21

A Messenger Already Introduced

Chapter 8 of this study already noted that Gabriel's introduction there (8:16) is the first time Scripture names him specifically — the same angel who, centuries later, will announce both John the Baptist's and Yahshua's births (Luke 1:19, 26). His return here, three chapters after his first appearance, is not incidental: Daniel has already been told that this vision belongs to “the time of the end” (8:17), and Gabriel now returns to hand Daniel the timeline the vision was still missing.

Understanding Given Before It Is Asked For

Gabriel states plainly that he has come “to give thee skill and understanding” (9:22), arriving “at the beginning of thy supplications” — before Daniel had finished praying, let alone asked for an angelic visit. I tie this to Matthew 13:23's picture of good soil receiving the word “and understandeth it”: understanding is part of what is given, not something the hearer must manufacture alone. Daniel's posture — praying, fasting, confessing — made him ready to receive an answer this dense the moment it arrived.

A Note on Paul and the Twelfth Apostle

My initial notes for this chapter prompted a question that this study now addresses fully: whether Paul, instead of Matthias, should be seen as completing the twelve apostles depicted around the twenty-four elders in Revelation 4:4, 10. The more detailed discussion—including Paul's commissioning in Acts 9:15, his shift to working with Gentiles in Acts 13:46–47, and the counter-argument based on Acts 1:21–22's criteria for Matthias—is included in this project's separate document, “Who Are the Twenty-Four Elders? A Discussion,” which can be viewed on my website, afchurch.net. The only aspect worth retaining in this chapter is the connecting thread: Daniel's prayer for “the holy mountain of my God” (9:20) aligns, in my interpretation, with Revelation 14:1's image of the Lamb standing on Mount Zion with the 144,000. This gathering, in my view, represents the ultimate purpose of Paul's apostleship—to unite as “all Israel shall be saved,” both Gentiles and Israelites, as suggested in Romans 11:25–27.

Comparison Table

Gabriel's First Appearance (Ch. 8)	Gabriel's Return (Ch. 9)
Sent to explain a vision already seen	Sent in direct response to a prayer still being prayed

Daniel falls on his face in fear (8:17)	Daniel is addressed as “greatly beloved” (9:23)
Explains history already unfolding (Medo-Persia, Greece)	Delivers a fixed, countable timeline reaching centuries forward

Discussion Questions

- 5. Gabriel arrives at the very beginning of Daniel's prayer, before Daniel could have known that an answer was already on its way. Have you ever recognized, only in hindsight, that Elohim had already begun answering a prayer before you finished praying it?
- 6. Daniel is called “greatly beloved” in the midst of confessing his people's sin, not after some later triumph. What does it mean to you that this title comes to him in a moment of humility rather than in achievement?

Part IV. The Seventy Weeks Determined (9:24)

Summary

Gabriel's answer opens with the chapter's defining verse: seventy weeks — of years, not days — are determined for Daniel's people and city to accomplish six specific things before the vision's promise is fulfilled.

Key Verse

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy” — Daniel 9:24

Six Things, One Countdown

Gabriel names six distinct outcomes this seventy-week period must accomplish: finishing the transgression, ending sin, making reconciliation for iniquity, bringing in everlasting righteousness, sealing up vision and prophecy, and anointing the Most Holy. My own reading treats these six as a single unfolding accomplishment rather than six separate,

unrelated boxes to check — transgression finished and sin ended describe the same problem from two angles; reconciliation and everlasting righteousness describe the remedy; and the sealing and anointing describe the moment the whole prophetic project reaches its intended goal, “bringing the anointing of the King of Kings, Yahshua,” in my own words for this chapter.

Weeks of Years, Not Weeks of Days

“Seventy weeks” translates a Hebrew phrase literally closer to “seventy sevens” — and both this prophecy's own internal math (verse 25's “seven weeks, and threescore and two weeks” clearly describing centuries, not months) and nearly every historic Christian and Jewish reading agree these are weeks of years, not ordinary weeks. Seventy weeks of years is 490 years — and reckoned on the 360-day prophetic year this study has used consistently since God's Prophetic Calendar first established it for Daniel's own countdown, that comes to exactly 176,400 days.

Where the 360-Day Year Comes From

This study has deferred the question of why Scripture so often counts prophetic time in a 360-day year rather than a modern 365-day one—chapter 8 named it and pushed it forward to this chapter. Two pieces of evidence carry the weight here. First, Genesis's own flood chronology: the waters prevailed for a hundred and fifty days between the seventeenth day of the second month and the ark's resting on the seventeenth day of the seventh month (Genesis 7:11, 24; 8:4) — five months exactly, meaning each of those months ran thirty days, not our calendar's uneven twenty-eight to thirty-one. Second, the Astronomical Book within 1 Enoch — part of the wider Enoch literature this study has already handled with appropriate canon caution in chapters 7 and 8 — describes a heavenly calendar of twelve thirty-day months, matching Genesis's own math independently. First Enoch is a composite work; most scholars date it roughly from the third century BC to the turn of the era rather than to a single antediluvian hand, and this study does not overstate its historical authorship — but I am consistent in this study's treatment of the same material elsewhere, and it reads it as preserving a genuinely old calendrical tradition rather than a late invention out of nothing. I go so far as to believe Enoch did what he said: he wrote 13 books, and we have a few pieces of them. Together, both pieces point in the same direction: a thirty-day month, a 360-day year, is the calendar Scripture's own prophetic math keeps assuming.

Comparison Table

The Problem Named	The Remedy Promised
Finish the transgression	Bring in everlasting righteousness
Make an end of sins	Make reconciliation for iniquity
Seal up vision and prophet	Anoint the Most Holy

Discussion Questions

- 7. Gabriel's sixfold answer addresses both the problem (transgression, sin) and its remedy (righteousness, reconciliation) in the same breath. Why do you think Scripture so often names the diagnosis and the cure together, rather than dwelling on one without the other?
- 8. This study has deferred its full day-count math since chapter 7, promising it would arrive by chapter 9. Has there been a promise or answer in your life that took longer to arrive than you expected but ultimately landed more completely for the wait?

Part V. From Decree to Messiah (9:25–26)

Summary

Gabriel sets the countdown's starting point: a decree to restore and rebuild Jerusalem. From that decree, sixty-nine weeks — seven plus sixty-two — lead to Messiah the Prince. After those sixty-nine weeks, Messiah is cut off, not for Himself, and the city and sanctuary are destroyed by the people of a prince yet to come.

Key Verse

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times” — Daniel 9:25

Four Decrees, and Which One Starts the Clock

Isaiah 44:26 speaks of Elohim “confirming the word of his servant, and performing the counsel of his messengers” regarding Jerusalem's restoration — messengers, plural, not a single king. This study's own God's Prophetic Calendar document has already identified four separate royal decrees that fit this pattern: Cyrus's general decree in 536 BC (2 Chronicles 36:22–23; Ezra 1:1–4); Darius I's decree in 520 BC confirming Cyrus's own (Ezra 6:1–15); Artaxerxes Longimanus's decree in 457 BC (Ezra 7:11–26); and that same Artaxerxes's fourth and most specific decree — to rebuild Jerusalem's own walls and streets, not merely the temple — dated to March 13, 444 BC (Nehemiah 2:1–8). It is this fourth decree, matching verse 25's own language of “the street” and “the wall” being rebuilt “in troublous times,” that this study's calendar work has already identified as the sixty-nine-week countdown's true starting point.

Darius I and the Behistun Inscription

Darius I's own decree deserves a word here, since this is the man Brian's original notes for chapter 9 mistakenly placed at this book's opening verse. Darius I Hystaspes took the Persian throne in 522 BC after suppressing a succession crisis following Cambyses's death. He had carved the event into a cliff face at Behistun in his own words — a trilingual inscription in Old Persian, Elamite, and Akkadian recounting his rise and his divine mandate to rule. Ezra 6:15 dates the temple's completion to “the sixth year of the reign of Darius the king” — 516 BC, seventeen years after 539 BC and seventeen years after the different Darius this chapter opens with. This study's appendix provides the fuller background on the inscription; what matters here is only that Darius I's decree, not Darius the Mede's presence at chapter 9's opening, is what belongs to this countdown.

Forty-Nine Years to Malachi

The first seven weeks of Gabriel's countdown — forty-nine years, 17,640 days — cover the actual physical rebuilding: the street and the wall, finished “in troublous times,” exactly as Nehemiah's own record describes. Counting 17,640 days forward from March 13, 444 BC lands on June 29, 396 BC — matching the standard Julian-calendar reckoning used in the study, God's Prophetic Calendar, which has already been used to fix the countdown's later endpoint as well. I connect this date to Malachi's own ministry, understood in Jewish tradition as closing the canon of Hebrew prophecy around this same general period: *“Behold, I will send my messenger, and he shall prepare the way before me: and the Sovereign, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith YAHWEH of hosts” (Malachi 3:1)* — read, in my own

reading, as pointing forward to Yahshua Himself as both the sudden Sovereign and the covenant's own messenger.

Four Hundred Thirty-Four Years to the Cross

The remaining sixty-two weeks — 434 years, 156,240 days — mark the countdown from that point to “Messiah the Prince” being “cut off, but not for himself” (9:26). Combined, all sixty-nine weeks total 483 years, 173,880 days, counted from the same March 13, 444 BC decree. This study's own God's Prophetic Calendar document has already independently worked through the same math using the Julian day count, arriving at April 3, 33 AD for the crucifixion — the same date this chapter's countdown reaches, confirming rather than merely repeating that earlier work.

What Followed the Cross

Verse 26 continues: after Messiah is cut off, “the people of the prince that shall come shall destroy the city and the sanctuary.” I read the lowercase “prince” here as pointing beyond any single Roman general to the same spiritual power this study has traced since chapter 7 — the beast pattern behind the visible empire, rather than the empire's soldiers acting on their own initiative. Historically, this destruction occurred in 70 AD under Titus, fulfilling Leviticus 26:28–46's warnings centuries in advance. One correction belongs here: my original notes for this verse cited “500,000 Jews perished. The historian Josephus, who witnessed the siege, records 1.1 million deaths — a figure modern historians widely regard as a significant overestimate, since the entire province's population at the time is estimated at only around a million — and 97,000 taken captive, a number generally considered more plausible. This study follows the same standard applied to its companion Zechariah 14 document: Josephus's own numbers, clearly attributed to him, are held with appropriate caution rather than repeated as settled fact.

A First Rehearsal, Already Named

Verse 26 closes with a phrase worth pausing on: Daniel uses “desolations,” plural, while verse 27 uses “desolation,” singular — a grammatical detail Brian reads as meaningful rather than incidental, suggesting more than one desolation lies ahead even after 70 AD's own devastation. This study's chapter 8 treatment already gave Antiochus IV Epiphanes his own full historical account: a reign from 175 to 164 BC, and a temple desecration dated to 167 BC. Antiochus does not destroy the temple outright — his own abomination was defilement, not demolition — which is exactly why my reading holds him apart from the more complete 70 AD destruction this verse describes, and why the “little horn” pattern this study has traced since chapter 7 needs a further, final expression, taken up directly in the next Part.

Comparison Table

The First Sixty-Nine Weeks (9:25)	What Follows (9:26)
March 13, 444 BC decree to Messiah's crucifixion	The city and sanctuary destroyed — historically, 70 AD
483 years, 173,880 days, already confirmed by this study's Calendar document	“Desolations,” plural — more than one such event still to come
Built “in troublous times” but built nonetheless	A first, real fulfillment — not yet the final one

Discussion Questions

- 9. This chapter's countdown was set centuries before Yahshua's birth, yet it lands on the exact right date. What has seeing prophecy this specific actually confirmed by history done for your own faith?
- 10. Daniel's own grammar — “desolations” then “desolation” — hints that history was going to rehearse the same pattern more than once. Where else in your own reading of Scripture have you noticed a single word carrying more weight than it first appears to?

Part VI. The Final Week (9:27)

Summary

The seventieth week stands apart from the sixty-nine that precede it. A covenant is confirmed with many for one week; at its midpoint, sacrifice and oblation cease; and an overspreading of abominations brings desolation until the determined end is finally poured out.

Key Verse

“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

A Pattern Rehearsing Itself

My own reading does not treat Daniel 9:27's "abomination that makes desolate" as a single isolated event, but as a pattern already rehearsed more than once in history before its final performance. In 167 BC, Antiochus IV Epiphanes desecrated the Second Temple with an altar to Zeus and a pig sacrifice — the abomination Daniel 11:31 and 8:13 describe directly. Around 40 AD, Caligula ordered his own statue placed in the Holy of Holies, an attempt stopped only by his own assassination the following year (Josephus, *Antiquities* 18.8; Philo, *Legatio ad Gaium*). And in 67–68 AD, the Zealots discarded the temple's own priestly succession to install Phannias ben Samuel, an unqualified stonemason, as high priest by lot (Josephus, *Wars* 4.3.6–8) — followed, after the temple's fall, by Roman soldiers setting up their own military standards in the temple court and sacrificing to them there (*Wars* 6.6.1). I read all three — Antiochus, Caligula's attempt, and the corrupted priesthood of 70 AD — as the same abomination pattern surfacing again and again, each one a shadow of the final abomination this verse and Mark 13:14 still point toward.

Authority and Execution, Held Separately

This study holds together two things that can otherwise blur into one: the little horn's own authority and the ten kings' execution of the desolation he authorizes. Verse 27 describes the covenant-breaker's authority — he is the one who confirms the covenant and breaks it at its midpoint. But the army that actually carries out the desolation belongs to someone else's hands. Revelation 17:12–13 shows the ten kings receiving "power as kings one hour with the beast" and giving their own power and strength to him — they execute what he has authorized. This study reads the same split in 70 AD: Rome, under Titus, was the executing force, acting under an authority structure this book's own beast pattern already describes. Revelation 14:19–20's picture of a grape harvest thrown into the winepress of Elohim's own wrath carries the same distinction forward — the treading is done by many hands, but the wrath that authorizes it belongs to the One who determined it in the first place.

Three Hundred Ninety-One Days

My own notes for this verse already noted a connection that this study's Zechariah 14 companion document has since developed more fully: Revelation 9:15 describes four angels "prepared for an hour, and a day, and a month, and a year" to slay a third part of men — and adding those four units together, on the same day-for-a-year reckoning this study has used throughout, yields 391 days. That number is close to the 390 days YAHWEH assigns Ezekiel to bear the iniquity of the house of Israel (Ezekiel 4:5), and it is not the first time someone has read Revelation 9:15 this way: in 1838, the Adventist writer Josiah Litch

used this same day-year approach to predict the Ottoman Empire's loss of independence almost to the day, a prediction that drew wide attention at the time — though historians note the treaty most directly tied to that outcome was actually signed in July 1840, so its “fulfillment” remains disputed rather than settled. This study does not build a firm doctrine on the 391-day parallel, and reserves the fuller day-math for chapter 12 — 1,260, 1,290, and 1,335 days — where those specific numbers actually appear. But my own reading holds “one hour with the beast” (Revelation 17:12) and this “hour, day, month, year” language (Revelation 9:15) as two vantage points on what may be the very same window of time.

Poured Upon the Desolate

The chapter's final phrase — “that determined shall be poured upon the desolate” — lands, in my reading, within Revelation 16:17–21's picture of judgment poured out on desolate Jerusalem: a great earthquake, Babylon drinking the fierceness of Elohim's wrath, and a final cleansing of the earth that follows (Revelation 19:11–21; Joel 2:31; Isaiah 24:6). What began as an angel's answer to one man's prayer in 539 BC closes, in this study's reading, at history's final page.

Comparison Table

The Pattern's Earlier Rehearsals	The Final Performance (9:27)
Antiochus, 167 BC — a defiled altar	The little horn's own covenant, confirmed then broken
Caligula's attempt, ~40 AD — stopped before completion	Carried through “even until the consummation”
Phannias and Rome's standards, 67–70 AD — a corrupted priesthood	Ten kings executing what one beast has authorized (Rev 17:12–13)

Discussion Questions

- 11. This study interprets Daniel 9:27's abomination as the final act in a pattern already rehearsed at least three times in history. Does recognizing a spiritual pattern across centuries change how you watch for its next appearance in your own time?
- 12. Revelation's ten kings execute what the beast has already authorized — authority and execution are not the same actor. Where else in Scripture, or in your own life, have

you seen it matter to keep those two things separate rather than blurring them into one?

Comparison Table: Chapter 8's Close-Up and Chapter 9's Calendar

Daniel 8 (Ram and Goat)	Daniel 9 (Seventy Weeks)
Two kingdoms, Medo-Persia and Greece, examined closely	One nation's history, counted to the exact day
2,300 days, tied to Antiochus's own historical fulfillment	483 years, 173,880 days, tied to the crucifixion itself
A future king described but not yet timed (8:23–25)	The same pattern's final week, timed and structured (9:27)
Day-count math promised for chapters 9 and 12	Chapter 9's own countdown delivered; 1,260/1,290/1,335 days still reserved for chapter 12

Practical Applications for Today

Principle	Application
1. Getting small historical details right protects the larger truth rather than threatening it. This chapter's own countdown depends on correctly distinguishing two different men named Darius (9:1).	The next time you build a spiritual argument on a historical claim, take the time to verify the claim itself — accuracy makes the deeper point stronger, not weaker.
2. Corporate confession — owning a condition larger than your own personal failures — is itself a form of intercession. Daniel confesses sin that was not strictly his own (9:4–19).	Consider what it would look like to pray honestly over a shared condition in your own family, church, or nation, rather than only your individual choices.
3. Understanding is something Elohim gives, not something the	The next time Scripture feels genuinely hard to understand, ask Elohim directly for understanding rather than relying only on your own study.

hearer must manufacture through effort alone. Gabriel arrives to give Daniel “skill and understanding” at the very start of his prayer (9:22).	
4. Prophecy fulfilled exactly, centuries in advance, is worth resting real confidence in. The 483-year countdown lands precisely on the crucifixion (9:25–26).	When your own faith feels shaky, return to this chapter's own math as a concrete, checkable reason for confidence rather than only a feeling.
5. Spiritual patterns tend to rehearse themselves more than once before their final performance. Antiochus, Caligula, and the corrupted priesthood of 70 AD all foreshadow the same final abomination (9:27).	Learn to recognize a pattern's earlier rehearsals in your own reading of history and current events, rather than treating every fresh instance as unprecedented.

Appendix: Key Scripture Cross-References

Theme	Cross-References
Two Men Named Darius	Daniel 9:1 — Darius the Mede, ~539 BC Ezra 6:15 — Darius I's sixth year, 516 BC This study's chapter 6 — the same distinction first established
The Four Decrees (Isaiah 44:26)	2 Chronicles 36:22–23; Ezra 1:1–4 — Cyrus, 536 BC Ezra 6:1–15 — Darius I, 520 BC Ezra 7:11–26 — Artaxerxes, 457 BC Nehemiah 2:1–8 — Artaxerxes's fourth decree, March 13, 444 BC
The Seventy Weeks Countdown	Daniel 9:24–27 — the full prophecy God's Prophetic Calendar (this project) — the independently confirmed 173,880-day count to April 3, 33 AD
The Abomination Pattern	Daniel 8:9–14; 11:31 — Antiochus IV Epiphanes, 167 BC Mark 13:14 — Yahshua's own reference forward

	This Generation and the 70th Week of Daniel (this project) — Caligula and Phannias treated in fuller detail
Authority and Execution	Daniel 9:27 — the little horn's own covenant Revelation 17:12-13 — the ten kings who execute what he authorizes Revelation 14:19-20 — the grape harvest of Elohim's wrath
Three Hundred Ninety- One Days	Ezekiel 4:5 — 390 days assigned to bear Israel's iniquity Revelation 9:15 — hour, day, month, and year Zechariah Chapter Fourteen discussion (this project) — the Josiah Litch precedent treated in fuller detail
Paul and the Twelfth Apostle	Acts 9:15; 13:46-47 — Paul's own commission Who Are the Twenty-Four Elders? A Discussion (this project) — the full weighing of this question

Background: Darius I and the Behistun Inscription

Cuneiform evidence from Babylon confirms that Cyrus died around December 530 BC and was succeeded by his son Cambyses II, who continued his father's policy of expansion, captured Egypt for the empire, and died after roughly seven years of rule. He was then succeeded either by Cyrus's other son, Bardiya, or by an impostor posing as Bardiya, who held the throne for only seven months before being killed by Darius the Great, who took power in 522 BC. Darius I had this same story of his rise carved into a cliff face at Behistun in Iran's Kermanshah Province — a relief 330 feet up the rock, with accompanying text in Old Persian, Elamite, and Akkadian recounting his victory over his rebellious satraps and his claim to rule by divine grace. This is the same Darius whose sixth year, per Ezra 6:15, marks the completion of the temple in 516 BC — seventeen years after the different Darius who opens this chapter.

Bible Study Notes Prepared by Brian Neill | Format and Structure by Claude.ai | Grammar by Grammarly

Daniel Chapter 10

A Man Greatly Beloved: The Vision Behind the Vision

A Verse-by-Verse Bible Study — Daniel 10:1–21

*“O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong” —
Daniel 10:19*

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Introduction: The Vision Behind Chapter 9

Where This Sits in Daniel's Own Timeline

Chapter 10 opens “in the third year of Cyrus king of Persia” (10:1) — roughly 536 or 535 BC, depending on which calendar the count follows. Reckoned by the Babylonian spring calendar, Cyrus's third year begins in spring 536 BC; reckoned by the Judahite fall-to-fall calendar Daniel likely used, it falls in 535 BC. Either way, this sits about three years after Babylon's fall to the Medo-Persian forces in 539 BC, and it is worth being precise here since this study's own chapter 6 and chapter 9 treatments have already made careful distinctions among this period's rulers — Darius the Mede at 539 BC, Darius I Hystaspes not until 522 BC. Cyrus's own third year belongs to neither of those two men's stories; it is simply Cyrus's own reign, counted from his own first year as king over Babylon.

A Correction Worth Making: Cyrus and His Capitals

My studies for this chapter raised a fair question — whether Cyrus spent time at Pasargadae before returning to rule from Babylon, which by this reading would have become “the new capital of Persia.” The historical record doesn't quite support that specific sequence. Cyrus ruled from several centers rather than one single capital: Pasargadae, in the Persian homeland, was his own ceremonial and dynastic seat, where he would later be buried; Babylon itself, kept largely intact after its capture, served as a winter residence and administrative center; Ecbatana and Susa served similar administrative roles at other points in the empire's calendar. Babylon was never “transformed into the new capital of Persia” outright—it remained one seat among several, prized for its wealth and infrastructure rather than replacing Pasargadae's dynastic role. This doesn't change anything about Daniel's own dating or setting; Daniel is simply where he has been throughout the exile, among the Jewish community still living under Persian rule.

What Chapter 9 Left Unfinished

I believe this chapter answers a question left open by Chapter 9. Daniel 9:2 already told readers that Daniel “understood by books” what he was reading in Jeremiah, and chapter 9 closes with Daniel troubled enough by what Gabriel revealed that no further reaction is recorded. Chapter 10 opens by saying flatly that “the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision” (10:1) — and then shows Daniel fasting and mourning for three full weeks before anything more is revealed to him. In my own words, this chapter and the two that follow appear to expand on the understanding Daniel already received in chapter 9, walking through the same seventy-weeks prophecy in far greater historical detail across chapters 10 through 12. This

study will treat chapters 11 and 12, when it reaches them, as continuing that same unfolding rather than opening an unrelated new vision.

Quick Reference

Element	Significance
Daniel 10:1	Third year of Cyrus, ~536/535 BC — roughly three years after Babylon's fall, and a separate matter from Darius the Mede or Darius I
The Man by the River (10:4–9)	A being described in terms this study has already met in Daniel 3 and will meet again in Revelation 1 — overwhelming enough that Daniel's companions flee unseeing
Comforted and Commissioned (10:10–14)	Twenty-one days of unseen spiritual conflict, resolved only when Michael intervenes
Prophecy Extended, Not Repeated (10:14–21)	The messenger's own promise that chapters 11 and 12 will finish what chapter 9 began

Part I. Daniel's Fast and the Third Year of Cyrus (10:1–3)

Summary

Daniel dates this vision to the third year of Cyrus and tells his readers plainly that what he is about to describe is true, even though “the time appointed was long.” Before any vision appears, Daniel spends three full weeks in mourning and partial fasting — no pleasant bread, no meat, no wine, no anointing — a period the chapter itself explains later, in verse 13.

Key Verse

“In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision” — Daniel 10:1

Something Daniel Already Understood

My thought highlights a detail easy to overlook: verse 1 says Daniel “understood the thing” before the vision proper even begins — some word or matter had already reached him, prior to what follows in verses 4 onward. Scripture doesn't specify what that earlier word was. What it does make clear is that Daniel's three weeks of mourning were a response to something already grasped, not simply anticipation of what was yet to come.

A Reason Given Later

Verse 2's three weeks of mourning might, at first glance, seem arbitrary. It isn't. Verse 13 explains it directly: a spiritual conflict delayed this messenger's arrival for exactly twenty-one days — three weeks, matching Daniel's fast day for day. My reading holds that Daniel's fasting and this unseen conflict ran in parallel the entire time, though Daniel would not learn that until the vision itself explained it to him.

Part II. The Man by the River (10:4–9)

Summary

On the twenty-fourth day of the first month, standing by the great river Hiddekel — the Tigris — Daniel sees a being clothed in linen, girded with gold, his body like beryl, his face like lightning, his eyes like lamps of fire, his arms and feet like polished brass, and his voice like the sound of a great crowd. Daniel's companions see nothing, yet a great fear drives them to flee and hide anyway. Left alone, Daniel loses all his strength — his own “comeliness was turned in me into corruption” — and falls into a deep, face-down sleep.

Key Verses

*“Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude”
— Daniel 10:5–6*

A River, and the River of Life

I see a direct connection between the great river in verse 4 and the river of life in Revelation 22:1–2, which proceeds from the throne of Elohim and the Lamb—reading the setting itself as part of the message, a scene tied to the Son of Man's presence rather than

incidental geography. Scripture's own text plainly names the river the Hiddekel, the Tigris, a real and identifiable river in Daniel's world; my typological reading sits alongside that plain identification rather than replacing it—the Tigris is where Daniel stood, and, in my reading, its picture reaches beyond its geography.

Who Is the Man in Linen?

This is the question this chapter's own description seems built to raise. Every feature Daniel lists — linen, gold, a face like lightning, eyes like fire, feet like polished brass, a voice like a multitude — reappears almost exactly in John's vision of the glorified Messiah: “clothed with a garment down to the foot, and girt about the paps with a golden girdle... his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters” (Revelation 1:13–15), a description Yahshua Himself repeats to the church at Thyatira, “eyes like unto a flame of fire, and his feet are like fine brass” (Revelation 2:18). The same linen-and-gold combination clothes the seven angels of Revelation 15:6, and this study's own Ezekiel chapters have already encountered a comparable “man clothed with linen” figure in Ezekiel 9 and 10. Revelation 1:13 itself uses the exact idiom established in Daniel 7:13 — “one like the Son of man” there, “one like unto the Son of man” here — and this study's own Chapter 7 treatment already reads Daniel 7:13's figure as Yahshua Himself, approaching the Ancient of Days to receive an everlasting dominion.

John's figure then removes any doubt by speaking in the first person: “I am he that liveth, and was dead; and, behold, I am alive for evermore... and have the keys of hell and of death” (Revelation 1:17–18) — a claim only the risen Messiah Himself can make. The real precedent for an angelic ambassador sits elsewhere in Revelation, in a different figure altogether: the guide-angel who twice refuses John's worship later in the book, “See thou do it not: I am thy fellowservant... worship God” (Revelation 19:10; repeated almost word for word at 22:8–9), explicitly denying that he is the one he represents. I see the man in linen here as this same kind of angelic ambassador — “a certain man,” sent from the Messiah's presence rather than the Messiah Himself. That reading has real support: Daniel's later encounters in this same chapter (10:10, 18) describe a hand touching him and “one like the appearance of a man” speaking with him in terms that sound more like ministering angels than like Yahshua Himself. But it's worth naming the other side honestly, too, because this study has leaned this direction before.

When this project reached the fourth man in the fiery furnace back in Daniel 3, it read that figure as most plausibly the pre-incarnate Word Himself, given how far His appearance and effect exceeded any angel's. The being described here produces a comparable effect — Daniel's own strength fails him entirely, his “comeliness turned into corruption,” language stronger than most angelic appearances draw from him elsewhere in this book. Scripture

doesn't force a decision between “an exalted angelic messenger” and “a christophany, an appearance of the Word before His own incarnation” — both readings sit inside a text this vivid, and this study holds the question open rather than settling it by assertion, the same honesty this project has tried to bring to open questions in every chapter so far. For myself, what matters more than settling that question is what the description itself guarantees either way: this is a figure carrying direct authority, and “the same yesterday, and today, and for ever” (Hebrews 13:8) stands behind the message whether it is delivered by the King Himself or by His fully-commissioned ambassador. That consistency is what let Daniel take hold of the vision by faith, and it is what lets a reader some twenty-five hundred years later do the same.

Why the Others Fled

Daniel alone sees the vision; the men with him see nothing at all, yet a great trembling drives them to flee and hide regardless — fear responding to a presence their eyes never actually register. The contrast with Ezekiel is worth drawing out directly, since I have raised it: Ezekiel is careful to name his own experiences as visions from the start — “the spirit lifted me up... and brought me in the visions of God to Jerusalem” (Ezekiel 8:3) — an explicit relocation in vision, with no one else present to be affected by it. Daniel never says anything like that. He simply stands by the river, and something happens around him that his companions feel without seeing. Scripture doesn't explain how imagery in a vision becomes something that affects people standing outside it, but it does offer one working model elsewhere: when Elisha's servant panicked at Dothan, nothing new was created for him to see — the mountain was already “full of horses and chariots of fire round about Elisha” (2 Kings 6:17) the entire time. What changed was his eyes, opened at Elisha's own request, to see what was already physically there. My reading suggests Daniel 10 may be closer to that than to Ezekiel's explicitly inward visions—not imagery stepping into the world, but a presence already in it, made visible to one man and felt by the rest without being seen by them at all. The fact that the other men were driven away suggests to me a strong possibility that, if the men were allowed to stay, they would have seen not just a vision but more: Daniel interacting with these angelic beings.

Whether the vision was strictly external or strictly internal, Scripture leaves both possibilities open; it states plainly that only Daniel was given eyes to see it, and that the others' fear was real even without sight.

Part III. Comforted and Commissioned (10:10–14)

Summary

A hand touches Daniel and sets him, trembling, on his hands and knees. He is called “a man greatly beloved” and told to understand the words about to be spoken and to stand upright, for the messenger has now been sent specifically to him. The messenger explains the delay: from the very first day Daniel set his heart to understand and humbled himself, his words were heard — but the messenger was withstood for twenty-one days by “the prince of the kingdom of Persia,” until Michael, one of the chief princes, came to help him.

Key Verses

“Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me” — Daniel 10:12–13

Heard From the First Day

I can hear an echo of Matthew 7:7 in verse 12 — “ask, and it shall be given you” — answered quite literally from the very first day Daniel asked. The messenger's language in verse 11, calling on Daniel to “understand the words that I speak,” carries the same weight as the good soil in the parable of the sower, which “heareth the word, and understandeth it” and bears fruit as a result (Matthew 13:23). Daniel's answer had already been granted three weeks earlier; what took twenty-one days was not Elohim's willingness to answer but the path the answer had to travel.

A Prince, and a Beast Behind Him

Verse 13's “prince of the kingdom of Persia” is rendered with a lowercase p in most English translations, distinguishing it from the human kings of Persia — this is read, in my own words, as a spiritual prince, a demonic power assigned over that kingdom, standing in the same kind of relationship to Satan that Michael holds toward Elohim. My thought ties this spirit prince back to Daniel 7's vision, where a bear—one of the four beasts representing successive kingdoms—portrays the same Medo-Persian power from a different angle: an empire with an earthly throne and, behind it, a dark spiritual power that opposes Elohim's plan of salvation and yet fulfills its purposes. This study holds that connection as my own reading rather than as a claim the text states outright — chapter 7's bear pictures the

kingdom itself rather than naming a spirit prince directly — but the two pictures, kingdom and unseen power behind it, sit comfortably together.

A Shepherd and a Bear at Once

This raises a real question I ask directly: how can Cyrus, king of this same Persia, be called by Elohim “my servant” and “my shepherd” (Isaiah 44:26, 28) while a hostile spirit stands over his kingdom, resisting Elohim's messenger? Isaiah's wording is worth being precise about — verse 26 speaks of Elohim confirming “the word of his servant” and “the counsel of his messengers” in a general sense, while verse 28 specifically names Cyrus as “my shepherd” who “shall perform all my pleasure” toward Jerusalem and its temple. Taken together, Isaiah 44 and Daniel 10 picture the same truth from two directions at once: Elohim can raise up and use a king — even name him by name two centuries before his birth, as Isaiah does — for His own purposes, while that same kingdom's unseen spiritual backdrop remains genuinely opposed to Him. Cyrus's decree freeing the exiles (Ezra 1:1–4) came from a real king making a real political decision; I read this as the decision being no less Elohim's sovereign doing, given the resisted, contested spiritual conflict running behind it the whole time.

Comparison Table

The Prince of Persia (10:13)	Michael, One of the Chief Princes (10:13, 21)
A spiritual power resisting Elohim's messenger, tied by my thought to Daniel 7's bear	Named directly in Scripture — Daniel 10:13, 21; 12:1; Jude 9; Revelation 12:7
Withstands the messenger for twenty-one days	Comes to help only after that delay, not before it
Assigned, in this reading, over an earthly kingdom's spiritual backdrop	Called “the great prince which standeth for the children of thy people” (Daniel 12:1)

Discussion Questions

- 1. Daniel's prayer was heard from the very first day, yet the answer took twenty-one days to arrive. Where in your life has an answer already been real and granted, even while you were still waiting to see it?

- 2. Cyrus can be called Elohim's own shepherd even while a hostile spiritual power stands over his kingdom. What does that tell you about how Elohim works through rulers and systems that are not aligned with Him?

Part IV. Prophecy Extended, Not Repeated (10:14–21)

Summary

The messenger tells Daniel plainly why he has come: to help Daniel understand what will happen to his people “in the latter days,” since the vision is for many days yet to come. Touched again and strengthened a second time, Daniel is told, “O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong.” The messenger then reveals what comes next in the unseen conflict — a return to fight the prince of Persia, followed by the rise of “the prince of Grecia” — and closes by naming Michael as the only one standing with him in these things, “Michael your prince.”

Key Verses

Then he asked, 'Do you know why I have come to you? I will now return to fight the prince of Persia. When I leave, the prince of Greece will come. I will also show you what is recorded in the scripture of truth: no one supports me in these matters except Michael, your prince.' — Daniel 10:20–21

What Shall Befall Thy People in the Latter Days

Verse 14's own wording — “what shall befall thy people in the latter days: for yet the vision is for many days” — is, for me, the clearest signal in this chapter that what follows in chapters 11 and 12 is not a new subject but a continuation of chapter 9's seventy-weeks prophecy, now unfolded in far greater historical detail. My thought connects this directly to Daniel 9:2's “understood by books” and 10:1's “understood the thing”—read together, these three statements trace a single thread of understanding from chapter 9 through the end of chapter 12.

The Prince of Grecia

Chapters 7 and 8 of this study have already identified the same kingdom under two different images — chapter 7's four-headed, four-winged leopard and chapter 8's swift male goat, both read as Greece under Alexander, whose empire fractured into four successor kingdoms exactly as both visions describe. “The prince of Grecia” named here in 10:20 is this study's third encounter with that same power, now given the same spiritual-

prince treatment already applied to Persia — a kingdom with an earthly ruler and an unseen spiritual power behind it, soon to displace Persia as this book's unfolding history moves forward.

Two Chief Princes

Verse 21's closing line — “there is none that holdeth with me in these things, but Michael your prince” — names Michael as the messenger's sole ally in this conflict. My teaching raises a fair question: does this imply more than one chief prince or archangel is active in this account, with the messenger himself being one and Michael named as the other? Scripture doesn't say so explicitly, but the language leaves room for that reading. The appendix to this study gathers what Scripture and the wider Jewish tradition say about these “chief princes,” including Michael and Gabriel by name in the canon itself, and several others named only in non-canonical sources such as 1 Enoch.

Chapter Summary

Verses	What Happens
10:1–3	Daniel understands a true word in the third year of Cyrus and mourns three full weeks
10:4–9	A being clothed in linen and gold appears by the Tigris; Daniel alone sees it and loses all strength
10:10–14	A hand touches Daniel; the messenger explains a twenty-one-day delay, resolved by Michael's help
10:15–19	Daniel is touched and strengthened a second time and told to be strong
10:20–21	The messenger names what is coming — renewed conflict with Persia, then Grecia — and names Michael as his only ally

Practical Applications

Principle	Application
1. Daniel's three weeks of mourning were answered from the first day, even though the answer's arrival was	When your own prayers seem to go unanswered for a long stretch, remember the delay may be real — and may have nothing to do with whether you were heard.

delayed by a conflict entirely outside his own sight (10:12-13).	
2. “Fear not... be strong, yea, be strong” is spoken to Daniel twice in this single chapter — strength supplied from outside himself, not an emotion he had to manufacture (10:12, 19).	When you're overwhelmed, look for strength offered to you from outside yourself, the way Daniel was given his, rather than pressing yourself to manufacture courage alone.
3. A real spiritual power stood over the kingdom of Persia, resisting Elohim's own messenger, even while Cyrus that same kingdom's king was called Elohim's “shepherd” (10:13; Isaiah 44:28).	Don't assume a person or a place is outside Elohim's purposes just because its circumstances look contested or compromised — His plans can run through complicated ground.
4. Every man with Daniel fled and hid, though none of them saw anything at all — only Daniel was given the vision, yet all of them felt something real enough to run from (10:7).	Take seriously the fear or unease you sense in someone near you, even when they can't explain it the way you can — it may be a true response to something they simply weren't given to see.
5. The messenger tells Daniel this vision is “for many days,” reaching past Daniel's own lifetime into the latter days this whole study still has ahead of it (10:14).	Hold your own place in Elohim's timing loosely and honestly — you may be shown only the part of the vision meant for your own generation to carry forward.

Discussion Questions

- 3. The messenger tells Daniel that this vision is “for many days,” linking it to chapter 9 and to chapters 11 and 12. Why might Elohim choose to reveal His plans gradually, over years and even a prophet's entire lifetime, rather than all at once?
- 4. Michael is called “Michael your prince” — specifically, Daniel's own prince, tied to Daniel's people. What comfort or challenge is there in the idea that unseen spiritual conflict is being fought on your behalf, whether or not you ever see it?

Appendix: Chief Princes and Archangels

This study aims to identify what Scripture says about the “chief princes” mentioned in this chapter, along with the broader tradition—primarily 1 Enoch—that lists additional names. The following distinguishes these sources: Michael and Gabriel are directly referenced in the Hebrew and Christian canon, while the other five names appear only in 1 Enoch. Jude explicitly quotes 1 Enoch (Jude 14–15), although most Jewish and Christian traditions do not regard it as canonical Scripture. I consider 1 Enoch a valuable background resource—“so did Jude,” he notes—and include it in this study for that reason, labeling it informative and outside the canon. I am not bound to man’s canon; none of us should be, and in this, the reader of this study can choose their own path.

Named Directly in Scripture

Archangel	Scripture References and Role
Michael	Daniel 10:13, 21 — “one of the chief princes,” withstands the prince of Persia Daniel 12:1 — “the great prince which standeth for the children of thy people” Jude 9 — disputes with the devil over the body of Moses Revelation 12:7 — leads the angels who fight the dragon
Gabriel	Daniel 8:16; 9:21 — sent to give Daniel understanding of his visions Luke 1:19 — “I am Gabriel, that stand in the presence of God” Luke 1:26 — sent to Mary at the annunciation

Named in 1 Enoch (Non-Canonical)

The passage below is 1 Enoch 20 in the standard chapter numbering used by most modern translations (my book source labels it slightly differently); it names seven holy angels and their assigned ministries.

“These are the names of the holy angels who watch. Uriel, one of the holy angels, who is over the world and over Tartarus. Raphael, one of the holy angels, who is over the spirits of men. Raguel, one of the holy angels, who takes vengeance on the world of the luminaries. Michael, one of the holy angels, to wit, he that is set over the best part of mankind and over chaos. Saraqael, one of the holy angels, who is set over the spirits, who sin in the spirit. Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim. Remiel, one of the holy angels, whom God set over those who rise” — 1 Enoch 20:1–8

The Intercession of the Angels

This second passage is 1 Enoch 9 in the standard numbering. It depicts Michael, Uriel, Raphael, and Gabriel looking down from heaven, grieved by the bloodshed and lawlessness on earth, and bringing the cries of mankind before the Most High — the same four names appearing together again, this time in a single, united intercession.

“And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth. And they said one to another, The earth made without inhabitant cries the voice of their cries up to the gates of heaven. And now to you, the holy ones of heaven, the souls of men make their suit, saying, Bring our cause before the Most High” — 1 Enoch 9:1–3

Quick Reference: All Seven Names

Name	Ministry (per 1 Enoch, except Michael and Gabriel)
Michael	Over the best part of mankind and over chaos — canonical: Israel's own prince, opposer of the devil, leader against the dragon
Gabriel	Over Paradise, the serpents, and the Cherubim — canonical: the messenger sent to Daniel, Zacharias, and Mary
Uriel	Over the world and over Tartarus
Raphael	Over the spirits of men
Raguel	Takes vengeance on the world of the luminaries
Saraqael	Over the spirits who sin in the spirit
Remiel	Set over those who rise

Daniel Chapter 11

Confirmed by Heaven: From the First Year of Darius to the Breaking of an Empire

Part A — A Verse-by-Verse Bible Study — Daniel 11:1–4

“And now will I shew thee the truth” — Daniel 11:2

Bible Study Notes Prepared by Brian Neill | Format and Structure by Claude.ai | Grammar by Grammarly

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Introduction: One Vision, Continued

Where This Sits in Daniel's Own Timeline

This vision opens “in the first year of Darius the Mede” (11:1) — the same year already met in chapters 6 and 9 of this study, roughly 539/538 BC. That places it earlier than chapter 10's setting in the third year of Cyrus (roughly 536/535 BC), even though it appears later in the book. Daniel 12:1 opens with “And at that time,” a conjunction tying straight back to 11:45 with no break in the narrative — chapters 11 and 12 are one continuous vision, and this study will treat them that way, covering chapter 11 across several shorter parts before moving into chapter 12.

A Working Hypothesis Worth Naming

My thinking raises an intriguing possibility here, offered as a hypothesis rather than a settled claim: that Daniel 10:21's promise — “I will shew thee that which is noted in the scripture of truth” — spoken in Cyrus's third year, points back to this earlier vision rather than forward to something new. On this reading, the messenger who appears to Daniel in chapter 10 returns two or three years later to expand on what he had already been shown in chapters 11 and 12. Scripture doesn't say this outright, and this study takes it loosely, but it is a reasonable way to explain why chapter 10 closes by pointing so directly to material the book has not yet narrated.

Quick Reference: Daniel's Visions in Order

Year (approx.)	Chapter and Event
605 BC	Chapter 2 — Nebuchadnezzar's first year; the great image with the ten toes
553 BC	Chapter 7 — Belshazzar's first year; the four beasts from the sea
539 BC (October)	Chapter 5 — Babylon falls; Darius the Mede takes the throne
539/538 BC	Chapter 6 — Darius's first year; the den of lions
539/538 BC	Chapter 9 — Darius's first year; the seventy weeks
539/538 BC	Chapters 11–12 (this study) — Darius's first year; the vision now being studied, continuing chapter 9's prophecy in far greater historical detail
536/535 BC	Chapter 10 — Cyrus's third year; possibly a return to expand on what chapters 11–12 had already revealed two to three years earlier

Part I. Gabriel Confirms Darius the Mede (11:1)

Summary

The messenger who has been speaking to Daniel since chapter 10 continues without interruption into chapter 11, opening with a statement about his own past involvement in Darius the Mede's reign: he once stood to confirm and strengthen him, in Darius's first year.

Key Verse

“Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him” — Daniel 11:1

Which Messenger Is Speaking?

My conjecture identifies this speaker as Gabriel, continuing the same figure who has been addressing Daniel since chapter 10. That reading fits well with the rest of this book: Gabriel is the angel named directly in chapters 8 and 9 as Daniel's interpreter, while Michael is introduced in chapter 10 as a distinct “chief prince” who intervenes to help this messenger rather than as the one doing the speaking. This study's Daniel 10 appendix already compiled what Scripture says about both figures' distinct ministries, and this study will continue to use that distinction.

A Connection Worth Naming Carefully

I associate Darius the Mede with being “one of the messengers” in Isaiah 44:26, which states, “That confirmeth the word of his servant, and performeth the counsel of his messengers.” It's important to be precise—similar to how chapter 10 of this study was careful. Isaiah 44:26 broadly discusses confirming Elohim's messengers' counsel, most likely His prophets, while verse 28, just two verses later, specifically refers to Cyrus as “my shepherd.” Darius the Mede isn't mentioned in either verse. Nonetheless, the broader lesson from both verses is that Elohim affirms and empowers those He appoints to fulfill His plans—whether prophet or pagan king—and Daniel 11:1 explicitly illustrates this principle applied to Darius.

Part II. Three Kings, and a Fourth Who Stirs Up Greece (11:2)

Summary

Gabriel promises to show Daniel “the truth,” then names a sequence of Persian kings yet to come after Cyrus — three more, followed by a fourth whose wealth will be great enough to provoke war with Greece.

Key Verse

“And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia” — Daniel 11:2

Identifying the Four Kings

The best-supported identification, held since at least Jerome's own commentary on this chapter, places the “three kings” as Cambyses II, the brief usurper Pseudo-Smerdis (or Bardiya), and Darius I Hystaspes — with Xerxes I as “the fourth,” whose enormous wealth funded the massive invasion of Greece in 480 BC. That invasion is the “stirring up” this verse foretells, and it set in motion the long Greek-Persian conflict that Alexander would settle for good more than a century later, in the events this study reaches later in this same chapter.

King	Reign
Cambyses II	530–522 BC — conquered Egypt after defeating Pharaoh Psamtik III, and took the title of Pharaoh himself
Pseudo-Smerdis (Bardiya)	522 BC, roughly seven months — a usurper's brief and illegitimate reign, sometimes left out of simpler counts of “kings”
Darius I (“the Great”)	522–486 BC — reorganized the empire into satrapies and standardized its administration; authorized the completion of Jerusalem's temple in 516 BC
Xerxes I (“the fourth”)	486–465 BC — far richer than his predecessors; used that wealth to launch the invasion of Greece in 480 BC, the event this verse points to

A Note on Darius I and the Temple

This study's own chapter 9 treatment already established Jeremiah's seventy years of exile as running from 605 to 536 BC, ending with Cyrus's decree allowing the Jews to return. The temple's completion in 516 BC under Darius I's authorization marks a separate seventy-year count — from the temple's own destruction in 586 BC to its rebuilding — the count Zechariah's own prophecy has in view (Zechariah 1:12, 7:5). Both seventy-year periods are real and both are worth knowing; they simply start from two different points, the exile of the people and the desolation of the temple itself.

What Happened After: Artaxerxes I and Israel's Restoration

My studies bring in another king, Artaxerxes I (465–424 BC), whose reign matters greatly to Israel's story even though he falls outside this verse's four kings. Artaxerxes inherited a long, stalemated war with Greece — a war his father Xerxes I had begun — and put it to rest with the Peace of Callias around 449 BC. Closer to home, Artaxerxes authorized Ezra to teach Jewish law in Jerusalem and later gave Nehemiah leave to rebuild the city and its walls—the two commissions most directly responsible for restoring Jerusalem itself, rather than merely its temple.

Part III. The Mighty King and the Breaking of His Kingdom (11:3–4)

Summary

The vision moves abruptly from Persia's kings to a single “mighty king” who rules with great dominion and does entirely according to his own will — only to have his kingdom broken and divided the moment he reaches the height of his power.

Key Verse

“And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those” —

Daniel 11:3–4

The Mighty King, Once Again

This is this study's fourth meeting with the same figure and the same kingdom, now narrated as history rather than shown in symbol. Alexander the Great already appeared as

the brass belly and thighs of Daniel 2, the four-winged leopard of Daniel 7, and the swift he-goat of Daniel 8 — each picture agreeing that Greece's empire would rise fast, rule broadly under one man's will, and then break apart into four successor kingdoms rather than passing down through his own family line.

Broken at the Height of His Power

Alexander died in Babylon in June of 323 BC, not yet thirty-three years old, having conquered from Greece to the edge of India without ever losing a major battle. Ancient sources disagree on the cause — malaria, typhoid fever, and poison have all been proposed, and the question remains genuinely unsettled. What Scripture cares about is simpler and is stated plainly in the text: he “did according to his will,” and then, at the very moment he “stood up” in the fullness of his power, his kingdom was broken.

Not to His Posterity

The years after Alexander's death were as violent as the verse implies. His empire passed to no single heir; instead, his own family was destroyed piece by piece by rival generals competing for what he had left behind. Alexander IV, his son by Roxane, was born several weeks after his father's death—around August of 323 BC—and was recognized as king-in-name-only, a child ruler under the control of whichever general held power at the time.

Around 310 BC (some sources place it a year later, in 309), when the boy was about thirteen, both he and his mother were secretly killed on the order of Cassander, one of Alexander's own former generals and the son of Antipater, Alexander's regent in Macedon during the Asian campaign — not a family relation, but a rival for power who saw the boy as the last obstacle to his own rule. Philip III Arrhidaeus, Alexander's half-brother, briefly shared the throne in name with the infant Alexander IV; he and his wife Eurydice were captured and put to death in December of 317 BC on the order of Olympias, Alexander's own mother, during her own bid to control Macedon on her grandson's behalf. Cassander later gave both Philip III and Eurydice a formal royal burial once he had secured control of the kingdom for himself.

Within about forty years of Alexander's death, his empire had been fought over, carved up, and fought over again by his former generals — the Wars of the Diadochi — before finally settling into several distinct successor kingdoms, chiefly Ptolemaic Egypt, Seleucid Syria and the East, and Macedon itself. “Plucked up, even for others beside those” describes this outcome exactly: not preserved for Alexander's own bloodline, which was entirely extinguished, but scattered to men outside his family altogether.

Comparison Table: Four Pictures of the Same Kingdom

Passage	Picture and What It Shows
Daniel 2:32–33, 39–40	Brass belly and thighs — Greece named as the third of four kingdoms, without yet naming Alexander
Daniel 7:6	A four-headed, four-winged leopard — swift conquest, later divided four ways
Daniel 8:5–8, 21–22	The he-goat with the great horn between his eyes — Alexander named directly (8:21), his empire's four successor kingdoms shown as four horns replacing the one
Daniel 11:3–4	The same history, now narrated in plain historical language rather than symbol

Discussion Questions

- 1. Gabriel names Xerxes' wealth and Alexander's rise centuries before either man was born. What does it mean for your own trust in Elohim that He names history's outcomes before its actors even exist?
- 2. Xerxes' own strength and riches led him to “stir up” a war against Greece that, generations later, cost his empire everything under Alexander. Where in your own life has strength, used carelessly, set in motion the very undoing it seemed powerful enough to prevent?
- 3. Alexander “did according to his will” and ruled with absolute dominion, yet his kingdom passed to no heir of his own. What does Daniel 7:18's promise — that the saints, not any single ruler's bloodline, receive the everlasting kingdom — say about the source of lasting inheritance?

Daniel Chapter 11

Two Houses at War: The Ptolemies, the Seleucids, and the Land Between Them

Part B — A Verse-by-Verse Bible Study — Daniel 11:5–20

“He shall stand in the glorious land, which by his hand shall be consumed” — Daniel 11:16

Bible Study Notes Prepared by Brian Neill | Format and Structure by Claude.ai | Grammar by Grammarly

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Introduction: A Land Caught Between Two Houses

Where Part A Left Off

Part A ended with Alexander's empire “plucked up” from his own family and scattered among his rival generals. Two of those men's dynasties now take center stage for the rest of this chapter: Ptolemy's line, ruling Egypt as “the king of the south,” and Seleucus's line, ruling Syria and the East as “the king of the north.” Neither title names one man for long — each is a royal house passed down through several generations, and this study will name the actual king in view at each point along the way. What ties a century and a half of their wars together into a single subject worth Daniel's attention is geography: Judea sat directly between these two powers, and every war between them rolled straight across her land.

Quick Reference: Who's Who in This Part

Verses	Rulers in View
11:5	Ptolemy I Soter (south) and Seleucus I Nicator (north), both former generals of Alexander
11:6	Ptolemy II Philadelphus, Antiochus II Theos, Berenice, and Laodice I
11:7–9	Ptolemy III Euergetes (avenging his sister Berenice) against Seleucus II Callinicus
11:10	Seleucus II's sons, chiefly Antiochus III “the Great”
11:11–12	Ptolemy IV Philopator against Antiochus III — the Battle of Raphia, 217 BC
11:13–16	Antiochus III against the child-king Ptolemy V Epiphanes — the Battle of Panium, 200 BC
11:17	Antiochus III's daughter Cleopatra I, married to Ptolemy V
11:18–19	Antiochus III against Rome — the Battle of Magnesia, 190 BC, and his death in 187 BC
11:20	Seleucus IV Philopator and his minister Heliodorus, roughly 178–175 BC

Part IV. Two Houses Emerge: Ptolemy and Seleucus (11:5–9)

Summary

The king of the south grows strong, but one of his own subordinate generals grows stronger still and founds a rival house in the north. A generation later, a marriage meant to secure peace between the two houses collapses into betrayal and murder — answered, in turn, by an act of vengeance that briefly makes Egypt the stronger power.

Key Verses (11:5–6)

“And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times” —

Daniel 11:5–6

A General Who Outgrew His King

Ptolemy I Soter, another of Alexander's former generals, ruled Egypt as “the king of the south” from 323 BC. Seleucus I Nicator began as one of Ptolemy's own subordinate commanders — “one of his princes” — before carving out his own territory in Babylon and Syria and eventually ruling a domain that stretched, at its height, from Asia Minor to the edge of India: “his dominion shall be a great dominion,” and in time the largest of Alexander's four successor kingdoms.

A Marriage That Collapsed Into Murder

Roughly seventy years later, in 252 BC, Ptolemy II Philadelphus gave his daughter Berenice — “the king's daughter of the south” — in marriage to Antiochus II Theos, sealing peace between the two houses after an earlier war. The price was steep: Antiochus II had to divorce his first wife, Laodice I, and disinherit her sons. The arrangement did not hold. When Ptolemy II died in January 246 BC, Antiochus II set Berenice aside and returned to Laodice — and within the year Antiochus II himself was dead, most likely poisoned. Laodice's own partisans then hunted down and killed Berenice, her infant son, and her Egyptian retinue before the year was out: “she shall be given up, and they that brought her... shall be given up” with her, exactly as the verse describes.

Key Verses (11:7–9)

“But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land” — Daniel 11:7–9

Vengeance, and an Unusual Prize

“Out of a branch of her roots” names Berenice's own brother, Ptolemy III Euergetes, who succeeded their father in Egypt and invaded the Seleucid empire in 246 BC to avenge her murder — the Third Syrian War, sometimes called the Laodicean War. Ptolemy III's campaign was remarkably successful, reportedly reaching as far as Babylon and Seleucia on the Tigris, deep inside enemy territory. What he carried home was unusual enough to be independently recorded by ancient historians: alongside gold, silver, and captive Seleucid officials, he recovered the very statues of Egypt's own gods that the Persian king Cambyses had looted centuries earlier, and restored them to their temples — the specific detail behind verse 8's “carry captives into Egypt their gods.” This act won him the title Euergetes, “the Benefactor,” in Egypt itself. A revolt back home forced him to cut the campaign short and return before he could finish off the Seleucid kingdom entirely, exactly as verse 9 describes.

Part V. The Sons Stir, and Raphia Turns the Tide (11:10–12)

Summary

The Seleucid house rebuilds its strength under a new generation and presses south again — until Egypt, roused to uncharacteristic action, wins a battle it fails to make count for anything lasting.

Key Verses

“But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he

hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it” — Daniel 11:10–12

A New Generation of Seleucid Kings

Seleucus II's sons — briefly Seleucus III, then more significantly Antiochus III, later called “the Great” — rebuilt the Seleucid military and pushed south once more, retaking lost ground and advancing as far as Egypt's own border fortress at Gaza, setting up the decisive clash the next verses describe.

Raphia: A Victory Egypt Failed to Use

Ptolemy IV Philopator, a king ancient sources describe as given to excess and passion rather than statecraft — “moved with choler” fits him precisely — was nonetheless roused to meet Antiochus III in battle. At Raphia in 217 BC, in one of the largest engagements of the ancient world, Ptolemy's forces of roughly 75,000 (including, unusually, 20,000 native Egyptians newly trained for the phalanx) defeated Antiochus's army of similar size, complete with over a hundred war elephants. The victory gave Egypt firm control of Coele-Syria and Judea. But Ptolemy IV did not press his advantage; he made peace and returned to a court life ancient historians describe as dissolute and disengaged, squandering the strategic opening his own army had won him — “he shall not be strengthened by it,” exactly as the verse concludes.

Part VI. Antiochus Returns: Panium and the Glorious Land (11:13–16)

Summary

Roughly fifteen years later, Antiochus III returns with a far larger force, exploits Egypt's weakness under a child king, and finally takes Judea itself out of Ptolemaic hands for good.

Key Verses

“For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do

according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed” — Daniel 11:13–16

A Kingdom Ripe for the Taking

“After certain years” — roughly the fifteen years between Raphia (217 BC) and this return — Antiochus III rebuilt a stronger, better-resourced army. His timing was shrewd: Ptolemy IV had died, leaving Egypt in the hands of a child, Ptolemy V Epiphanes, still an infant. Antiochus allied with Philip V of Macedon against the weakened Ptolemaic kingdom, launching the Fifth Syrian War (202–195 BC) — “many shall stand up against the king of the south” fits this convergence of pressure against Egypt exactly.

The Robbers of Thy People

Verse 14's specific detail — “the robbers of thy people shall exalt themselves to establish the vision” — has a documented fulfillment the historian Josephus records directly: certain factions within Judea itself sided with and actively assisted Antiochus III's forces against the Ptolemaic garrison, apparently hoping his rule would serve their own interests. “But they shall fall” proved true soon enough; this study's own next installment, on Antiochus IV Epiphanes, will show exactly what kind of suffering later came to Judea under this same Seleucid line.

Panium, and the Glorious Land Changes Hands

The decisive battle came at Panium in 200 BC, near the springs of the Jordan at what would later be called Caesarea Philippi. Antiochus's cataphract cavalry broke the Ptolemaic flanks and then turned on the exposed infantry from behind, routing the Egyptian army under its general Scopas entirely. The retreating Ptolemaic forces were besieged in Sidon and eventually surrendered — “cast up a mount, and take the most fenced cities” describes this siege precisely, and “the arms of the south shall not withstand” describes its outcome. With this battle, Coele-Syria and Judea — “the glorious land,” an expression this study has already met in its Daniel 8 treatment — passed from Ptolemaic into Seleucid hands for good, ending roughly a century of Egyptian rule over Jerusalem.

Part VII. A Daughter Given, a Reproach Answered, a King Who Stumbles (11:17–19)

Summary

Having failed to conquer Egypt outright, Antiochus III tries to win it through marriage instead — and fails there too. Turning his ambitions toward Rome instead, he meets a defeat that breaks his kingdom's finances, and dies within a few years trying to rob a foreign temple to pay for it.

Key Verses

“He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found” — Daniel 11:17–19

A Daughter Used as a Political Instrument

Unable to take Egypt by force, Antiochus III tried diplomacy: in 194/193 BC he married his own daughter, Cleopatra I, to the young Ptolemy V Epiphanes, evidently hoping she would serve as his own agent inside the Egyptian court — the sense behind “the daughter of women, corrupting her.” The plan failed. Cleopatra I proved loyal to her husband and to Egypt rather than to her father's ambitions; after Ptolemy V's early death she went on to rule Egypt in her own right as regent for their son, an independent queen rather than anyone's instrument — “she shall not stand on his side, neither be for him,” exactly as the verse says.

A Reproach Turned Back on Its Author

Rebuffed in Egypt, Antiochus III turned his ambitions toward “the isles” — the coastlands and islands of Asia Minor and Greece — where his expansion brought him into direct conflict with Rome. At the Battle of Magnesia in 190 BC, the Roman general Lucius Cornelius Scipio, with his more famous brother Scipio Africanus effectively directing the campaign, decisively crushed Antiochus's forces. The “prince” of verse 18 fits either brother well enough; what matters is the outcome: Rome imposed the humiliating Treaty of Apamea, stripping Antiochus of most of his territory in Asia Minor and burdening the

Seleucid treasury with a crushing war indemnity — the very “reproach” Antiochus's own overreach had invited now turned squarely back upon him.

An Undignified End

With his treasury emptied by Rome's demands, Antiochus III turned east and attempted to plunder a wealthy temple of Bel in Elymais, in modern-day Iran, to raise funds. The local population killed him there in 187 BC — a king once called “the Great,” who had ruled “according to his own will” for over three decades, dying in an obscure raid on a pagan shrine rather than on any battlefield worthy of his reputation. “He shall stumble and fall, and not be found” captures the anticlimax exactly: no honored death, no lasting monument, simply gone.

Part VIII. A Raiser of Taxes (11:20)

Summary

Antiochus III's son inherits a kingdom crushed under Roman debt, becomes known for squeezing his own subjects — including Jerusalem's temple — to pay it, and dies suddenly after a short, unremarkable reign.

Key Verse

“Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle” — Daniel 11:20

A King Defined by Debt

Seleucus IV Philopator succeeded his father Antiochus III in 187 BC and spent his twelve-year reign under the weight of Rome's war indemnity — the very debt Part VII's events had created. That financial pressure is the whole of what Daniel records about him: “a raiser of taxes.” Around 178 BC, Seleucus sent his chief minister Heliodorus to Jerusalem specifically to seize funds held in the temple's own treasury. Second Maccabees 3 records the episode in detail, including the tradition that Heliodorus was turned back before he could remove anything, by what the account describes as an angelic apparition — an episode later artists, including Raphael, would depict directly.

A Death Neither in Anger Nor in Battle

Seleucus IV died suddenly in 175 BC, after those twelve years, and ancient sources place the blame squarely on the same Heliodorus, who apparently poisoned the king he had served — matching the verse's own description with unusual precision: not killed in a fit of rage, and not on any battlefield, simply “destroyed.” I connect the phrase “within few days” to the day-for-a-year principle this study has already used elsewhere in Daniel (chapters 9 and 12), converting the “few days” into Seleucus's twelve actual years of reign. That reading is worth naming as my application to bring out how days are sometimes used as years, rather than the more common one: most readers take “few days” here as simple, ordinary idiom — a reign cut relatively short — since this particular verse, unlike Daniel 9:24–27 or 12:11–12, never gives an actual number of days for the day-year principle to convert in the first place. Heliodorus briefly seized power for himself before being pushed aside by Seleucus's younger brother — a new king this study will meet by name in its next installment: Antiochus IV Epiphanes.

Chapter Summary: The Ptolemies and Seleucids, Verse by Verse

Verses	What Happens
11:5	Ptolemy I (south) and his former general Seleucus I (north) each found rival dynasties
11:6	A marriage meant to secure peace — Berenice to Antiochus II — collapses into betrayal and murder
11:7–9	Ptolemy III avenges his sister, sacks Seleucid territory, and recovers Egypt's own stolen gods
11:10–12	Antiochus III presses south; Ptolemy IV wins at Raphia (217 BC) but wastes the victory
11:13–16	Antiochus III returns and wins at Panium (200 BC), taking Judea from Egypt for good
11:17	Antiochus III's daughter Cleopatra I is married into Egypt, but is not loyal to her father's aims
11:18–19	Rome crushes Antiochus III at Magnesia (190 BC); he dies obscurely in 187 BC
11:20	Seleucus IV taxes his people to pay Rome's debt, and is quietly poisoned after twelve years

Discussion Questions

- 1. Ptolemy IV won one of the largest battles of the ancient world at Raphia, only to let the advantage slip away entirely. Where in your own life have you won a real victory and then failed to build on it?
- 2. The “robbers of thy people” sided with Antiochus III, hoping to gain something for themselves, and Daniel says plainly, “but they shall fall.” What does this warn against aligning yourself with worldly power for personal advantage rather than trusting Elohim directly?
- 3. Cleopatra I was married off as her father's political instrument, yet she refused to be one and stood by her husband and adopted people instead. Where has someone tried to use you for their own purposes, and what did it take to refuse that role?
- 4. Antiochus III ruled “according to his own will” for over thirty years and died forgotten, robbing a pagan temple to cover debts his own pride had created. This study's chapter 4 already showed a proud king humbled by Elohim directly — what's different, and what's the same, about a proud king simply left to his own downfall instead?

Daniel Chapter 11

A Vile Person and a Furnace of Testing

Part C — A Verse-by-Verse Bible Study — Daniel 11:21–35

“The people that do know their God shall be strong, and do exploits” — Daniel 11:32

Bible Study Notes Prepared by Brian Neill | Format and Structure by Claude.ai | Grammar by Grammarly

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Introduction: The First Little Horn, Now Narrated in Full

Where This Fits

This study's own Daniel 8 treatment already introduced this chapter's central figure — Antiochus IV Epiphanes — as the “first little horn,” including that chapter's own 2,300-day count and its reading of the abomination that makes desolate. What follows here is the same man's reign, narrated now in far greater year-by-year detail than chapter 8's symbolic vision allowed. Where this study's chapter 8 treatment already covered a point in full, this part will cross-reference it rather than repeat it.

A Note on What Comes Next

My own research and thoughts are read in this section, and especially the section this study's next installment will take up, as pointing to two things at once: Antiochus's own well-documented reign, and — in my own words — a final little horn yet to come, the two intertwined in a single prophecy that reaches toward “the time of the end.” This study will keep the two layers distinct rather than blending them: this part stays anchored entirely in Antiochus's own documented history, verse by verse, since that history is checkable and exact. The next part will take up my own reading of the further, future figure this history foreshadows.

Part IX. A Vile Person, Not by Right but by Flattery (11:21–22)

Summary

A new king rises who has no rightful claim to the throne at all, taking it instead through political maneuvering, and quickly overwhelms his rivals — including, most likely, Jerusalem's own legitimate high priest.

Key Verses

“And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant” — Daniel 11:21–22

A Throne Taken, Not Inherited

Antiochus IV was the younger son of Antiochus III, but the rightful heir to the Seleucid throne after Seleucus IV's death in 175 BC was Demetrius I, Seleucus's own son — held hostage in Rome at the time and deliberately kept there, since the Roman Senate judged a distant boy-king easier to manage than a grown claimant. Antiochus IV, who had been living in Athens, traveled to Syria and, with military backing from Eumenes II of Pergamon, outmaneuvered Heliodorus (the same minister who had poisoned his brother), securing the throne through alliance-building and political favor rather than any rightful claim: “he shall come in peaceably, and obtain the kingdom by flatteries” fits this sequence closely. His chosen title, Epiphanes — “God Manifest” — reflected his claim to divine status, identifying himself with Zeus; it did not take long for some of his contemporaries to mock him privately as Epimanes instead, “the Madman.”

The Prince of the Covenant

Verse 22's “prince of the covenant” is most commonly identified as Onias III, Jerusalem's legitimate high priest, deposed from office and later assassinated around 171 BC after Antiochus sold the priesthood to bidders willing to pay for it — first to Onias's own brother Jason, and later to a man named Menelaus who outbid him. This identification is the most widely held reading, though it is worth saying plainly that it is not certain; some readers of this verse note that Onias III is nowhere else called by a title resembling “prince of the covenant,” and the exact identity remains genuinely debated among careful readers of this text.

A Note on a Coin

I wanted to raise a thought: a coin minted under Antiochus around 173 BC bears his image on one side, and a goddess on the reverse, and the goddess may be Inanna, also called Ishtar. This study could not confirm that specific identification; the scholarly descriptions of this coin type that this study located describe the reverse figure only as an unnamed enthroned goddess. My suggestion remains a reasonable guess, but should be held as a guess rather than a settled fact. Inanna-Ishtar is known as the goddess warrior.

Part X. Deceit at One Table: The Egyptian Wars Begin (11:23–27)

Summary

Antiochus builds power through alliance rather than raw strength, campaigns south against Egypt, and finds himself locked in a war where both kings scheme against each other even while sitting down together as though at peace.

Key Verses

“And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches... And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him... And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper” — Daniel 11:23–27

Power Built on Alliance, Not Inheritance

Having taken the throne through political favor rather than birthright, Antiochus continued ruling the same way—securing loyalty through the redistribution of plunder and favor rather than through his predecessors' more conventional methods, a departure verse 24 notes directly: “he shall do that which his fathers have not done.”

The Sixth Syrian War

Verses 25–26 describe the opening of the Sixth Syrian War (170–169 BC) against Ptolemy VI Philometor, Egypt's young king. Antiochus invaded with a large army; Ptolemy's own forces were undermined from within, as several of his courtiers turned against him after an early defeat— “they that feed of the portion of his meat shall destroy him” describes this betrayal from Ptolemy's inner circle precisely.

Lies at One Table

Verse 27's picture of both kings sharing a meal while each secretly plots against the other is not poetic embellishment; the historian Polybius records exactly this kind of mutual deception between Antiochus and Ptolemy VI during the negotiations that followed — each

maneuvering for advantage while outwardly treating with the other, “but it shall not prosper: for yet the end shall be at the time appointed.”

Part XI. Return Through Jerusalem, and a Third Invasion Turned Back (11:28–30)

Summary

Returning from his first Egyptian campaign with plunder, Antiochus takes out his ambitions on Jerusalem's temple. A further attempt on Egypt fails entirely — not on the battlefield, but at the word of a single Roman envoy.

Key Verses

“Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant” — Daniel 11:28–30

Plunder on the Way Home

Returning from his first Egyptian campaign in 169 BC laden with plunder, Antiochus passed through Judea and plundered the Jerusalem temple's own treasury — an episode recorded directly in both 1 Maccabees 1:20–24 and 2 Maccabees 5, and the specific event behind verse 28's “his heart shall be against the holy covenant.”

Stopped by a Line Drawn in the Sand

Verses 29–30 describe a further attempt on Egypt in 168 BC that ended without a single battle. At Eleusis, just outside Alexandria, the Roman envoy Gaius Popillius Laenas met Antiochus's advancing army and delivered a demand from the Roman Senate that he withdraw from Egypt immediately. When Antiochus asked for time to consider, Popillius famously drew a circle in the sand around him with his walking stick and told him to give his answer before stepping outside it. Antiochus, unwilling to provoke open war with Rome, complied and withdrew his entire army without a fight — one of the most complete diplomatic humiliations recorded of any ancient king. “The ships of Chittim” — Roman power, arriving by way of Greek vessels — describes Rome's intervention exactly, and it

explains why “it shall not be as the former, or as the latter”: this time, no battle was even fought.

Part XII. Fury Turned on Jerusalem: The Abomination That Makes Desolate (11:30b–31)

Summary

Humiliated by Rome and unable to strike back there, Antiochus turns his anger on Jerusalem instead, and this chapter now narrates in plain language the same desecration this study's Daniel 8 treatment already covered in symbol.

Key Verse

“...so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate” — Daniel 11:30b–31

A Humiliation Answered in Jerusalem

This study's analysis of Daniel 8 has already detailed the event fully: the garrisoning of the Akra fortress overlooking the temple, the suspension of the daily sacrifice, and the installation of an altar or image to Zeus Olympios directly within the temple in 167 BC — known as the abomination that causes desolation. What this chapter adds, beyond what was covered in chapter 8's vision, is the sequence of cause and effect: this act of desecration directly followed Antiochus's humiliation at Eleusis, expressing his anger towards Jerusalem—a wrath that Rome itself had previously denied him the chance to vent elsewhere.

Part XIII. Flatteries and Faithfulness: The Maccabean Revolt (11:32–35)

Summary

Antiochus's persecution splits Jerusalem in two: those willing to be corrupted by his favor, and those who resist at the cost of their own lives — resistance that becomes both an armed revolt and a lasting testimony.

Key Verses

“And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed” — Daniel 11:32–35

Corrupted by Flatteries

Verse 32's “such as do wickedly against the covenant” identifies the Hellenizing faction within Jerusalem — men like Jason and Menelaus, who purchased the high priesthood from Antiochus and cooperated with his program of Greek cultural assimilation in exchange for office and favor.

Strong, and Doing Exploits

Against them stands the other half of verse 32: “the people that do know their God shall be strong, and do exploits.” In 167 BC, the priest Mattathias refused Antiochus's order to offer a pagan sacrifice, killed the officer sent to enforce it, and fled with his five sons — Judas, Jonathan, Simon, John, and Eleazar — to the hill country of Judea, launching the armed resistance that became known as the Maccabean Revolt.

Faithful unto Death

Verse 33's “they shall fall by the sword, and by flame, by captivity, and by spoil” describes real martyrdoms, not merely military casualties. Second Maccabees 6–7 records the deaths of Eleazar, an elderly scribe who was tortured and killed for refusing to eat pork, and of a mother and her seven sons, who were executed one by one before her for the same refusal — accounts that became, for later generations, some of the most vivid stories of costly faithfulness in the intertestamental period.

A Little Help, and Those Who Joined for the Wrong Reasons

Verse 34's “holpen with a little help” is commonly read as the Maccabean military revolt itself: a real, eventually successful resistance, but a human one — limited in scope compared to the far greater deliverance the text ultimately has in view. The same verse's warning that “many shall cleave to them with flatteries” reflects the reality that not every

recruit to the resistance did so out of the same conviction that drove Mattathias and his sons; some joined a winning cause once it looked like one.

Purified, Not Merely Punished

Verse 35 reveals the deeper purpose of persecution: not merely to harm the faithful, but “to try them, and to purge, and to make them white.” The chapter's phrase “even to the time of the end” extends beyond what the Maccabean period alone could satisfy — a point this study's next installment will address directly, in my own studies and rendering of a further, future fulfillment this history points toward.

Chapter Summary: Antiochus Epiphanes, Verse by Verse

Verses	What Happens
11:21–22	Antiochus IV seizes the Seleucid throne by political maneuvering, bypassing the rightful heir
11:23–27	He builds power through alliance and plunder, then wars against Egypt amid mutual deceit
11:28	Returning from Egypt, he plunders Jerusalem's temple treasury (169 BC)
11:29–30	A further invasion of Egypt is stopped without a battle by Roman intervention at Eleusis (168 BC)
11:30b–31	Humiliated, he desecrates Jerusalem's temple and halts the daily sacrifice (167 BC)
11:32–35	Some Jews collaborate for favor; others, led by Mattathias and his sons, resist even to martyrdom

Discussion Questions

- 1. Antiochus took the throne “by flatteries” rather than by right. Where have you seen power or position gained through manipulation eventually prove hollow or short-lived?
- 2. Verse 32 draws a sharp line between those corrupted by flattery and “the people that do know their God,” who were strong and did exploits. What does it look like, practically, for knowing Elohim to produce actual strength and action rather than sentiment alone?

- 3. Eleazar and the seven brothers chose death over a small, seemingly survivable compromise. What does their example say about where you draw your own lines, and how small a compromise can still matter?
- 4. Verse 35 says the purpose of the suffering was “to try them, and to purge, and to make them white” — not to destroy, but to refine. Where in your own life has a hard season turned out, in hindsight, to be doing that same refining work?

Daniel Chapter 11

The Willful King: A Final Portrait

Part D — A Verse-by-Verse Bible Study — Daniel 11:36–45

“Yet he shall come to his end, and none shall help him” — Daniel 11:45

Bible Study Notes Prepared by Brian Neill | Format and Structure by Claude.ai | Grammar by Grammarly

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Introduction: Where the History Ends and a Further Reading Begins

A Shift Most Readers Notice

Part C's Antiochus Epiphanes fits verses 21–35 with remarkable precision, year by year. Most readers of this chapter — across a wide range of traditions — notice that verse 36 stops fitting him nearly as well. Antiochus did not “prosper till the indignation be accomplished”; he died in disgrace, robbing a foreign temple to cover debts his own pride had created, exactly as Part C's close described. Nor did he ever “plant the tabernacles of his palace... in the glorious holy mountain” or meet an end where “none shall help him” in the specific way verse 45 describes. For this reason, most careful readers of Daniel 11 — whatever their broader convictions about prophecy — treat verse 36 as a turning point, whether toward a nearer future ruler the original audience never saw, or toward a still-future figure this chapter's history has been foreshadowing all along.

My Own Reading, Stated Plainly

This study's chapter 7 and chapter 8 installments have already laid out my own settled reading of “the little horn”: a final end-times power he identifies with the papal office and the city-state of Vatican City, operating in the last half of Daniel's seventieth week alongside a global governing structure I call “the League of Nations,” tied to the ten horns of Daniel 7:24 and the beast of Revelation 13 and 17. Two of my own documents already on my website — “Identifying the Beast in Daniel's 70th Week” and “This Generation and the 70th Week of Daniel” — lay this framework out at full length; this part will apply it specifically to Daniel 11:36–45 rather than reconstructing it here from the ground up. Readers should understand plainly that this is one interpretation among several held across the wider Body of Messiah's long history of reading Daniel and Revelation — historicist, preterist, and idealist readings all exist alongside this futurist one — and this study presents it as my own carefully held position, not as the only reading available.

Part XIV. A King Who Exalts Himself Above Every God (11:36)

Summary

A king does as he wills, exalts himself above every claimed deity, openly blasphemes against the true Elohim, and — unlike Antiochus — prospers the entire time, right up until Elohim's own appointed judgment finally arrives.

Key Verse

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done” — Daniel 11:36

A Close Match in Paul's Own Language

My own work connects this verse directly to Paul's description of “the man of sin” in 2 Thessalonians 2:3–4: “that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” The overlap in language — exalting himself, opposing every claim to deity but his own — is close enough that this connection has been made by readers of Daniel and Thessalonians together for a very long time, well before this study's own treatment of it.

Part XV. Neither the God of His Fathers Nor Any God (11:37–39)

Summary

This king rejects every religious loyalty that came before him, including his own tradition's, honors a “god of forces” instead, and rewards his allies with land and power taken from others.

Key Verses

“Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain” — Daniel 11:37–39

A Genuinely Debated Phrase

Verse 37's “the desire of women” is one of the most disputed phrases in this entire chapter, and it is worth naming honestly rather than settling too quickly. Some readers connect it to the ancient Near Eastern mourning cult of Tammuz; others take it as ordinary language for marriage and family, which this king renounces entirely; still others connect it to the Jewish

hope, current in this period, that a woman might be honored as the mother of the Messiah — a hope this king has no interest in. I read “the God of his fathers” as this king's rejection of his own church's former theology, and read the “daughters” of that same tradition — bodies that trace their origin to it while now calling themselves by other names — as included in what he disregards. This study presents that reading as my own application of a genuinely ambiguous phrase, not as its only possible meaning.

A God of Forces

Verse 38's “God of forces” (or, in other translations, “god of fortresses”) is a title found nowhere else in Scripture, which is itself part of why it invites careful reading rather than quick identification. I tie this to Ezekiel 28:13 and 16–19's description of the king of Tyre — a passage this study's earlier chapters have already read as reaching past a human king to Satan himself, adorned with precious stones and cast down for his own pride. On that reading, this final king's devotion to “a god whom his fathers knew not” is devotion to the same power Ezekiel 28 describes, honored now with the same kind of costly adornment.

Part XVI. At the Time of the End: Kings of the South and North Collide Again (11:40–43)

Summary

At a specifically named “time of the end,” Egypt and a northern power clash once more over the same contested land this whole chapter has traced from the very beginning, with the stronger power sweeping through the region and seizing Egypt's own wealth.

Key Verses

“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps” — Daniel 11:40–43

A Named Time

Unlike the earlier wars this chapter has traced across a century and a half of real, datable history, verse 40 opens with its own explicit marker: “at the time of the end.” This reading holds this as the pivot from everything Part C already covered as settled history into a still-future conflict—the same “time of the end” already named once before, in verse 35.

A Detail Worth Noticing: Who Escapes

Verse 41 names three peoples who specifically escape this invasion — Edom, Moab, and “the chief of the children of Ammon,” corresponding roughly to the territory of modern Jordan. Daniel's own text doesn't explain the exemption, but Brian's own reading connects it to a pattern found elsewhere in Scripture: Isaiah 11:14 pictures a restored Israel laying her hand on Edom and Moab, with Ammon made subject to her; Obadiah 17-21 goes further still, picturing the house of Jacob possessing Edom's own mountain outright, with Benjamin taking Gilead, Ammonite territory; and Amos 9:12 promises Israel “the remnant of Edom” by name. Read together with Ezekiel 38:11–14's picture of Israel already dwelling in an expanded, unwallled, peaceful border before Gog and Magog ever moves, my own reading holds that Edom, Moab, and Ammon are exempt from this final invasion simply because they are no longer separate nations by that point — their territory has already become Israel's own. This also fits neatly alongside this study's earlier reading of Daniel 11:34's “little help” and the wilderness shelter of Revelation 12:13–16: if the very ground once called Edom is by then Israel's own reclaimed land, it can be both what the willful king has no reason to invade and the same wilderness refuge Israel's own persecuted remnant flees to, per Matthew 24:16 — two descriptions of one and the same territory, held together rather than set against each other.

Modern History Brian's Reading Draws On

My notes connect this section to the modern State of Israel's own history since 1948, and this study can confirm the historical anchors involved: Israel declared independence in May 1948 and was immediately invaded by a coalition of neighboring Arab states, a war Israel survived and, in several respects, gained ground from. Nineteen years later, in June 1967, Israel fought and decisively won the Six-Day War against Egypt, Jordan, and Syria, striking Egypt's air force before it could leave the ground and more than doubling the territory under Israeli control within a week. I read that these events, along with Isaiah 19's own prophecy concerning Egypt, are treated as background to a still-future clash this chapter has yet to see fulfilled — not as a claim that verses 40–43 have already been fulfilled by 1948 or 1967 themselves.

Part XVII. Tidings That Trouble Him, and an End With No Help (11:44–45)

Summary

News from the east and north disturbs this king badly enough to provoke a final campaign of fury — and then, at the very height of his own self-assured power, planted in the most sacred ground he could choose, he meets an end with no one left to rescue him.

Key Verses

“But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him” — Daniel 11:44–45

Between the Seas, in the Glorious Holy Mountain

“Between the seas in the glorious holy mountain” is most naturally read as Jerusalem itself, positioned between the Mediterranean and the Dead Sea — this king setting up his own seat of power in the very city and temple this chapter has already shown Antiochus once desecrating, and which this final figure will desecrate again.

A Correction Worth Making

I normally connect this section to Revelation 14:20's image of blood “unto the horse bridles, by the space of a thousand and six hundred furlongs,” read there as describing a hundred-mile radius of desolation around Jerusalem. Worth being precise here: sixteen hundred furlongs converts to roughly 180 to 200 miles, not one hundred, and the more common reading takes this as a linear distance — often connected to the length of the land of Israel itself, from Dan in the north to Beersheba in the south — rather than a radius measured outward from any single point. The scale of what this verse pictures is real either way; the specific figure of “a hundred-mile radius” simply isn't quite what the number in Revelation 14:20 works out to.

An End With No Help

The chapter's final line is its own answer to everything that came before it: “yet he shall come to his end, and none shall help him.” I tie this directly to Revelation 19:20's account of the beast and the false prophet being “cast alive into a lake of fire burning with brimstone,” and to Yahshua's own words in Matthew 10:28 — not to fear those who can kill the body,

but Him who is able to destroy both soul and body. Whatever else remains genuinely uncertain in this chapter's final section, this much Daniel states without hedging: however self-assured this king appears for however long he prospers, his end is already settled, and it comes with no rescue.

A Closing Note: One History, Two Horizons

For me, I read Antiochus Epiphanes and this final king as one intertwined pattern rather than two unrelated subjects — the same “little horn” shape appearing twice, once fulfilled in verifiable history and once still ahead. This study has kept the two readings in separate parts for the sake of clarity, verifiable history in Part C and my further application here in Part D, but my point stands regardless of that separation: a pattern that has already proven itself exactly once, in painstaking historical detail, is not an unreasonable pattern to expect Scripture might show again.

Discussion Questions

- 1. This king “prosper” the entire time, right up until judgment finally comes all at once. Where might unchecked success in your own life or the world around you be mistaken for approval, rather than simply patience?
- 2. Whatever “the desire of women” means exactly, this king regards no god, no tradition, and no relationship as worth honoring — only his own will. What does total self-sufficiency like that cost a person, even before any final judgment arrives?
- 3. The chapter ends with total certainty — “he shall come to his end, and none shall help him” — even after forty-five verses of a figure that looks unstoppable throughout. Where in your own life do you need that same certainty about how a hard chapter ends, even while you're still living in the middle of it?

Daniel Chapter 12

Sealed Until the Time of the End

A Verse-by-Verse Bible Study — Daniel 12:1–13

“They that be wise shall shine as the brightness of the firmament” — Daniel 12:3

Bible Study Notes Prepared by Brian Neill / Format and Structure by Claude.ai / Grammar by Grammarly

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Introduction: Nine Documents, One Chapter

Brian's Own Note

I want to point out, rightly, that no fewer than nine documents already in this project's folder address this chapter — Daniel's final vision is the hinge this whole study has been building toward, and I have clearly been thinking about it for a long time. Rather than re-deriving all that thinking from scratch, this chapter draws on and cross-references the most relevant of those documents by name wherever their material runs deeper than a single chapter study can carry:

1. “Daniel 12:12 — 1,335 Days, an Exegesis” (my own detailed, event-by-event sequencing of Revelation's later chapters against Daniel's day-counts),
2. “Seven Stars of Daniel” (the fuller unpacking of 12:3's star imagery and its parallel to Israel's seven restoration voices and the seven Gentile church ages),
3. “Daniel 12-2 / Ezekiel 37” (distinguishing 12:2's resurrection from Ezekiel 37's national restoration), and this study's earlier cross-references —
4. “This Generation and the 70th Week of Daniel,” “Identifying the Beast in Daniel's 70th Week,”
5. And the “Zechariah 14 discussion”. This chapter summarizes each connection and points back to the fuller document rather than repeating it at length.

Where This Sits

In my reading, this study's own Daniel 11 treatment already established that chapters 11 and 12 form one continuous vision—Daniel 12:1's “And at that time” picks up directly from 11:45 with no break, still set in the first year of Darius the Mede. This chapter closes that single vision and closes the book of Daniel with Daniel's own final word to its reader.

Part I. A Time of Trouble, and a People Delivered (12:1)

Summary

Michael, already introduced in chapters 10 and 11 as Israel's own chief prince, stands up at the height of a time of trouble worse than any his people have known — and that same verse promises deliverance to everyone whose name is written in the book.

Key Verse

“And at that time shall Michael stand up, the great prince who stands for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one who shall be found written in the book” — Daniel 12:1

A Nation Named, and a Nation Born

Israel's name traces back to Genesis 32:28, where Jacob wrestles through the night and is told, “Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.” The name itself is most directly glossed there as “power with God,” though it is also popularly read as “he who struggles with God” — both readings point in the same direction, to a man contending with his Maker and prevailing only because he refused to let go. My teaching places the birth of Israel as an actual nation later still, with Joshua leading the people across the Jordan on dry ground to take the land — a reasonable marker, though Exodus 19:6's “a holy nation,” spoken at Sinai a generation earlier, is worth noting as an alternative starting point some readers would choose.

Worse Than Any Nation Has Known

My teaching places the beginning of this specific time of trouble at the midpoint of Daniel's seventieth week, tracking it forward through Revelation 9 and on to Revelation 14:19–20's desolation of Jerusalem — the same halfway pivot this study's treatment of Daniel 11 already identified at the little horn's entry into the temple. I tie the attached promise, “thy people shall be delivered, every one that shall be found written in the book,” to Revelation 20:6's account of the first resurrection completed.

Part II. Two Resurrections, Two Destinies (12:2)

Summary

Those asleep in death wake to two entirely different outcomes — everlasting life for some, shame and everlasting contempt for others — and this verse is deliberately not the same event as the better-known dry-bones vision in the book one over.

Key Verse

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt” — Daniel 12:2

Not Ezekiel's Dry Bones

My own dedicated study of this verse, “Daniel 12-2 / Ezekiel 37,” makes a distinction worth carrying forward here: Ezekiel 37's valley of dry bones is a vision of Israel's national and spiritual restoration as a people — “I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel” (Ezekiel 37:12) — not a picture of the literal resurrection described in Daniel 12:2. The two passages share the imagery of graves opening, but Ezekiel's chapter is explicit about its subject: a scattered nation given breath and brought home, not yet the resurrection of the physically dead.

Three Parts of One Resurrection

I treat Daniel 12:2 as the third and final part of a single first resurrection this study has already encountered in pieces: Matthew 27:52–53's saints raised at Yahshua's own resurrection, 1 Thessalonians 4:16's dead in Messiah rising at His return, and this verse's “many... shall awake” as the completion of that same resurrection at the week's end, per Revelation 20:6. “Shame and everlasting contempt,” read alongside Revelation 20:14–15, ties to the second death — the same distinction this study has carefully kept in view since its Daniel 7 treatment of the two separate judgment events Scripture describes.

Part III. Stars Forever: The Wise Who Shine (12:3)

Summary

Those who are wise and those who turn many to righteousness are promised a shining brightness that does not fade — completing the picture of “stars” as Elohim's own messengers that this study has been tracing since chapter 8.

Key Verse

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” — Daniel 12:3

A Recurring Picture

This study's Daniel 8 treatment already identified “stars” as a picture of Elohim's own representatives, where the little horn “cast down some of the host and of the stars to the ground” (8:10). Here the picture is turned to its positive side: the wise shining with their own inward light, “as the brightness of the firmament,” and those who turn many to righteousness — my understanding ties these to the 144,000 of Revelation 14:1-5 — shining “as the stars for ever and ever.”

Seven Stars, Two Peoples

In my separate study, “Seven Stars of Daniel,” I develop this picture much further than this chapter alone can carry: a parallel structure between seven prophetic voices who guided Israel's restoration from Babylon (Sheshbazzar, Haggai, Zechariah, Zerubbabel, Joshua the high priest, Ezra, and Nehemiah, whose completed wall in 444 BC starts this study's already-established seventy-weeks countdown) and the seven stars Christ holds in His right hand in Revelation 1:16, 20 — the messengers of the seven Gentile church ages. Readers seeking the fuller argument, including my own “eighth voice” reading that connects Malachi to John the Baptist, should consult that document directly; this chapter simply notes where 12:3's imagery fits within that larger pattern.

Voice	Role
Sheshbazzar	Led the first group of exiles back from Babylon and laid the temple's foundation (Ezra 1:8, 11; 5:14-16)
Haggai	Prophet who rallied the people to resume the temple's construction after years of delay (Haggai 1:1-15)
Zechariah	Prophet alongside Haggai, given the visions — including the two olive trees — that encouraged the rebuilding (Zechariah 1:1; 4:1-14)
Zerubbabel	Governor of Judah who continued and completed the temple's rebuilding (Ezra 3:2, 8; Zechariah 4:6-10)
Joshua the high priest	Zerubbabel's priestly counterpart, restoring the priesthood alongside him (Ezra 3:2; Zechariah 3:1-9)
Ezra	Priest and scribe who returned later to restore the Law among the people (Ezra 7:1-10)

Nehemiah	Rebuilt Jerusalem's walls, completed 444 BC — the starting point of Daniel's seventy-weeks countdown (Nehemiah 2:1-8; 6:15)
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Part IV. Sealed Until the Time of the End (12:4)

Summary

Daniel himself is told to seal up this book until a future time — a time marked, in the verse's own words, by widespread movement and a striking increase in knowledge.

Key Verse

“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

The Same Sealing Given to John

This study's own Daniel 10 treatment already noted 10:21 as effectively the book's own last recorded word from the messenger to Daniel personally; this verse's sealing command belongs to that same closing movement. My teaching draws a direct line from this sealing to Revelation 10:4, where John is told to seal up what the seven thunders had uttered rather than write it down — two prophets, centuries apart, given the identical instruction at the identical kind of moment, each entrusted with more understanding than either was permitted to record in full.

Running to and Fro, Knowledge Increased

In a separate study of this verse, I connect “many shall run to and fro” to two concrete historical developments worth naming here: the Gutenberg press, which produced its first printed Bibles in 1455 and put Scripture into far more hands than any copying process before it had allowed, and — reaching much further forward — the World Wide Web, developed by Tim Berners-Lee at CERN beginning in 1989. Both dates align with the historical record. Worth being clear about the kind of claim this is: My teaching takes this verse as finding a real, modern echo in those two inventions, not as a specific prediction naming either one outright — a typological application of the verse's own theme (understanding spreading further and faster with time) rather than a direct prophecy of printing presses or the internet by name.

Part V. Two Witnesses by the River (12:5–7)

Summary

Daniel sees two further figures standing on opposite banks of the river, and one of them asks the man clothed in linen — the same figure from chapter 10 — how long these wonders will take to unfold. The answer given is a period this study has already met once, in Daniel 7: “a time, times, and a half.”

Key Verses

“Then I, Daniel, looked, and behold, there stood two others, one on this side of the bank of the river, and the other on that side of the bank of the river... And I heard the man clothed in linen, who was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished” — Daniel 12:5, 7

Who Are the Two Others?

I take the two figures standing on the riverbanks as Daniel and John themselves — the two prophets given the same kind of end-time vision, each told to seal up part of what he was shown, each now standing as a witness to the other's book across the centuries between them. This is my own symbolic reading of who these two figures represent within Daniel's vision, not a claim about the identity of the two witnesses of Revelation 11, which is a separate question this study has not addressed here.

A Time, Times, and a Half

This same period already appeared in Daniel 7:25's description of the little horn wearing out the saints “until a time and times and the dividing of time” — three and a half years, the second half of the seventieth week, measured out here as 1,260 days and matched by Revelation 12:14's identical description of Israel's own flight into the wilderness. This is speculation that this final false prophet may be pictured with a coin or medallion bearing his own image alongside the same goddess Antiochus Epiphanes used — possibly Inanna, also called Ishtar. As this study's own Daniel 11 treatment already noted regarding Antiochus's actual coinage, that specific identification could not be confirmed against the historical record and should be held as my own suggestion rather than settled fact.

Part VI. What Daniel Could Not Understand (12:8–10)

Summary

Daniel openly admits that he does not understand what he has just heard, and is told that this lack of understanding is not a personal failing—the words themselves are sealed until the time of the end, and understanding them will not be given to everyone even then.

Key Verses

*“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, made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand” —
Daniel 12:8–10*

A Prophet's Own Honesty

Daniel does not pretend to understand what he has just heard, and Scripture doesn't smooth that over — “I heard, but I understood not” stands as its own plain admission. My own reflection on this moment is worth carrying forward in his own words rather than paraphrasing away: every generation's own theology, at best, can only be partially right, and at worst, mostly wrong — a sobering thought I apply in my teaching as much as to anyone else's, and offer here with the same humility Daniel himself shows in this verse.

A Phrase That Threads the Whole Book

“The time of the end” is not new language in this book — it appears at Daniel 8:17, 11:35, 11:40, 12:4, and again here at 12:9, each occurrence elaborating further on the same seventy-weeks prophecy first given in Daniel 9:24. Read together, these five markers show a single phrase doing steady, deliberate work across four chapters, always pointing to the same still-future horizon rather than to five separate ideas.

A Second Seal, and Who Opens It

Look closely at the wording of the two sealing verses and something shifts: in 12:4 I am the one told to seal the book — active, my own hand doing it — but by 12:9 the words simply “are closed up and sealed,” with no one named as the one doing it this time. I take that as a second seal laid over my own, the same seal as the seventh seal of the scroll in Revelation 5 — my one seal and its seventh seal doing the same work, holding back a word that isn't for the Gentile age to carry. That second seal opens at the very hour John and I — the two

riverbank witnesses just named above — have our own sealed words opened together, marked by the same oath in Daniel 12:7 and Revelation 10:5-6. I believe that same hour also finishes John the Baptist's own unfinished cry, “the bridegroom cometh” (Matthew 25:6) — not John himself returning, any more than I am brought back to open my own book, but the same office finishing the same cry. The fuller argument for all of this, including how it ties to my own “eighth voice” reading from “Seven Stars of Daniel,” is worked out in “This Generation and the 70th Week of Daniel” rather than repeated here.

Part VII. The Final Count: 1,290 and 1,335 Days (12:11–13)

Summary

The chapter closes with two specific day-counts, both measured from the same starting point — the daily sacrifice taken away and the abomination set up — and ends the entire book with a personal promise to Daniel himself.

Key Verses

“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 12:11–13

Two Counts From One Starting Line

Both numbers in these verses share the same starting point — the daily sacrifice halted and the abomination of desolation set up, the same midweek pivot this study has traced since Daniel 9:27 and 11:31. From there, 1,260 days (the second half of the seventieth week itself) run to 1,290 — the extra thirty days I teach are tied to Yahshua's own descent to earth in Revelation 19:11, alongside Joel 2 and Isaiah 24's matching pictures of judgment. A further forty-five days beyond that reach 1,335; the count this verse calls those who wait and arrive blessed.

The Fuller Sequence, Cross-Referenced

In my own dedicated study, “Daniel 12:12 — 1,335 Days, an Exegesis,” this same stretch of time is worked out in far greater detail than a single chapter study can responsibly repeat here — a full sequence of ten-plus events drawn from Revelation 15 through 20, tying the bowl judgments, the ten kings turning on the false prophet, the temple's cleansing, and the

first resurrection's completion into a single ordered timeline. My own historical precedent for that turning point is worth naming directly: Napoleon's forces arrested Pope Pius VI in February 1798, ending the papacy's temporal power for a time — an event I read as an earlier, partial echo of Revelation 13:3's beast wounded and later healed, and a pattern I see as the ten kings completing in full when they finally turn on the false prophet at the end of the seventieth week. Readers wanting that fuller picture, verse by verse and event by event, should read that document directly rather than relying on this summary alone. What this chapter can say plainly is my own conclusion: the final forty-five days mark those who have “waited” — stood faithfully to the very end — as blessed at last, a picture I tie to Matthew 25:31–46's account of the sheep who were good to Messiah's own brethren.

Daniel's Own Ending

The book's very last words are not a vision at all but a personal promise spoken directly to Daniel: “go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.” After eleven chapters of empires rising and falling, and a final chapter that reaches centuries beyond his own lifetime, Daniel is simply told to rest and to trust that his place among the resurrected is secure. My own reading ties this closing promise to Revelation 19:6–9's marriage supper of the Lamb and to Zechariah 14's picture of Yahshua taking His throne — already developed in this project's Zechariah 14 discussion — where the armies of heaven, described as many in Revelation 19:14, become one army united in verse 19.

Practical Applications for Today

Principle	Application
Deliverance is promised even inside the worst trouble a people has known (12:1)	Present hardship, however severe, is not evidence that Elohim's promise of deliverance has failed
Daniel himself did not understand everything he was shown (12:8)	Honest confusion in the face of hard Scripture is not unfaithfulness — even Daniel needed to be told to simply trust and go his way
Every generation's theology is at best partially right (my's own reflection on 12:8-10)	Hold every teaching, including this study's own, with humility rather than certainty it hasn't earned
The wise who turn others to righteousness shine “for ever and ever” (12:3)	Faithfulness in teaching and turning others toward Elohim has a weight and a reward that outlasts this life entirely

Daniel's own ending is simply “rest, and stand in thy lot” (12:13)	A life spent faithfully, even one that ends without every question answered, still ends secure
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Appendix: Where to Read Further

This chapter cross-references several of my more extensive studies rather than repeating their full arguments. Readers seeking the deeper treatment behind any point in this chapter should turn directly to these documents, already in this project's folder:

Topic	Document
The fuller day-by-day sequence behind Daniel 12:11-12's 1,290 and 1,335 days	“Daniel 12:12 — 1,335 Days, an Exegesis”
The star imagery of 12:3 and its parallel to Israel's seven restoration voices and the seven church ages	“Seven Stars of Daniel”
Why 12:2's resurrection is a distinct event from Ezekiel 37's dry bones	“Daniel 12-2 / Ezekiel 37”
The broader 70th-week framework — the little horn, the League of Nations reading, the ten kings	“This Generation and the 70th Week of Daniel” and “Identifying the Beast in Daniel's 70th Week”
Yahshua's throne and the armies of heaven becoming one, referenced at 12:13	“Zechariah Chapter Fourteen discussion”
Michael and Gabriel's distinct ministries, referenced throughout chapters 10-12	The Appendix to this study's own Daniel Chapter 10 treatment

Discussion Questions

- 1. Daniel says plainly, “I heard, but I understood not” — and is told simply to go his own way. Where in your own walk have you had to accept not understanding something fully, and trust anyway?

- 2. My reflection holds that every generation's theology is at best only partially right. How does holding your own beliefs with that kind of humility change the way you'd want to discuss them with someone who disagrees?
- 3. The wise who turn many to righteousness are promised they will “shine... as the stars for ever and ever.” What does it look like, practically, to be the kind of person this verse describes — not necessarily a public teacher, but someone whose life turns others toward Elohim?
- 4. The whole book of Daniel ends not with a vision, but with a personal word to Daniel himself: rest, and stand in your own lot at the end of the days. What would it mean for you to hold your own life's ending with that same simple confidence?