

Daniel 12:11-12

The 1,335 Days: Tracing the Final Sequence of the Seventieth Week

A Conversational Study, Expanded from My Original 2023 Exegesis

“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” — Daniel 12:12

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One Verse, Many Moving Pieces

Daniel 12:11-12 gives just two numbers — 1,290 days and 1,335 days — yet those two numbers compress an entire sequence of end-of-week events that Scripture never lays out in one place. Pieces of it are scattered across Daniel, Matthew, and a dozen chapters of Revelation. Read on their own, none of those passages announces that they belong to the same timeline. Read together, in order, they trace a single connected story: the little horn's final war against Jerusalem, the ten kings turning on him, the temple's cleansing, the first resurrection, the King of Kings' return, ...and the thirty and forty-five extra days — beginning the day after the 70th week itself ends — that carry the Week's last events to their conclusion.

This study began as my 2023 exegesis on the subject—a working list of timelines, scripture chains, and cross-references he built to ensure the sequence held together. That original document did its job well as a personal working paper, but it read like a list, not a conversation. This expanded version keeps every event, every conclusion, and every scripture chain from my original sequence intact—it simply retells the sequence the way this project's other studies are written, as a connected, readable walk through the text rather than a set of timeline notes.

A word on where this sits: this study assumes, rather than re-derives, the broader framework already developed in “This Generation and the 70th Week of Daniel” and “Identifying the Beast in Daniel's 70th Week” — the little horn's identity, the ten kings, and the two halves of the Week. It also assumes Daniel Chapter 12's verse-by-verse treatment, which cross-references this very document for its fuller day-count math. Like those studies, this is my teaching on the Week's final days as a futurist reading—held with conviction but offered as my position among several ways Christians have read these chapters, not the only one.

Quick Reference

Element	Significance
1,260 days	The first half of the Week; matched by a second 1,260-day half — “a time and times and the dividing of time” (Daniel 7:25)
1,290 days	1,260 days plus 30 more, from the little horn's “setting up” for war to Yahshua's descent (Daniel 12:11)
1,335 days	1,290 days plus 45 more, to the judgment of the nations and entry into the Kingdom (Daniel 12:12)

The little horn	Authorizes the desolation of Jerusalem (Daniel 9:27); the ten kings of Revelation 17:12-13 are the ones who carry it out
The two witnesses / two olive trees	Israel's two end-time prophets (Revelation 11-12) — a separate question from the two riverbank figures of Daniel 12:5-7, which Daniel Chapter 12's own study reads as Daniel and John

Part I. The Shape of the Week

Summary: Before tracing individual events, it helps to see the frame they all sit inside. Daniel's seventieth week is one prophetic “week” of seven years — 2,520 days, counted in the 360-day prophetic years already established for Daniel's forward-looking countdowns — split into two equal halves by a single event: the little horn entering the temple to set himself up for war against Jerusalem.

“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

Two Halves, Divided by an Invasion

Daniel 7:25's “time, times, and the dividing of time” gives the first 1,260-day half (“a time and times”) and implies a matching second half after “the dividing of time.” That dividing point is not a date on a calendar so much as an action: the little horn enters the temple and “sets up” for war against Jerusalem — the same act named in Daniel 9:27, Daniel 11:31, and Daniel 12:11, and pictured in Revelation 14:20 as a judgment stretching the length of the land (the same “blood to the horse bridles” image corrected and unpacked in Daniel 11's Part D Bible Study — roughly 180 to 200 miles, not a hundred-mile radius). Four passages, one event, seen from four angles.

Reference	What It Adds to the Picture
Daniel 7:25	Names the two 1,260-day halves directly — “a time and times and the dividing of time”
Daniel 9:27	The little horn “confirms the covenant” with many, then breaks it “in the midst of the week”

Daniel 11:31	Names the specific act: “they shall place the abomination that maketh desolate”
Daniel 12:11	Gives the exact day-count from that act: 1,290 days to the Week's end
Revelation 14:20	Pictures the resulting desolation as a swath of judgment the length of the land

Everything that follows in this study happens somewhere inside, or just after, that second half — from the desolation itself, to the ten kings' change of heart, to the return of Yahshua and the days added on past the Week's own 2,520.

How the Week Itself Opens

This study's sequence begins with the midweek desolation and counts forward from there, but it's worth briefly noting what triggers the Week's opening. I place the Week's beginning at the moment the seventh seal of Revelation 5's scroll is opened — the “silence in heaven about the space of half an hour” of Revelation 8:1 — which I tie directly to Revelation 10:1-6's mighty angel and the still-sealed “little book” in his hand, unsealed at last.

*“And when he had opened the seventh seal, there was silence in heaven for about half an hour”
— Revelation 8:1*

I believed the silence was heaven's own hush while an earthly cry goes out below — the same angel of Revelation 10 lifting his hand and swearing “that there should be time no longer,” in language that deliberately echoes Daniel 12:7, where a man clothed in linen swears the identical oath over the same river. On this reading, Daniel and John stand as two sealed witnesses across the centuries, both opened at the same hour: the Gentile age ending and Israel's own revival beginning, per Hosea 6:2. The full argument — including how this ties to the seven seals as seven gospel eras and my own “eighth voice” reading — is developed in “This Generation and the 70th Week of Daniel” rather than repeated here.

Part II. The Woman's Flight and the Two Witnesses

Summary: As the second half of the week begins, Israel's elect are given a way of escape — carried, Scripture says, on eagles' wings into a wilderness refuge prepared for them.

“And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent” — Revelation 12:14

“And the woman fled into the wilderness, where she has a place prepared by Elohim, that they should feed her there a thousand two hundred and sixty days” — Revelation 12:6

Eagles' Wings: A Deliverance Israel Has Seen Before

The “great eagle” image is not new to Revelation — it is the same image YAHWEH used for the Exodus itself: “Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself” (Exodus 19:4). Moses' own song repeats it: “As an eagle stirreth up her nest... spreadeth abroad her wings, taketh them, beareth them on her wings” (Deuteronomy 32:11). Whoever carries Israel's elect into the wilderness in Revelation 12 is portrayed as doing for them exactly what YAHWEH did at the Red Sea.

Two Wings, Two Witnesses

We define the “two wings” as Israel's two end-time prophets—the two olive trees of Zechariah 4:11-14, appearing again in Revelation 11. One carries a Moses-type ministry, matching the deliverance imagery just described. The other carries an Elijah/Elisha-type ministry of provision: 1 Kings 17:7-16 tells how Elijah was fed by a widow with only one last handful of meal in her barrel—a picture I bring forward of the Word sustaining Israel's elect on the barest provision, just when it seems to have run out.

This is also where I tie in a motif that runs through several of my studies: Mark's account of the blind man at Bethsaida, healed in two stages — trees walking, then clear sight (Mark 8:22-26). We see the same two-stage pattern here: Israel's elect first see dimly (spiritual sight, arriving first), and full, precept-upon-precept understanding catches up afterward, as the second touch completed the blind man's healing. On this reading, the “bread” the two witnesses provide is the same kind of gradually completing understanding — sustaining Israel not with everything all at once, but enough for each step of the wilderness years.

Revelation 12:6's 1,260 days feed the woman's natural seed — her children, the elect who remain in the nations rather than fleeing to the wilderness refuge — during the second half of the Week. These are the same elect whose testimony travels through the 144,000 sealed servants of Revelation 14:1-7.

Part III. The Little Horn Sets Up for War

Summary: With Israel's elect sheltered, attention turns to what the little horn does with the power the ten kings give him.

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings for one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them” — Revelation 17:12-14

“Setting Up” for War

Daniel 12:11's phrase “set up” does real work: it is not merely that an abomination appears in the temple, but that the little horn, now backed by the ten kings' pooled power, is actively preparing for war — the same desolation of Jerusalem already named in Daniel 9:27 and pictured in Revelation 14:20. Revelation 9, with its 391 days, places this about one year after the two witnesses are killed and lie in the streets for three days (Revelation 11:7-11), with the war of desolation itself beginning some undetermined time after the sixth trumpet's plague has run its course.

How long is that plague? My working estimate is 390 days — a figure he arrives at the same way the Zechariah 14 discussion document works out its “391 versus 390 days” comparison from Revelation 9:15 and Ezekiel 4:5. That fuller math is worked out there rather than repeated here; it is my own reading, not a day count Scripture states outright.

Gathered to Megiddo — But Not Yet to War

“For they are the spirits of devils, working miracles, which go forth to the kings of the earth and of the whole world to gather them to the battle of that great day of Elohim Almighty” — Revelation 16:14

Notice what Revelation 16:14 actually says: the kings themselves are gathered, not yet their armies. By the time this gathering occurs, the little horn is already out of the temple (Revelation 15:8) — his removal from power, covered in Part IV, has already taken place. The political meeting at Megiddo is Satan's agenda for a final war against Israel, set in motion under the sixth bowl. But I read “the great day of Elohim Almighty” here as something other than a Middle-East battle: not a war fought and won on the ground, but Yahshua's glorious return in judgment (Revelation 19:11-19), executing world judgment as He brings New Jerusalem to earth. On this reading, the war the nations gather for at Megiddo never actually happens as a war — it is entirely overtaken by the King of Kings' arrival.

Part IV. The Ten Kings Turn

Summary: Between the sixth and seventh bowls, the alliance that empowered the little horn breaks apart — and does so by Elohim's own design, not despite it.

“And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For Elohim hath put in their hearts to fulfill his will, and to agree, and to give their kingdom unto the beast, until the words of Elohim shall be fulfilled” — Revelation 17:16-17

A Wound, Not Yet a Death

Revelation 17:16 brings the little horn's ...and the thirty and forty-five extra days — beginning the day after the 70th week itself ends — that carry the Week's last events to their conclusion. It connects to Revelation 13:3's picture of the beast's head “wounded to death” and yet not finished. History already carries one partial, earlier echo of that same pattern: Napoleon's forces arrested Pope Pius VI in February 1798, ending the papacy's temporal power for a time. The 1798 arrest is an earlier, partial instance of the wounded-then-healed pattern — and a foreshadowing of what the ten kings complete in full when they finally turn on the false prophet at the end of the seventieth week. The little horn's actual, final judgment does not come at this point in the sequence; that is reserved for Revelation 19:20, covered later in Part IX.

Why would the same ten kings who empowered the little horn turn and destroy him? Revelation 17:17 gives the answer plainly: Elohim Himself put it in their hearts to do so. The desolation of Jerusalem reaches its intended climax, and then the same power structure that carried it out turns to bring it to an end — closer to the Week's finish, though not yet at it.

Part V. The Temple Cleansed for the Anointing

Summary: With the little horn removed, the temple itself is prepared for a very different kind of glory.

One of the four beasts presented the seven angels with seven golden vials containing YAHWEH's wrath, who lives forever. The temple was filled with smoke from Elohim's glory and power, preventing anyone from entering until the seven plagues by the seven angels were completed.

Smoke Before the Anointing

Ezekiel 43:1-5 describes the temple filled with smoke and anointed — but only after Jerusalem's desolation has ended. Revelation 15:7 shows one of the four beasts around Yahshua's own throne handing out the seven vials while Yahshua and His armies are still in

heaven, awaiting the same cleansing. The little horn — the false prophet of Daniel 7:11, Revelation 13, and Revelation 17 — must be removed from the temple before it can be anointed. Revelation 15:8 tells us plainly that he is: no man, meaning no false claimant either, can enter until the seven plagues finish their work.

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened” — Matthew 24:21-22

Nothing in Scripture matches the scale of these seven plagues once Revelation 16:1 releases them — worldwide, not confined to Jerusalem as Daniel 9:27's earlier desolation was. Isaiah's warning fits the same picture: “the curse hath devoured the earth... and few men left” (Isaiah 24:6). Left unchecked, Matthew 24:22 says plainly that no flesh would survive — which is exactly why the days are cut short for the elect's sake. The number of those “days cut short” is 30, as Daniel 12:11 says.

Part VI. The Last of the Martyrs

Summary: Before the seventh bowl closes out the Week, Scripture pauses to show the last generation of Jewish martyrs entering their reward.

“And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of Elohim” — Revelation 15:2

A Fifth Seal Two Thousand Years in the Making

I teach this scene as the closing of the fifth seal, opened in Revelation 6:9-11 — a seal he traces back to roughly 52 AD, when Paul first carried the gospel to the Gentiles and later told the Romans that Israel is “blinded in part... until the fulness of the Gentiles be come in” (Romans 11:25). The martyrs under that seal cry out, “How long, O Sovereign, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (Revelation 6:10) — and are told to rest a little season longer, until the number of their fellow martyrs is complete (Revelation 6:11). I read this “little season” as extending from Jerusalem's fall in 70 AD (Daniel 9:26) through the twentieth-century Holocaust and finally to the last desolation of Daniel 9:27.

White Robes and Fine Linen

Revelation 7:9-17 depicts these fifth-seal martyrs in white robes; Revelation 19:14 depicts Yahshua's returning armies in fine linen. And Revelation 7:17 serves as the bridge between the two — the Lamb Himself feeding these martyred saints “unto living fountains of waters,” completing in heaven whatever understanding their white robes still lacked, so that by the time all the armies of heaven ride out together in Revelation 19:14, they ride as one faith, one army, however differently each group arrived at it.

Part VII. The First Resurrection and the Seventh Bowl

Summary: Between the sixth and seventh bowls, Scripture places what I see as the third and final pull of the first resurrection — my term for the last of three stages through which the dead in Messiah and the living faithful are gathered before Yahshua's return.

“And I saw thrones, and they sat upon them, and judgment was given unto them... and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection” — Revelation 20:4-5

One Bowl, Two Descriptions

Revelation 16:17's seventh bowl is poured out on Babylon — identified in this framework, as in the Zechariah 14 and 70th Week discussions, as Vatican City and “that great city, which reigneth over the kings of the earth” (Revelation 17:9, 18). It is the same “that determined shall be poured upon the desolate” already promised in Daniel 9:27. Coming between the resurrection of Revelation 20:4-6 and the full unveiling of Revelation 19:11-13 in Part VIII, this bowl closes out both the Week's judgment and the martyrs' waiting described in Part VI in a single, connected movement.

Part VIII. The King of Kings Appears

Summary: Before Yahshua's actual descent to earth begins, heaven itself sees Him revealed in full glory — and Daniel's extra days begin at this moment.

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war... and he was clothed with a vesture dipped in blood: and his name is called The Word of Elohim” — Revelation 19:11-13

Seen Before He Descends

These verses show the King of Kings presenting Himself in full authority and glory before His actual descent begins — how long that self-revelation lasts before He and His armies move toward earth is not specified in Scripture. My own reading places Daniel 12:11's extra thirty days as beginning at exactly this point: not from the seventh bowl itself, but from this moment of Yahshua's appearing, carrying the count the rest of the way to the Week's true end and beyond.

Part IX. One Judgment, Two Descriptions

Summary: Revelation's seventh bowl and sixth seal describe the same catastrophic event from two perspectives, not two separate events.

*“And I heard a great voice out of heaven saying, It is done... and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great” —
Revelation 16:17-18*

Why the Same Event, Twice

Both the seventh bowl (Revelation 16:17-19) and the sixth seal (Revelation 6:12-14) describe the same worldwide earthquake and cosmic upheaval in nearly identical terms — which is why I read them as simultaneous rather than sequential. The seventh seal, by contrast, is the salvation message that has governed the entire Week; once “it is done” is declared, that message closes. There is no new salvation call under the seventh bowl or the sixth seal — those elect seed still on earth at this point are already sealed and kept by the sixth seal, sealed in their place in the story by whichever of the seven seals sealed them, and enter the Kingdom on the terms of Matthew 25:31-46's sheep and goats: known by the King even though they may not yet know His name.

The Beast and the False Prophet, Finally Judged

“And the beast was taken, and with him the false prophet who wrought miracles before him... These both were cast alive into a lake of fire burning with brimstone” — Revelation 19:20

This is the final judgment deferred from Part IV — the little horn was removed from power there, but not destroyed until now, immediately before Yahshua's actual descent to earth. Revelation 20:2-3 places Satan's own binding in the same narrow window, just before the third pull of the first resurrection gathers the last of the martyred and living saints into the armies that return with the King of Kings.

Part X. Babylon Falls in a Day

Summary: Whatever else the seventh bowl accomplishes, Scripture is emphatic about its swiftness.

“Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire” — Revelation 18:8

A Swift, Complete Judgment

Scripture doesn't specify the physical mechanism behind Babylon's one-day collapse — only its speed and totality. The prophets elsewhere describe the same kind of ending in the same terms: “the earth is utterly broken down... the earth shall reel to and fro like a drunkard” (Isaiah 24:19-20); “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat” (2 Peter 3:10, of the Sovereign's day); “the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of YAHWEH come” (Joel 2:31); “all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll” (Isaiah 34:4). All of these describe the same event that Revelation 19:11-21 later shows resolved by Yahshua's own return with His armies.

Part XI. The Descent Begins — Daniel's Extra Thirty Days

Summary: Daniel 12:11's 1,290 days are 30 more than the Week's own 1,260-day second half. I believe those 30 days belong to Yahshua's actual descent.

“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” — Daniel 12:11.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” — Matthew 25:31-32

Thirty Days, Still Before the Kingdom

The extra thirty days allow for exactly what Revelation 19:14 and 19 describe: Yahshua's armies descending, the world's armies gathering against Him, and the earth being cleansed before His feet actually touch it. Matthew 25:31's coming “in his glory” aligns with Daniel 12:11's timing; Matthew 25:32's “gathering of all nations” is the judgment that follows

immediately — but the Kingdom itself has not yet begun. That waits another forty-five days, covered in Part XIII.

Part XII. The King Enters the Temple

Summary: Malachi and Ezekiel both describe the moment the King of Kings, having set foot on earth, walks to the temple and takes His throne.

“And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith YAHWEH of hosts” — Malachi 4:3

“And, behold, the glory of the YAHWEH of Israel came from the way of the east... and the earth shined with his glory” — Ezekiel 43:2

The Shekinah Glory Returns

Ezekiel 43:1-7 gives the fuller picture: the glory of YAHWEH — Yahshua Himself, as in Revelation 1:13-15 and Zechariah 14:1-9 — enters the temple through the east gate, fills the house, and speaks from within it: “the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever” (Ezekiel 43:7). This closes out the events counted under Daniel 12:11's 1,290 days.

Part XIII. Blessed Is He That Waits — the 1,335 Days

Summary: Daniel 12:12 adds a further 45 days beyond the 1,290 — the span between the King of Kings entering His temple and the Kingdom actually beginning.

“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” — Daniel 12:12

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” — Matthew 25:34

Still Before the Millennium

In my teaching, both of Daniel's added counts — the 1,290 and the 1,335 — fall before the Millennium begins, because the sheep of Matthew 25:34 must first inherit the Kingdom before there is a Kingdom to inherit. Matthew 19:28's “regeneration, when the Son of Man shall sit on the throne of his glory” and Matthew 25:46's entry “into life eternal” both describe the same hinge point — the last of the 1,335 days, immediately before the thousand years actually start.

Not Israel's Wise Alone

Daniel's words are addressed specifically to Israel's elect, but I am careful to note that Paul taught the same seventieth-week material to the Thessalonian Gentiles (see Part XIV). “The wise” who understand this prophecy, in other words, are not only a Jewish category; the Gentile church has its own wise as well, taught the same truth on a different track. What interests me is that Paul's fuller teaching on this to the Thessalonians was never written down. He reminds them in 2 Thessalonians 2:5, 'Remember ye not, that, when I was yet with you, I told you these things?' — what survives in the letter is only his own short echo of a much fuller in-person teaching, no copy of which has ever surfaced. In a real sense, the Gentile wise have been waiting ever since for that fullness to be restored — which, on my own reading, is exactly what the Cry of the New Testament prophet supplies at the appointed hour (see Part I).

Part XIV. Sealed Until the Time of the End

Summary: Daniel's own book closes not with another vision but with a personal word to Daniel — and a reminder that this prophecy remains sealed until its appointed time.

“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 12:9-10

“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 12:13

Precept Upon Precept

“The wise shall understand” doesn't promise instant clarity — I read this alongside Isaiah 28:10's “precept upon precept... here a little, and there a little,” which suggests that understanding unfolds gradually rather than arriving all at once. Daniel's own ending fits the same pattern: he rests in death until his own resurrection with Yahshua (Matthew 27:52-53 already offers a first, partial down payment on that promise), and he stands “in his lot” only at the very end of these same days.

Two Audiences, One Truth

“It is not for you to know the times or the seasons, which the Father hath put in his own power” — Acts 1:7

“But of the times and the seasons, brethren, ye have no need that I write unto you” — 1 Thessalonians 5:1

These two verses aren't in tension, in my reading — they're addressed to two different audiences on two distinct tracks. Yahshua tells the apostles, representing Israel, that the times and seasons aren't theirs to know yet; that understanding is reserved for the two witnesses to teach Israel's elect directly at the time named in Daniel 12:10. Paul tells the Gentile Thessalonians the opposite — they already know, because he has already taught them the same seventieth-week material (compare Matthew 25:13's warning to stay “watching,” lest the season itself catch a person unprepared for the exact day and hour when it finally arrives).

Practical Applications for Today

Principle	Application
The prophecy's day-counts are precise, but their fulfillment still calls for watching, not just calculating (Daniel 12:9-10; Matthew 25:13)	Study the details closely, but hold the exact timing humbly — understanding unfolds “precept upon precept,” not all at once
Even faithful believers can be confused about “times and seasons” without spiritual alertness (Acts 1:7; 1 Thessalonians 5:1-6)	Watchfulness is a spiritual discipline, not a calendar exercise
Daniel didn't need every question answered to be told simply to “go thy way” in peace (Daniel 12:9, 13)	Unanswered questions don't have to unsettle confidence in what Elohim has already promised
The wise are promised understanding will come “at the time of the end,” not before (Daniel 12:10)	Hold end-times reconstruction — including this one — as provisional, offered in good faith rather than final
Two audiences (Israel through the apostles, the nations through Paul) receive the same truth on two different timelines (Acts 1:7; 1 Thessalonians 5:1)	Elohim's timing for revealing truth to different people doesn't have to match for the truth itself to be one and the same

Appendix: Where to Read Further

This study assumes several conclusions that are developed more fully elsewhere in this project. Readers seeking the deeper argument behind any point made here should consult these documents directly:

Topic	Document
The little horn's identity, the ten kings, and the broader 70th-week framework this study assumes	"This Generation and the 70th Week of Daniel" and "Identifying the Beast in Daniel's 70th Week"
Daniel 12's own verse-by-verse treatment, including 12:5-7's two riverbank figures — a separate question from this study's two witnesses	"Daniel Chapter 12 Bible Study"
The Napoleon/Pope 1798 dating and the beast's wounded-then-healed pattern	"Daniel Chapter 12 Bible Study," Part VII
The Revelation 9:15 / Ezekiel 4:5 "391 versus 390 days" reading behind this study's own 390-day plague estimate	"Zechariah Chapter Fourteen discussion"
Revelation 14:20's measurement, corrected to roughly 180-200 miles rather than a hundred-mile radius	"Daniel Chapter 11 Part D Bible Study"

Megiddo: A Battlefield With History

Megiddo sits on a ridge overlooking the Jezreel Valley in northern Israel, guarding the main trade and military road linking Egypt, Mesopotamia, and Asia Minor — which is exactly why armies kept fighting there for centuries. Pharaoh Thutmose III defeated a Canaanite coalition there in the fifteenth century BC; King Josiah of Judah was killed there by Pharaoh Necho II in 609 BC; and General Allenby's forces broke the Ottoman line there in 1918. "Armageddon" itself is a transliteration of the Hebrew Har-Megiddo, "the mountain of Megiddo" — so when Revelation pictures the kings of the earth gathering there, it is reaching for a place already steeped in centuries of decisive battles, not a name chosen at random.

A Question Still Open: How Wide Is "the Whole Earth"?

The study's original 2023 draft included a longer appendix arguing that Noah's Flood was caused by a comet strike, tied to the disputed "Burckle Crater" hypothesis. That theory doesn't hold up under scrutiny — mainstream geology hasn't accepted the crater as a confirmed impact site, and even the chevron-shaped tsunami-deposit evidence it relies on

is disputed among geologists (wind can shape similar-looking dunes). Reworking that material, though, surfaced a better question beneath it, one I raised while this study was being revised: what does Scripture actually mean by “the whole earth” when it describes the Flood?

My teaching on Daniel 8:5 already treats “the whole earth” as the known, post-Flood world mapped by Genesis 10's Table of Nations, not the literal globe—Alexander's actual conquests closely match that region. If the same reading applies to Genesis 7-8, Noah's Flood wouldn't need to cover the entire planet pole to pole; it would need to cover the Mesopotamian basin and its surrounding region. That reframing solves a real problem with a strictly global flood: Noah's descendants couldn't plausibly have spread out and repopulated every region Genesis 10 describes in the short time available if the whole planet had to be repopulated from a single family. It also aligns with plain hydrology — all the water currently locked in the earth's ice, groundwater, and atmosphere, released at once, still isn't enough to cover the world's highest mountains, a problem a regional flood doesn't have.

This is a new thread, not yet worked out, and I intend to give it its own full discussion document later, the way “Who Are the Twenty-Four Elders?” grew out of a single paragraph in the Daniel 8 study. For now it's left here as an open question rather than a settled reading.

Discussion Questions

- 1. This study traces sixteen distinct events packed into just two verses, Daniel 12:11-12. What surprised you most about how much detail Scripture condenses into such a short span?
- 2. I read “the great day of Elohim Almighty” (Revelation 16:14) not as a literal battle at Armageddon but as Yahshua's return in judgment. How does that change the way you picture “Armageddon” compared to how it's often portrayed in popular culture?
- 3. According to Revelation 19:19, the white-robed martyrs of the fifth seal and the fine-linen saints of the tribulation are pictured as becoming one army, one faith. What do you think it means that suffering under very different circumstances and eras still ends in the same unity?
- 4. Two different groups — the apostles in Acts 1:7 and the Thessalonians under Paul — receive the same truth about “times and seasons” on two distinct tracks. Where else in Scripture do you see Elohim revealing the same truth to different people in different ways or at different times?

- 5. The study ends with an open question about how far “the whole earth” extends in the Genesis Flood account. Why do you think it matters — practically, not just academically — whether a Bible passage refers to the whole planet or a specific known region?