Daniel 8

The Ram, the Goat and the Little Horn

OBSERVATION · INTERPRETATION · APPLICATION

"These were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so."

Acts 17:11

CHAPTER THEME

History runs on God's clock. Proud powers rise and break on schedule, and the one who attacks God's people and God's worship is allowed only a measured time, then is broken by God's own hand.

THIS EDITION

The 10 October O·I·A notes with the 24 October Deep Dive folded in: the chapter in four movements, the three voices (Tsarfati · MacArthur · Guzik), fourteen Hebrew word studies, eight key insights to carry, and six questions for the table.

Ed Smith · Started 10 October 2026 · Deep Dive integrated 24 October 2026

Scripture in the text and key-verse cards: King James Version (public domain). Quotations in the notes: New American Standard Bible® (NASB 1995), © The Lockman Foundation; used by permission. Commentary sources: Amir Tsarfati (Discovering Daniel), John MacArthur (Grace to You), David Guzik (Enduring Word) — summarized, not quoted verbatim.

00 The Text

DANIEL 8 (KJV), MARKED

Gold God — His character & actions **Green** Command / instruction **Sky** Key repeated word **Rose** Sin / warning
Violet Promise / blessing **Amber** Time / place / contrast

1 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.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

5 And 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.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10 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.

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

20 The ram which thou sawest having two horns are the kings of Media and Persia.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Marked in the text

v1 third year of the reign
v2 Ulai
v3 ram *(every occurrence)*
v5 goat *(every occurrence)*
v3 horn *(every occurrence)*
v9 Beautiful Land
v9 pleasant land
v11 magnified
v12 transgression
v12 truth to the ground
v13 How long
v14 2,300 evenings and mornings
v14 two thousand and three hundred days
v14 properly restored
v14 sanctuary be cleansed
v17 understand
v17 time of the end
v19 appointed
v24 not by his own power
v25 Prince of princes
v25 broken without
v26 many days
v27 business

Marks are drawn on the KJV text. Quotations in the notes are from the NASB95, so their wording may differ from the KJV above.

01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · DANIEL 8:14 (KJV)

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Setting. The third year of Belshazzar (about 551 BC), two years after chapter 7 (v1). In the vision Daniel is at Susa (Shushan), the citadel in the province of Elam, beside the Ulai Canal (v2). Babylon still looks secure, yet the vision skips Babylon entirely and starts with the empire that will replace it. Susa was a provincial town under Babylon that would become a royal capital of Persia — the city of Esther and of Nehemiah's cupbearing (Neh 1:1). God stands His prophet where the next empire will sit.

Language. The Hebrew resumes here (8:1) and runs to the end of the book. The Aramaic chapters (2:4b–7:28) were about the Gentile world; from here on the focus is Israel, her sanctuary and her people.

Structure (four movements).

1. The ram and the goat — the vision (vv1–8).
2. The little horn and the clock — "How long?" and 2,300 evenings and mornings (vv9–14).
3. Gabriel names the empires — the interpretation (vv15–22).
4. The insolent king, and Daniel's aftermath (vv23–27).

Who / what:

- A ram with two long horns — the longer one came up last — butting west, north and south; nothing could stand before him (vv3–4).
- A male goat from the west, crossing the earth without touching the ground, with a conspicuous horn between his eyes (v5). He charges the ram in mighty wrath, shatters both horns and tramples him (vv6–7).
- At the height of the goat's strength the large horn is broken, and four conspicuous horns come up toward the four winds (v8).
- From one of them a small horn grows exceedingly great toward the south, the east and the Beautiful Land (v9). It reaches to the host of heaven, throws some of the stars to the ground and tramples them (v10). It magnifies itself against the Commander of the host, takes away the regular sacrifice and throws down the sanctuary (v11). It flings truth to the ground and prospers (v12).
- One holy one asks another, "How long?" Answer: 2,300 evenings and mornings, then the holy place will be properly restored (vv13–14).
- A voice by the Ulai commands Gabriel to explain the vision (vv15–16). Daniel falls on his face; Gabriel says the vision pertains to the time of the end (vv17–19).
- Interpretation: the ram = kings of Media and Persia (v20); the goat = Greece, and the large horn = its first king (v21); the four horns = four kingdoms, "although not with his power" (v22).

- A king insolent and skilled in intrigue arises; mighty, but not by his own power; destroys the holy people; magnifies himself; opposes the Prince of princes — and will be broken without human agency (vv23–25).
- The vision is true; keep it secret, because it concerns many days in the future (v26). Daniel is exhausted and sick for days, then gets up and does the king's business (v27).

Repeated words: horn(s), ram, goat, great/magnified, host, sanctuary, vision (eleven times in the chapter), understand, end.

Contrasts. The ram "magnified himself" (v4) → the goat "magnified himself exceedingly" (v8) → the little horn magnifies itself up to the Commander of the host (v11) and in his heart against the Prince of princes (v25). Each pride is higher than the last — and each is broken: the ram's horns shattered (v7), the great horn broken "as soon as he was mighty" (v8), the horn broken "without human agency" (v25). The chapter is a staircase of arrogance with the same landing at the top. The horn's power is *not his own* (v24); its end comes *with no hand* (v25). And the first promise in the chapter comes only after twelve verses of trampling: "then the holy place will be properly restored" (v14).

Places / directions: Susa, Elam, the Ulai; west, north, south, east; the Beautiful Land.

Time words: third year of Belshazzar; "How long?"; 2,300 evenings and mornings; the time of the end; the final period of the indignation; the appointed time; the latter period of their rule; many days in the future.

Chapter theme (my words): History runs on God's clock. Proud powers rise and break on schedule, and the one who attacks God's people and God's worship is allowed only a measured time, then is broken by God's own hand.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · DANIEL 8:25 (KJV)

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the △Prince of princes; but he shall be ☆broken without hand.

This chapter names its own empires. Unlike chapter 7, the angel identifies the beasts: the ram is Media and Persia (v20), and the goat is Greece (v21). That anchors the whole of Daniel's prophetic scheme — the second kingdom of the statue (ch. 2) and the bear raised up on one side (7:5) are spelled out here, and everything in chapters 10–11 hangs on these two verses. Daniel names Greece two centuries before Greece matters, and names it as the conqueror of Persia while Babylon still stands; that is why critics want a second-century author — not because of the manuscripts, but because of the prophecy.

The ram = Medo-Persia (vv3–4, 20). The higher horn that came up last is Persia overtaking Media under Cyrus. Guzik notes that the ram was a known Persian emblem — Wood cites Ammianus Marcellinus, and Strauss mentions a ram stamped on Persian coins. Its conquests run west (Babylon, Asia Minor), north (Armenia, the Caspian) and south (Egypt). "No other beasts could stand before him" is the language of unchecked dominion — and the next verses end it. The ram does "as he pleased" exactly as long as God pleases (Dan 2:21).

The goat = Greece; the great horn = Alexander (vv5–8, 21). "Without touching the ground" pictures his speed: he crossed into Asia in 334 BC, broke Persia at the Granicus, Issus and Gaugamela, and by 331 the two horns were shattered. In about a decade he went from Macedonia to India. The broken horn is his sudden death at Babylon in June 323 BC, around age 32, at the height of his power — "as soon as he was mighty." The timing is the sermon: the horn breaks not in weakness but at the summit, when a man has the most reason to think himself secure (Ps 2:4). Guzik traces the four horns to his generals' kingdoms — Cassander (Macedonia/Greece), Lysimachus (Thrace/Asia Minor), Seleucus (Syria and the east) and Ptolemy (Egypt). The empire was divided by force, "although not with his power" (v22) — division is weakness, and God built the weakness into the plan so no man could say the empire was his. Guzik adds that Alexander's spread of common (koine) Greek prepared the world for the New Testament and the Gospel.

The little horn = Antiochus IV Epiphanes (vv9–14, 23–25). He rose out of the Seleucid horn and pushed south (Egypt), east, and toward the "Beautiful Land" — Israel (compare Dan 11:16, 41; Ezek 20:6). Guzik lists the fulfillments: he seized the throne by intrigue and flattery (175 BC), slaughtered Jews, stopped the daily sacrifices, set up an altar to Zeus in the temple and offered swine on it in December 167 BC (1 Maccabees 1), and seemed to prosper while doing it. He called himself *Theos Epiphanes* — "God manifest" — on his coins; his subjects called him *Epimanes*, "the madman." Guzik also notes that God allowed it partly because of the corruption of Israel's own priestly leaders, who bought the high priesthood (Jason and Menelaus). That is the hardest clause in the chapter: "on account of transgression the host will be given over" (v12). The horn prospers because God hands over, and He hands over because of Israel's sin — judgment begins at the household of God (1 Pet 4:17). Truth flung to the ground

"prospered"; that is not a defeat of God but a discipline from Him, with a date on it. Guzik calls Antiochus an accurate and dramatic fulfillment of this prophecy, written centuries ahead.

The 2,300 evenings and mornings (v14). The vision is measured in the units of the thing that was stolen — the evening and morning offering. Two readings: 2,300 full days (about 6 years 4 months, c. 171/170 BC to 164 BC, from the first assault on the priesthood to the cleansing), or 1,150 days counting the evening and morning sacrifices separately (about 3 years 2 months, December 167 to December 164 BC, the time the altar actually stood defiled). Guzik favors 2,300 days, counted from the start of Antiochus' persecution to the temple's cleansing by Judas Maccabeus — but either way the number ends on a day you can look up: 25 Kislev, 164 BC. That rededication is still remembered at Hanukkah — the Feast of Dedication that Jesus attended in John 10:22. Guzik firmly rejects William Miller's use of this verse to set 1844 for Christ's return; it was fulfilled before Christ ever came. The holy ones are not asking "How long?" because they are anxious; they ask so Daniel — and we — can overhear the answer. God's discipline of His people is severe and it is *bounded*: not "a while," but 2,300. The God who counts the sacrifices He is temporarily withholding is the God who counts the hairs of your head.

Gabriel (vv15–19). The first angel named in Scripture, and named only four times — here, 9:21, and Luke 1:19 and 1:26, where the same messenger announces John and then Jesus. The one who explains the time of the end is the one who announces the Child who ends it. Daniel — the man who read the handwriting on the wall and slept among lions — falls on his face and then into a stupor; true exposure to heaven does not make a man feel strong, it flattens him (Isa 6:5; Rev 1:17). And the angel "touched me and made me stand upright": revelation comes with a hand under the arm. The vision was given to be *understood* — "give this man an understanding" (v16) is the purpose of prophecy stated in one command.

The double fulfillment (vv17, 19, 23). Gabriel twice says this concerns "the time of the end" and "the final period of the indignation" (*za'am*, God's wrath on His own people for their sin — a phrase Daniel hears again in 11:36 about a king who is clearly beyond Antiochus). Guzik — following Wood, and Luther before him — sees Antiochus as a *type*, sometimes called the "Antichrist of the Old Testament." He rises by intrigue, persecutes God's people, stops the sacrifice, desecrates the sanctuary, exalts himself and seems to prosper. All of that rehearses the final Antichrist (Dan 9:27; 11:36–37; Matt 24:15; 2 Thess 2:3–4). Matthew 24:15 settles whether the little horn is finished history: two hundred years after Antiochus, Jesus tells His disciples the abomination of desolation is still ahead — "when *you* see." Paul then describes a man who sits in God's temple displaying himself as God, and John gives him forty-two months (Rev 13:5). The near fulfillment proves the far one: Antiochus is God's sketch; the Antichrist is the portrait. Both share the same end: broken "without human agency." Antiochus died of a sudden illness in Persia in 164 BC, far from any battlefield in Judea; the Antichrist will be destroyed by the Lord Jesus at His coming (2 Thess 2:8; Rev 19:20).

"Not by his own power" (v24). Guzik: Satan empowers, and God permits. Evil never has independent power; it operates on a leash. Every tyrant in Scripture is on that leash — Pharaoh raised up to display God's power (Rom 9:17), Nebuchadnezzar called "My servant," Antiochus mighty by permission. The believer's comfort is not that evil is weak; it is that evil is *borrowed*, measured, and already judged.

The insolent king (v23). "Insolent" is *az-panim*, "fierce of face" — Deuteronomy 28:50 uses it of the brutal nation God would send against a disobedient Israel. "Skilled in intrigue" is "understanding riddles," a master of double meanings. Force in the face, deceit in the mouth. "He will destroy many

while they are at ease" — 1 Maccabees records a Sabbath-day massacre in Jerusalem when the city thought itself safe.

Daniel's reaction (v27). Exhausted and sick, Daniel still got up and went back to the king's business. Guzik's application: neither mysteries nor physical weakness kept him from his duty. Studying prophecy should make us more diligent at our work, not less. Prophecy is not given to make you a spectator of the future but a servant in the present; a high official in a pagan court did not resign to go study prophecy — he went back to his desk. And "the vision ... is true" (v26): the reliability of the word is not conditioned on our grasp of it.

Three voices on the chapter. Tsarfati reads it forward: the empires named before they rise prove God holds Israel's calendar; Antiochus is the rehearsal and the Antichrist the performance; "How long?" is answered with a number because evil has an expiration date fixed before it began; Hanukkah is a down payment on the final restoration. MacArthur anchors it in sovereignty: unchecked dominion lasts exactly as long as God pleases; "on account of transgression" means judgment begins at home; discipline is severe but bounded; power is borrowed; prophecy makes servants, not spectators. Guzik walks the history line by line: the ram emblem, Alexander dead at 32, the four generals, the Zeus altar and the swine, both readings of the 2,300, death by illness in Persia, and a prophet who went back to his desk.

Word study (Hebrew):

- **vision — *chazon* (H2377):** a revelation seen, not merely heard (Isa 1:1); eleven times in this chapter. Verse 1 ties it to the vision "which appeared to me previously" — prophecy in Daniel is cumulative.
- **magnified himself — *higdil* (H1431, from *gadal*, "to be great"):** the drumbeat of the chapter (vv4, 8, 11, 25). Used of God it is worship (Ps 34:3); used of a man it is the sin that precedes a fall.
- **ram — *ʾayil* (H352):** also used of a leader or chief. **he-goat — *tsaphir ʿizzim* (H6842 + H5795):** literally "a he-goat of the goats," the buck that leads the flock.
- **horn — *qeren* (H7161):** strength, power, a king. **conspicuous horn — *qeren chazut*:** "a horn of sight," one you cannot miss — a whole kingdom concentrated in one king.
- **a rather small horn — *qeren achat mitsse'irah*:** literally "one horn out of littleness." Different Hebrew from the "little horn" of 7:8 (Aramaic *ze'eirah*) — one reason careful readers keep the two horns distinct while hearing them rhyme.
- **Beautiful Land — *tsebi* (H6643):** splendor, glory, also "gazelle." The land God calls glorious (Dan 11:16, 41; Ezek 20:6).
- **regular sacrifice — *tamid* (H8548):** "continual" — the word *sacrifice* is supplied. The morning and evening burnt offering (Ex 29:38–42) was Israel's daily heartbeat of worship; to remove the *tamid* is to stop the nation's pulse.
- **evenings and mornings — *ʿereb boqer* (H6153 + H1242):** the day counted the way Genesis 1 counts it; the core of the 2,300 debate.
- **properly restored / cleansed — *tsadaq* (H6663):** "made right, justified, vindicated." Not merely cleaned but declared righteous again.
- **Gabriel — *Gavri'el* (H1403):** "man of God" / "God is my strong man" (*gever* + *El*).

- **time of the end — *ʿet qets* (H6256 + H7093):** *qets* is a cutting off; in Daniel the phrase can mean the end of the matter in view and the end of the age (11:40; 12:4, 9) — how prophecy stacks a near fulfillment under a far one.
- **indignation — *zaʿam* (H2195):** God's fierce displeasure, the season of His wrath on rebellion.
- **insolent — *ʿaz panim* (H5794 + H6440):** literally "strong/fierce of face," brazen and shameless. **skilled in intrigue — *chidot* (H2420):** riddles, hidden schemes.
- **Prince of princes — *sar sarim* (H8269):** a superlative like "King of kings" — the Commander of the host (v11), God Himself, whom the horn dares to oppose.
- **without human agency — *beʾephes yad* (H657 + H3027):** "with no hand." Compare the stone "cut out without hands" in Daniel 2:34, 45.
- **exhausted — *nihyeiti* (from *hayah*, "to be"):** "I was done, finished, undone." The Hebrew sets *undone* and *then I got up again* side by side (v27).

Key insights to carry:

1. The chapter names its own empires — Media-Persia and Greece (vv20–21) anchor every other vision in the book; Alexander is foretold two centuries early.
2. *Magnified* is the spine of the chapter — ram, goat, horn — each pride higher, each one broken. Pride in Daniel is never a mood; it is a schedule.
3. The horn prospers because God hands over, "on account of transgression" (v12). Israel's own priests opened the gate; Antiochus walked through it.
4. 2,300 evenings and mornings ended on a day you can look up — 25 Kislev, 164 BC, the origin of Hanukkah (John 10:22).
5. Antiochus is the sketch; the Antichrist is the portrait. Jesus (Matt 24:15), Paul (2 Thess 2) and John (Rev 13) all treat the abomination as still future.
6. "Not by his own power … broken without human agency" (vv24–25) — mighty by permission, removed by God alone; the stone cut without hands in miniature.
7. Hebrew resumes at 8:1 — from here the subject is Israel, her sanctuary and her deliverance.
8. Daniel got up and went to work (v27). Prophecy makes servants, not spectators.

Cross-references: Dan 7:6 (the four-headed leopard = the goat with four horns); Dan 2:21 (He removes kings and establishes kings); Dan 11:21–35 (Antiochus in detail) and 11:31 (the regular sacrifice removed, the abomination set up); Dan 11:36–45; Dan 9:27; Matt 24:15; 2 Thess 2:3–8; Rev 13:5–7; Isa 46:9–10 (declaring the end from the beginning); Ps 2:4; John 10:22; Dan 2:34, 45; Luke 1:19, 26.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · DANIEL 8:17 (KJV)

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

Promise to trust. "How long?" (v13) is the cry of every suffering believer, and heaven answered with a number. God doesn't just know the outcome; He has measured the duration. Whatever I'm walking through — and whatever the men I disciple are walking through, in a cell, in a hospital bed, in early sobriety — has an "evenings and mornings" limit set by God. It will not go one day past what He has appointed.

Sin to confess. The ram magnified himself, the goat magnified himself even more, and the little horn magnified himself up to the Commander of the host (vv4, 8, 11, 25). Pride always escalates, and it always breaks. Where am I making myself big? In ministry, in my opinions, in my own reputation? Lord, I would rather be small and kept than great and broken.

Warning to heed. The little horn will "fling truth to the ground and perform its will and prosper" (v12). Lies sometimes win for a season. I shouldn't be shocked when deceit seems to prosper, and I mustn't measure truth by what is working. I'll keep picking truth up off the ground.

Watch for this. Antiochus got in partly through the compromise of Israel's own leaders. The danger to God's people usually starts inside the camp before it shows up at the gate. That makes me want to guard my own integrity as a teacher and an editor of God's Word.

Example to follow. Daniel was sick for days and still did not understand the vision — "then I got up again and carried on the king's business" (v27). I don't have to have every prophecy figured out before I'm faithful today. Show up, do the work, keep your post. That is a word for every man in recovery: you don't need all the answers to take the next right step.

Comfort to receive. Daniel fell on his face, sank into a deep sleep, and the angel "touched me and made me stand upright" (vv17–18). When God's truth flattens me, He is the one who steadies me afterward. Revelation comes with a hand under the arm.

Questions for the table:

1. Three times a power "magnified himself" and three times it broke (vv4, 8, 11, 25). Where are you making yourself big right now — in ministry, in opinion, in reputation — and what would it look like to be small and kept instead? *Pride always escalates and it always breaks; I would rather be small in God's hand than great and broken.*
2. "On account of transgression the host will be given over" (v12). Antiochus got in through the compromise of Israel's own leaders. Where does the danger to God's people start inside the camp before it shows up at the gate? *The gate is usually opened from inside; guard your own integrity first.*

3. The trampling had a number on it — 2,300 — and ended on a date (vv13–14). What are you walking through that feels open-ended, and how does a God who counts the offerings He withholds change the way you wait? *Whatever God permits He also measures; it will not go one day past His appointed time.*
4. Daniel fell, slept, was touched and made to stand (vv17–18). When has God's truth flattened you, and how did He steady you afterward? *Revelation comes with a hand under the arm; God steadies the servant He has leveled.*
5. "He will cause deceit to succeed ... truth to the ground, and it prospered" (vv12, 25). What lie is winning around you for a season, and how do you keep from measuring truth by what seems to be working? *Lies can prosper for a time; I keep picking truth up off the ground anyway.*
6. Daniel did not understand the vision and went back to the king's business (v27). What is the next right thing in front of you that does not require you to have the end figured out? *Faithfulness today does not wait on understanding tomorrow; show up and keep your post.*

Prayer. Prince of princes, You set the limits on evil and You break it without human hands. When the world says "How long?", let me rest in Your appointed time. Humble my pride before it breaks me. Keep me picking truth up off the ground, and keep me faithful at the King's business today. Amen.