

A book that goes along with this Daniel series is *End-Time Secrets of Daniel 8–12*, which can be obtained by:

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We now continue our studies on:

The Story of Daniel 8 and 12

Prophecy Research Initiative
presents

The Story of Daniel 8 and 12

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These conclusions are always tentative since new light constantly unfolds.

**Lesson Eight –
Daniel 8 & 12**

Eavesdropping on Gabriel and Christ!

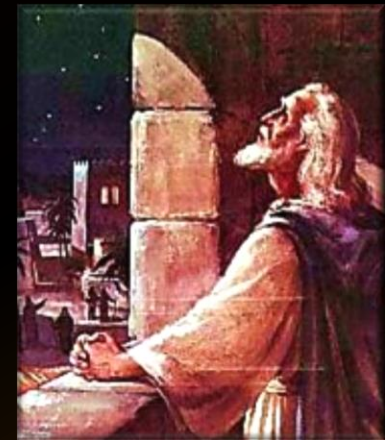




Thus far we've seen the horrors of the rough he-goat warring against the Ram.

Then – the arrogant hatred of that little horn against Christ and His followers came onto the scene.

Suddenly, that vision ends.
The record says: *"I Daniel, had seen the vision, and sought for the meaning."*
(Dan. 8:15)



Recall our study of the word “vision:”

This was the “*ha hazon*” (the vision) that just ended! It is very specific and refers to the final war, the final conflict, that occurs between good and evil at the “time of the end.” It is the foundational apocalyptic story of the last part of the Great Controversy between Christ and Satan!

Intriguing:

Daniel doesn't understand that end.
When we get to chapter 12, we'll find that he is still asking questions. Jesus will tell him that the answers are "sealed" from understanding till the "time of the end." Jesus and Gabriel now appear on the scene, and the mystery deepens.



What now follows, Jesus and Gabriel had all pre-planned.

Their words (audition) and what Daniel sees (vision), plus the choreography of this prophetic stage add drama, mystique and spiritual excitement that will continue as long as time will last!

“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?” (Dan. 8:13)

Every *phrase* is now important. We must look at each snippet of thought that Daniel is conveying.

“Then I heard one saint speaking, and another saint said unto that certain saint which spake ...” (vs 13)

“I heard” – this is called an audition. He is not seeing anything at this moment.



“one saint speaking” – the word for “saint” separates the common from the sacred. God’s people will be called saints – they are holy. (Rev. 14:12) Here, it refers to the “Holy One” of Israel. It is Jesus who is “speaking.” We know this because He is called a “certain saint.”

“and another saint said unto that certain saint which spake” (Dan. 8:13) (two individuals speaking)



This “another saint” is Gabriel (vs 16). The first “saint’s” voice comes from a Being who has the “appearance of a man” (vs 15) and is above the center of the Ulai River. He then directs Gabriel to explain the vision to Daniel. He is, therefore, “over” Gabriel.

Let’s look at that “certain saint” further:

The translation “certain” (*palmoniy*) saint:

- Gabriel is addressing a saint who is “set aside.”
- The *vernacular* means “whoever it may be.”
- It refers to a Being who is holy/sacred.
- Anciently, that was a very honorable way to address God. Without mentioning His name, we know it is Jesus.

Palmoniy denotes that the “certain one” is superior to Gabriel.

It is an elevated expression for God – for Jesus.
(Harris, *Theological Wordbook for the Old Testament*, Vol. II, p. 724)

The margins of many Bibles say that *palmoniy* means “*the wonderful numberer*.” This apparently ties to the “numbered prophecy” found in the next verse. But it is best not to make that designation. That name is far more sacred and honorable in its designation for Jesus!

The questions Gabriel is about to ask relate to the horrors of the little horn.

In this story, Jesus is the one who speaks first (again, we aren’t told what He said initially). Then He stops, and Gabriel talks to Him, posing those important questions:

This, now, is what Gabriel asks:

“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?” (Dan. 8:13b)



“How long” (*ad-matay*). This begins the timing prophecies of Daniel 8–12 that relate to the “time of the end.”

One’s first impression would seem to suggest that “How long?” means *length of time* or duration of the ram, he-goat and little horn story. But, there is a different message that is so important.



There are many scholarly conflicts over the interpretation of *ad-matay* because of that duration assumption.

But out of the Dead Sea Scrolls new insights have come regarding this expression. It literally means: “for how long?” – refined even further to “until when?” [Daniel Collins, p. 335; Abege, *Dead Sea Scrolls*, p. 497; DARCOM-D 426, 430]

In our vernacular, we would be asking:

“When is all this going to occur?”

THAT is what Gabriel is asking Jesus. But – he is doing it for Daniel’s sake – and ours. All of his questions are going to be answered.

“When, in the future, will the little horn prophecy come to pass?”

“The explicit emphasis on the audition focuses on the ‘end of time,’ as Gabriel later informs Daniel.” (vss 17, 19).

(DARCOM-D, 426, 430)

The issue is not its duration or how long the *audition* and *vision* last but, “When will it occur?” (DARCOM-D 429)

The words “How long” are found elsewhere in the Bible. The two most important places are Daniel 12:6, when our seer once again asks the same question as Gabriel; then in Revelation 6:10, when the martyrs cry out from under the altar, “How long?”

Timing issues are central
to all these prophetic studies!

The structure of how the answer will “play out” is now important for us to review.

1. First, Gabriel must finish the rest of his questions about the “little horn.”
2. Then, Jesus will provide a special timing response, which will only be a partial answer.
3. Finally, Gabriel will be asked by Jesus to add more information to His partial answer.

Again – Gabriel really knows all about these prophecies. He’s going through this dialogue with Jesus as a provocative gesture for us to study! The complete timing information comes in Daniel 12.

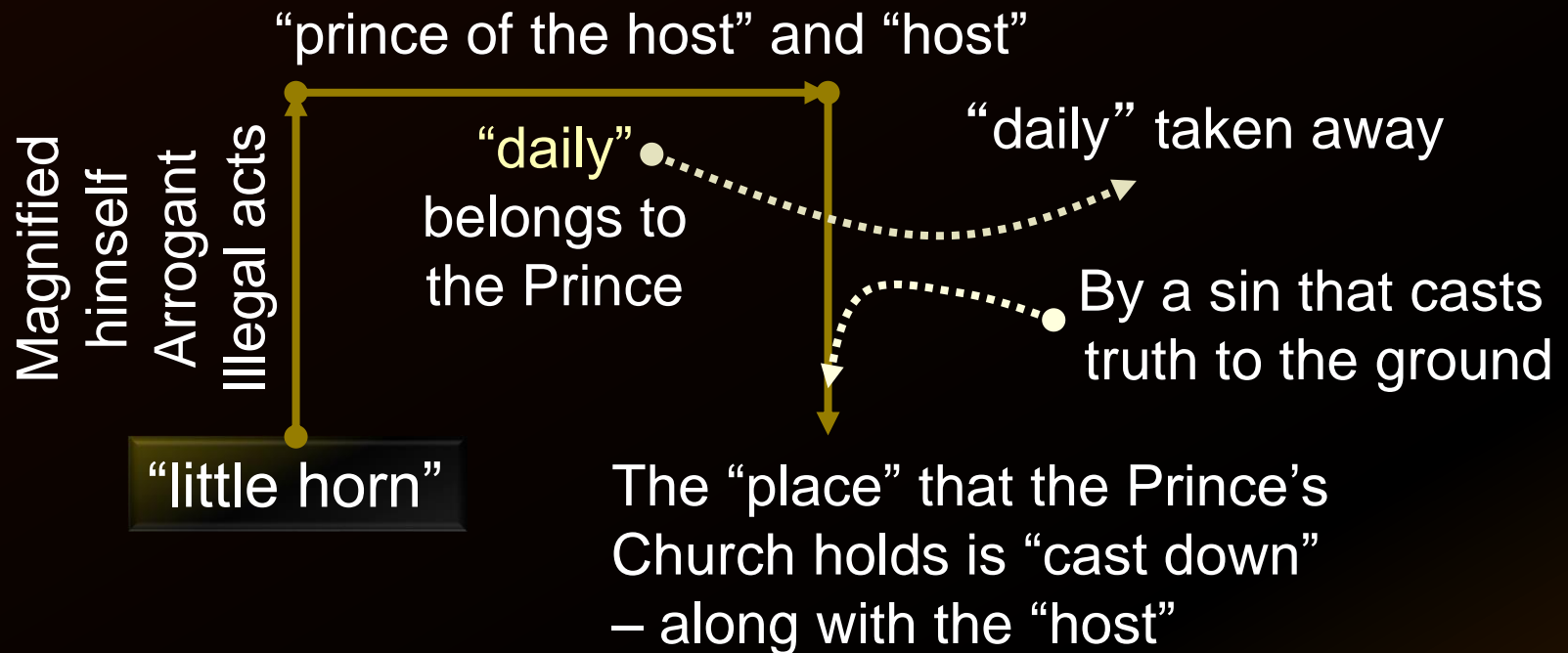


“When will that horrible little horn prophecy be fulfilled?” Here now are details of Gabriel’s timing question:

“... concerning the daily [sacrifice], and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” (Dan. 8:13b)

WHEN?

Graphic outline – vss 10-12



Once again, as a review: The “daily” or true Sabbath is taken away. The sin or “transgression” is the setting up of a false Sabbath. This all leads to dishonoring Jesus – the Prince of the host; and persecution of the saints follows.

This isn’t the only Danelic place that the “daily”/Sabbath issue is raised!

8:11 – *“daily taken away”*

8:12 – *“host against the daily”*

8:13 – *“concerning the daily”*

11:31 – *“daily taken away”*

12:11 – *“daily shall be taken away”*

“**Transgression**” is God’s term for the
“sin” of making a false Sabbath.

“**Abomination**” is God’s term for His
emotional reaction to this sin. This is
the first notice that the Sabbath will
be an end-time issue !!!

That Hebrew word for “transgression” is *pesha*.
Once again:

- It refers to sin against God’s **law, covenant and authority**.
- That Sabbath commandment is in the very center of the Decalogue, which represents those divine characteristics.

Gabriel wants to know when this Sabbath threat from this “little horn” will occur, along with the end-time persecution of the saints.



When Gabriel finally finishes his query, he gives us some fascinating insight:

He tells what the removal of the Sabbath and the setting up of a false Sabbath will lead to:

“both the sanctuary and the host to be trodden under foot” (vs 13)



Something now has changed. Instead of the “place” of the sanctuary being cast down by the “little horn,” Gabriel is asking, when will God’s church and His people be silenced?

When will the apostasy and hatred from the “little horn” lead to such harm on God’s corporate body to neutralize their work?

God has been waiting for a “holy people.” In the next chapter it is clear that the Jewish people will fail that objective. It seems, here, that Christ’s supporters will **also** be made of none effect.

“God – when is this going to happen? Will your word and people fail?” If there were no “clocks” to these prophecies, they would be meaningless. They would be nothing more than a “by and by” story. This issue worries Daniel!

We must be reminded of what Jesus noted way back in our Matthew studies:

“Then shall they deliver you [God’s holy people] up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake.” (Matt. 24:9)

No wonder Jesus asked us to go to Daniel to learn more about these end-time truths. He wants you to even know when the Sabbath is tarnished and the persecution begins! He wants us to ponder persecution prophecies:



Gabriel is finished with his questions. Jesus, that “certain saint,” now responds:

Notice – Gabriel questions Jesus; Jesus replies to Daniel!



“And he [Jesus] said unto me [Daniel], Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” (Dan. 8:14)

Apparently, Daniel did not see Jesus, but he **directionally heard** Him.

1. He knew that “certain saint” was talking to him.
2. He shortly heard a man’s voice from the middle of the river: *“And I heard a man’s voice between the banks of Ulai.”* (8:16)

“And he [Jesus] said unto me [Daniel] ...”

(Dan. 8:14)

Since Jesus is responding to Daniel, we know immediately that Gabriel’s questions were really for *him* – and for *you* and *me*.



Please pay very careful attention now to what follows.

The King James Version of Daniel 8:14 is mistranslated. The word “days” is added and the concept of the “cleansing of a sanctuary” is not accurate.

Before you feel this is wrong, even heretical, let me share with you a few thoughts that come from combining Daniel 7–12!

1. There is an investigative judgment
2. There is a cleansing of the sanctuary
3. There is a 2300-year prophecy

BUT – The foundational texts for these are now better understood from outside Daniel 8. They are still in Daniel – and have richer meaning than ever before!

Translators, as long ago as when the Septuagint was put together (before Christ), inserted “interpretative bias,” especially in Daniel 8–12.

That is why the word “days” was added, also the word “sacrifice,” associated with the “daily.” The devastating history of Antiochus IV Epiphanes tainted much of the Jewish thought and literature into the late B.C. era. The Jewish temple was desecrated and the concept of a “cleansing” of their sanctuary (because a pig was sacrificed on the altar of incense) seemed like a divine mandate. That history was so painful to the Jews, it tainted their translation of the Bible into Greek.

Let's begin to work our way through the details that are a must for us to understand!

Gabriel had asked when will the “little horn” that becomes great:

1. Turn against God’s people and persecute them
2. Turn against the Sabbath
3. Set up a false Sabbath
4. Tarnish God’s true church
5. Trample on truth
6. Turn against God

These things relate to when that “greatness” comes to the “little horn.”

Jesus replies: *“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”* (Dan. 8:14)



“Unto two thousand and three hundred [days]”

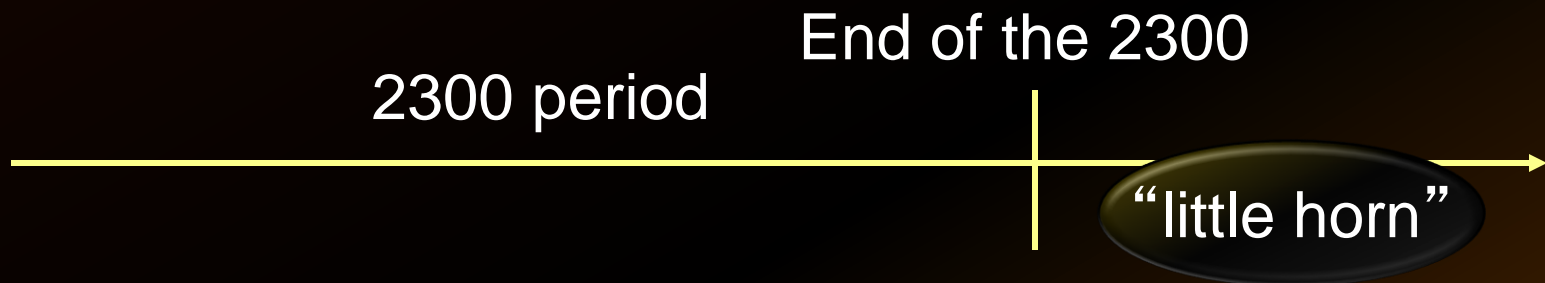
“Unto” (*elay-ad*) – “as far as,” “up to the [end],”
simply – “until” the end of the 2300 (DARCOM-D 430)

The “little horn” will not come onto the scene until the 2300 years are complete. Will this occur right at that moment? It doesn’t say. It simply can’t occur until this prophetic time period is completed!

Why is that important? The Dark Ages “little horn” of Daniel 7 is from a different era. This is a crucial issue. There will be more reasons soon to address “Why?” This is a “little horn” prophecy related to when (*es qes*) “the time of the end” comes!

Gabriel's question focuses on “when” or “until when.” Jesus' answer is “until then” (implied) – i.e., “**not until then.**” The answer stresses the terminus of the 2300-year period.

- When the 2300 ends, **then** focus on the prophetic issues.
- That is when the *ha hazon*, “the vision,” will occur.
- In looking at verses 17 and 19, *the hazon* vision will occur **beyond** the 2300 years (DARCOM-D 381)



“Unto two thousand and three hundred [days]”

The Hebrew has other words here that are not reflected in the KJV: “*ereb boqer 2300*”

ereb = evening

boqer = morning

2300 = by itself one cannot determine what it means. BUT – the “evening and morning” phrase is our timing clue.

Note: It is not “morning and evening” but “evening and morning.” If it were the former – it would refer to daily sacrifices. That understanding is *why* the word “sacrifices” was added after the word “daily” in most translations.

That would make it 2300 **days**. But, since it would then be only the morning *and* evening, many scholars say it is simply 1150 days (i.e., just the daytime period).

The late Raymond Cottrell, a Hebrew scholar, stated: “without exception,” when *ereb boqer* is used with sanctuary services or rituals, it refers to those twice/day sacrifices. (Raymond Cottrell, *The Sanctuary Doctrine – Asset or Liability?*)

Again – that would make the 2300
an 1150-day period.

But note – he applied the “morning
and evening” sequence.

There is something most important later in this chapter from the Hebrew text. Gabriel is explaining some of the prophetic issues when he notes:

“And the vision of the evening and the morning [ereb we boqer] which was told is true.” He now adds the word “the” before evening and morning (the evening and the morning), with the conjunction between, showing that they are now a unit. It is not a half day but a full day that is being addressed!

With this insight, we can move to the next step to address the word for “vision.”

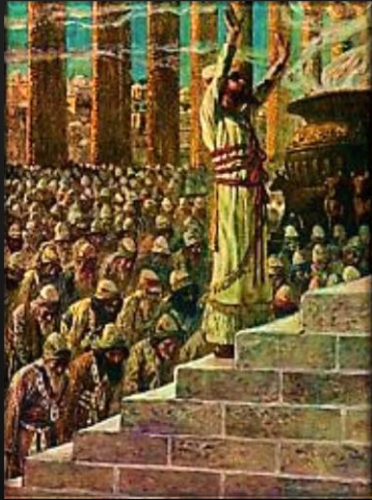
“vision” – this is a new word!

Previously, Gabriel called the story of the ram, he-goat and little horn the *ha hazon* (vision), or as some call it, the *chazown* (Strong’s).

In verse 26, he refers to “evening and morning” as the:

mareh (vision)

Now we know that “vision” in Daniel 8:14 is also the *mareh*. Daniel 9 and part of 10 will be the *mareh* also. Everywhere this occurs, it refers to the deliverance or restoration of God’s people!



We can now question:
Were there any ceremonies,
rites, ordinances in the ancient
Jewish system that tie in with
“evening” and “morning?”

Getting even more specific:
Are there any experiences that
they had which were so sacred
that they tied to deliverance or
restoration?

Is there some event or celebration when sin
was eradicated and everything was restored?

The **Day of Atonement** immediately comes to mind. Could *that* be what is going on here?

The rest of Daniel 8:14, which we are analyzing, helps tremendously.

Let's review the whole verse:



“He saith unto me, Till evening morning two thousand and three hundred, holy vindicated.”

The last two words are *wanisdaq qodes*. To us: “holy vindicated” or “holiness is adjudicated.”



The Day of Atonement was a day of judgment. It was a time when sin was atoned for and the sanctuary/temple/people were cleansed. It was a time of beginning again. It was the most sacred of all the Jewish celebrations!

But what about “the evening”
and “the morning?”

The phrase “the evening and the morning” was actually introduced in Genesis during the Creation Week story.

- Light was created for this world before the celestial bodies existed (Gen. 1:2)
- Based upon this “essence” (which isn’t described):
 - “Light time” became “day” (Gen. 1:5)
 - “Dark time” became “night” (Gen. 1:5)

- Then the account declares:
 - “And there was evening”
 - “And there was morning”
- } In the Qumran text this is called “one day”

This is repeated with additional days of Creation.

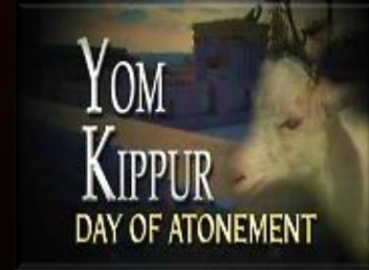
The sequence is right, but the word “the” is missing!

The “morning and evening” referred to the daily sacrifices that occurred twice each day. But, where do we turn to clarify the “evening and morning” issue?

- The Day of Atonement was a Sabbath.
- It was to be an annual event on the 10th day of Tishri, the seventh month of the sacred Jewish calendar year.
- Leviticus 16 and 23:27-32 tell us that the beginning of that sacred celebration was to start the **evening before!**
- The sequence of “evening and morning” symbolizes newness, restoration, new creation or deliverance from sin.

Now we can put a few pieces of the puzzle together:

1. 2300 Days of Atonement
2. Must pass before the little horn prophecy will occur.
3. That means 2300 years because this Feast is an annual event (the Feast calendar helps us in many of the last-day timing prophecies)
4. It doesn't say in Daniel 8:14 whether it will happen *at* or *after* that point (from vss 17 and 19 we know it will be after).
5. It will also be associated with the time when God's holy character will be adjudicated and His people delivered.



There's more to this wonderful prophecy! The term *qodes wanisdaq* is very intriguing. *Nisdaq* is the *niphal* verb tense – a *passive tense*.

Something occurs to bring in that vindication, even adjudication of holiness. What might that be?

We aren't told here in Daniel 8.
But – we are told in Daniel 9!
Remember – that is a continuation
of the *mareh* vision!

Here's how that will finally happen!

It is approximately 538 B.C. The Jewish people have been in captivity 67 years. Daniel knows from Jeremiah's prophecies (25:11; 29:10) that the period of Babylonian bondage is about to end. God permitted the captivity because of apostasy. The greatest sin was related to their failure to observe the seventh-year Sabbath, called the *Shemita*. (II Chr. 36:20-21)

Daniel begins to pray for the restoration of his people and the nation. **What must they do to keep this from happening again?**



605–586 B.C.





God sent Gabriel to finish the *mareh* vision. But – amazingly – that would also be part of the answer to Daniel's prayer!

“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.” (Dan. 9:24)

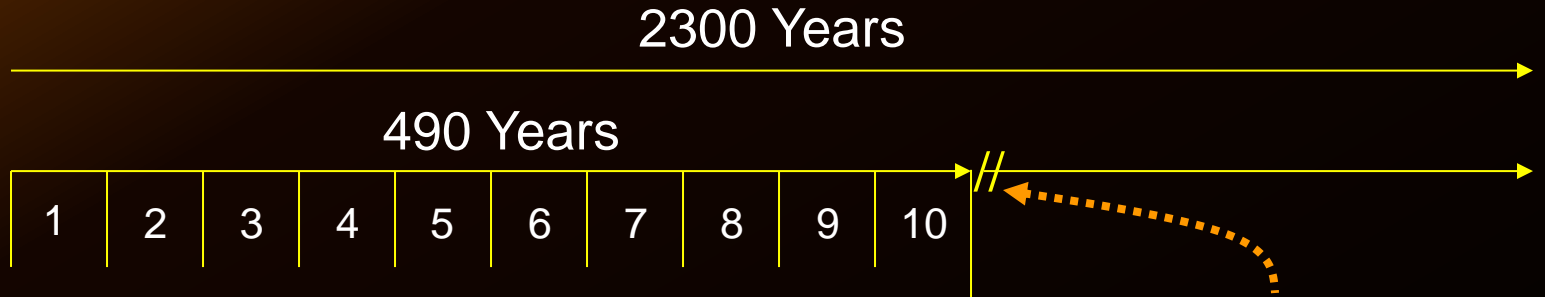
The Jewish people rebelled for 490 years. They were sentenced to captivity, one year for each *Shemita* missed. Now God is saying: “OK – I’ll give you another 490 years to prove yourselves. But holiness must come in by then. The universe must see that sin can truly be conquered!”

So, God tells them that **transgression**, **sin** and **iniquity** must be given up. But, intriguingly, in the preamble to “iniquity,” Gabriel notes that *kippur* or atonement must intervene for all intentional sins. Amends must be complete.

That's absolutely amazing! Christ is telling us that 2300 Atonement years will pass before the little horn will come on the final scene and that that same period will pass before holiness is complete. Gabriel now says that Atonement must be complete for the full restoration of God's people to occur!

But – there is another timing element related to this. It all must occur within a 490-year period. Though it is part of another study, the 2300 years and the 490 years all begin at the same time. Since restoration hasn't occurred, there must be some “delay” or “tarrying time!”





Ten 49-year cycles
The 50th year is a Jubilee

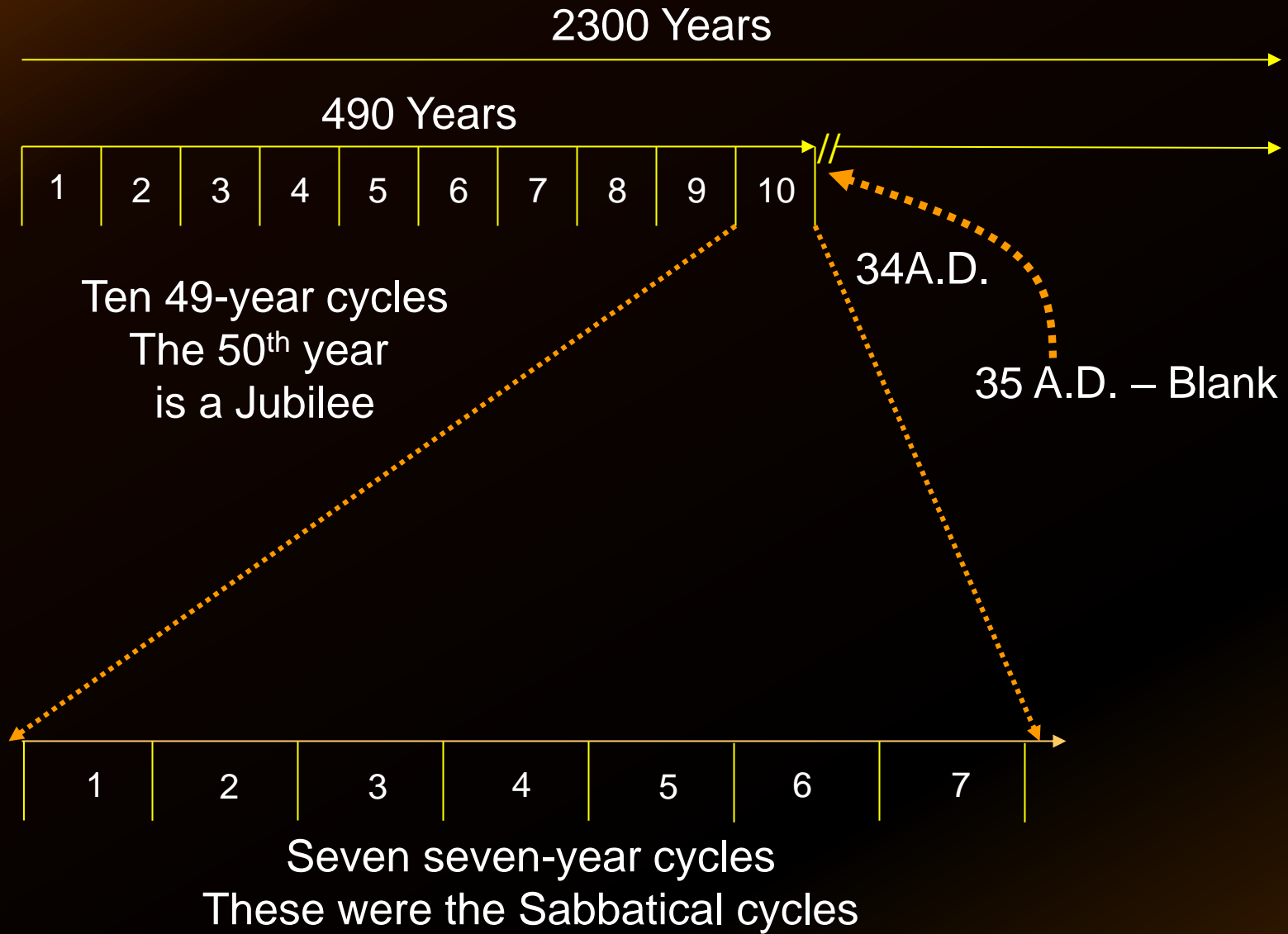
34 A.D.

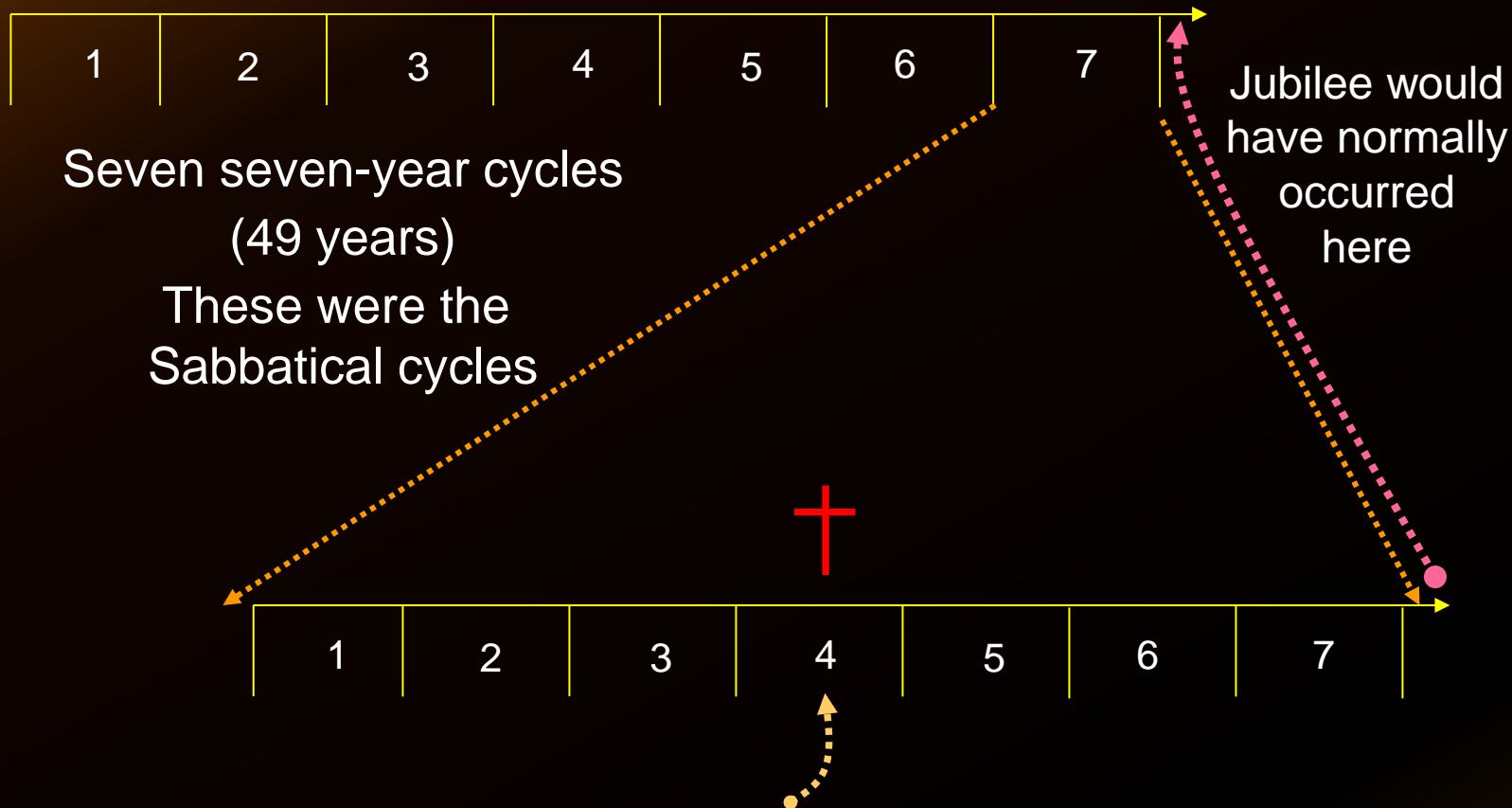
This should have
been the 10th
Jubilee – 35 A.D.

*“Seventy weeks are determined
upon thy people and upon thy
holy city.”* (Dan. 9:24)

Nothing special is
recorded in the
Bible or history.
Why?

1. 490 years of probation for “thy people”
2. “Thy people” are all those written in the Book of Life (Dan. 12:1) – “God’s people”
3. The Jewish probation ended at the Cross (Matt. 21:43, 23:37-38)





Did the Jewish probation really end at the Cross? Jesus had announced:

“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” (Matt. 21:43)

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.”
(Matt. 23:37-38)

“That day [Crucifixion] the Jews as a nation would end their probation. Mercy, that had long been appointed as their guardian angel, had been insulted, despised, and rejected, and was already stepping down from the golden throne, ready to depart. But, O, that the rejecters of God’s mercy, full of zeal to sustain themselves in their own way, might yet turn from their man-made inventions, repent, and seek reconciliation with God! The shadows of twilight are beginning to gather, and, O, that Jerusalem might know the things that belong unto her peace! But now the irrevocable sentence is spoken, because ‘she knew not the time of her visitation.’ Luke 19:44.” (ST 02-27-1896)

“What was Christ’s grief to see the Jews fixing their own destiny beyond redemption! He alone could comprehend the significance of their rejection, betrayal, and condemnation of the Son of God. His last hope for the Jewish nation was gone. Nothing could avert her doom. By the representatives of the nation God was denied as their Ruler. By worlds unfallen, by the whole heavenly universe, the blasphemous utterance was heard, ‘We have no king but Caesar.’ The God of heaven heard their choice. He had given them opportunity to repent, and they would not.

continued

“Forty years afterward Jerusalem was destroyed, and the Roman power ruled over the people. Then they had no deliverer. They had no king but Caesar. Henceforth the Jewish nation, as a nation, was as a branch severed from the vine – a dead, fruitless branch, to be gathered up and burned – from land to land throughout the world, from century to century, dead – dead in trespasses and sins – without a Saviour.”

[YI 02-01-1900, 5BC 1149]

Here's our challenge:

Everlasting righteousness hasn't come in!

The "Most Holy" has not been
anointed or cleansed at a

Day of Atonement!

God doesn't yet have a people!

This 2300 Atonement-year prophecy is really one of the most wonderful prophecies in the whole Bible! Right at the **end** of the description of the final war between good and evil comes that prophetic promise.

A time of holiness will come onto planet earth on or after those 2300 years! There will be a people, written in the Lamb's Book of Life, who are His!



A time will come when the “sanctuary” is cleansed, when everlasting righteousness supervenes. When? That is what the prophecies of the end-time are all about.

The 3½ years that were never completed at the end of the 490 years are yet to occur. That is why there are so many 3½-year prophecies!

“In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

“And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.” (Isa. 4:2-3)

“Jerusalem” is a symbol for God’s church in prophecy. “Branch” represents the remnant of God at the end of time. “In that day” is when “everlasting righteousness” comes.

What was the purpose of the 490 years? To give God's people one more chance. How do we know?

At the end of that time:

- *Everlasting righteousness would come in*
- *The Most Holy would be anointed*
- *The issues of the ha hazon vision would cease*

Everlasting righteousness (*tsedeq* – this is the noun related to the verb *nisdaq* in Daniel 8:14.) God's people become the embodiment of His righteousness right at the end. They are called “saints” – a “remnant.” Their commitment permits holiness to be eternally vindicated!

**Daniel 8:14 is a prophecy of
what will happen.**

Daniel 9:24 is how it will happen.

Jesus, above the Ulai river, had told Daniel that at or after the 2300 years holiness would be legally established!



Now we know that will occur through an eternal commitment by God's people. This will unfold at the very end of time, during a 3½-year period.

Prophecy actually tells us that the preparation for this will occur before that period of time begins. Now is the "day of salvation" – "now is the accepted time."

“O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion.’ Micah 4:8. The time has come to which holy men have looked with longing since the flaming sword barred the first pair from Eden, the time for ‘the redemption of the purchased possession.’ Ephesians 1:14.”

(GC 674)

Soon holiness will be
vindicated, adjudicated
and established forever!



The case against God's character
will be closed!

In the final courtroom scene, will you be
called as a witness for Jesus – or a witness
for Satan. This is now what is at stake!

The End

Next Lesson:

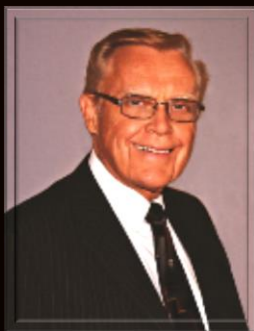
**In Defense of Man –
Divinity Goes to Court!**



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