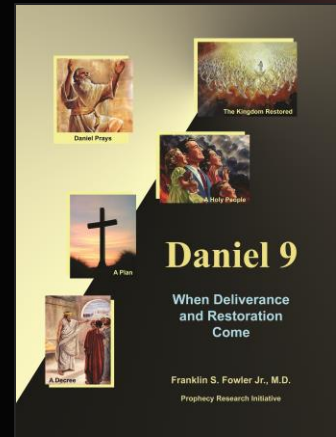


A special commentary that goes along with this Daniel 9 series is available and can be obtained by:

Calling: 760-248-1111

Writing: Prophecy Research Initiative  
P.O. Box 829  
Lucerne Valley, CA 92356 USA

E-mailing: [prophecy-research@earthlink.net](mailto:prophecy-research@earthlink.net)



We now continue our studies on:

## **The Story of Daniel 9**



Prophecy Research Initiative  
presents

# The Story of Daniel 9

Franklin S. Fowler Jr., M.D.

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These conclusions are always tentative since new light constantly unfolds.

## Lesson Five – Daniel 9

# When the *Mareh* Vision Describes The Apocalyptic End!

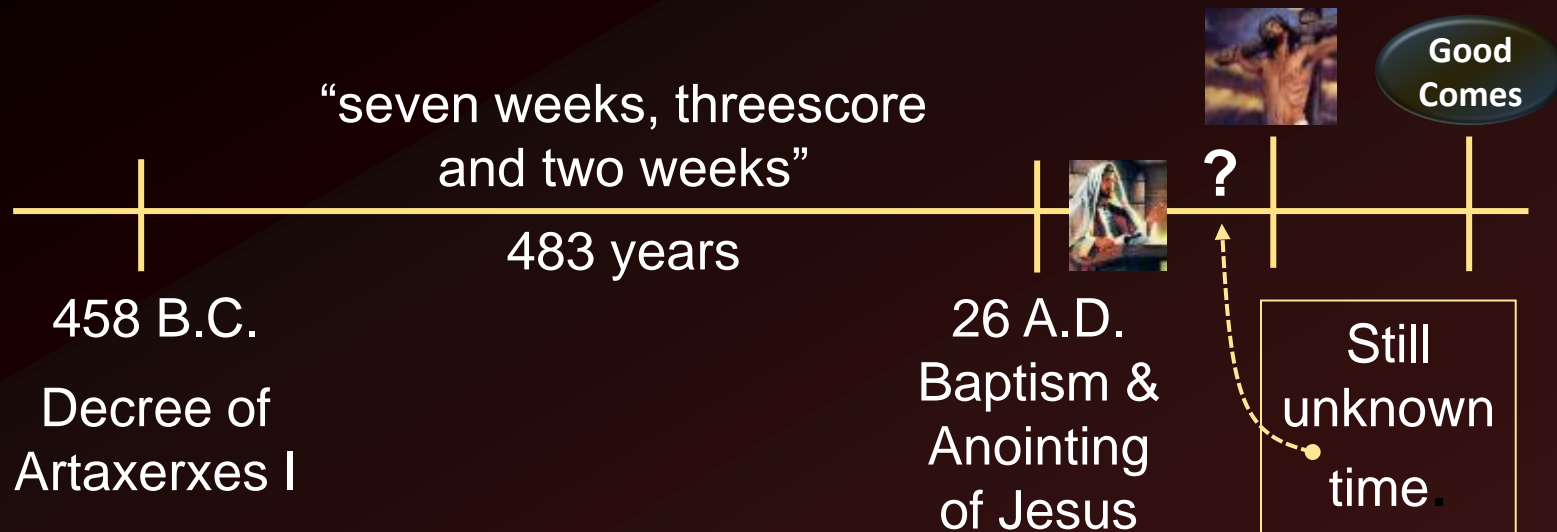


This is how Daniel 9 ends:

*“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.”* (Dan. 9:27)

It would have been best if this had been divided into two verses. Two distinct messages are conveyed here.

**Let's begin by looking at  
the timing periods  
we have seen so far:**



We already discovered that the 483 years goes up to A.D. 26/27. What now unfolds in this last verse, must occur, therefore, during that final week. That focus is the last “week” of the “70 weeks” originally given in Daniel 9:24.

*“And he shall confirm the covenant with many for one week” (vs 27)*

The antecedent to the pronoun “he” is the “prince.” Jesus, during this final week, will be “affirming” the everlasting covenant.

That was articulated in Jeremiah’s prophecy: *“But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”* (Jer. 31:33)

This is fulfilled during that 70<sup>th</sup> week!

“He [Christ] committed to them [the disciples] the new covenant, by which all who receive Him become children of God, and joint heirs with Christ. By this covenant every blessing that heaven could bestow for this life and the life to come was theirs. This covenant deed was to be ratified [legally certified] with the blood of Christ [heaven’s signature of authenticity].” (DA 659)

What is that covenant?

The promise that we can be restored to an unfallen state – with “Christ in us.”



This prophecy is an assurance that at the end:

- Everlasting righteousness will “come in.”
- Satan’s war against God and His people will cease.
- The sanctuary in heaven will be anointed or cleansed, and all sins will then be put on Satan.

From the conditions given in verse 24, we can see that all transgression, sin and iniquity will have ceased. For God’s people, He will then “remember their sin no more.”

(Jer. 31:34)

“Confirming” is *gabar* and is a verb in the Hebrew *hiphil* tense. It is causative. Jesus will cause that covenant to be affirmed.



The death or “cutting off” of the Messiah was the legal act that assured the restoration of man through that covenant.

This was portrayed anciently in blood type:

*“And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.”* (Ex. 24:8)

*“confirm the covenant with many” (vs 27)*

This phrase does not mean a limited atonement. It points to the Messianic covenant as including more than the Jewish people. It includes many people from all nations.

It is similar to Christ giving His life “as a ransom for many” (Matt. 20:28) and that His blood was “poured out for many for the forgiveness of sins” (Matt. 26:28).

Not all accept its provisions – but many do!



## Confirming that covenant: “*for one week*” (vs 27)

This opens up a fascinating saga into the covenantal completion. We’ve already seen that the **affirmation** of the divine promises sees a **legal culmination** at the Cross from the “**blood of the covenant!**”



But – why does it suggest that this process would occur over “one week?” Andrew Steinmann notes that the inference is that during that week something occurs to complete this task! That helps.

But – a “covenant” requires an agreement between two parties. God’s condescension and death fulfilled or affirmed His part of that covenant.

But it cannot be fully implemented until the other party applies its terms or conditions.

The Jewish nation failed so miserably that they were rejected. The fulfillment of God’s covenant was never completed. The “one week” symbolizes a period of time when God’s part is not only ratified but opportunity for man’s part to be completed comes sometime after the Cross! **Then we are told:**



*"I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jer. 31:33)*

*"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." (Heb. 8:10; cf. 10:16-17)*



There will be a people who have become God's elect – His saints, fully complying with that covenant agreement at the very end.

Suddenly – we see, once again, a recurring problem.

That timing prophecy was meant to be completed long ago – **but it wasn't**. There IS a gap in time before its completion.

We are now waiting within a “tarrying time.”

Its end is pending when that clock is “restarted” or continued once again.

“These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

“And in their mouth was found no guile: for they are without fault before the throne of God.”

(Rev. 14:4-5)

“In reality the end of this final seven is one of the most significant events in history, the second coming of Christ.” (Stephen R. Miller, *Daniel*, p. 270, 1994)



A “gap,” 3½ years, saints, the Second Coming.

**Let's continue  
with verse 27**

*“And in the midst of the week he shall cause the sacrifice and the oblation to cease.” (vs 27)*

“He” is, once again, the “Prince” or Jesus Christ. Now we know how that seventieth week will be divided. The Cross comes right at its middle – *“the midst of the week.”*



What are the “sacrifices” and “oblations” that come to an end?

This is a dramatic announcement that the provisions of the Mosaic laws, which drove the Jewish theocracy, have ceased.

*“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.”*

(Col. 2:14)

*“For Christ is the end of the [Mosaic] law for righteousness to everyone that believeth.”*

(Rom. 10:4)

“The system of types that pointed to Jesus as the Lamb of God was abolished at His death; *however*, the precepts of the Decalogue are as immutable as the throne of God.” (DA 308)



With the Cross, a new dispensation began.

“Before his conversion Paul had regarded himself as blameless ‘touching the righteousness which is in the law.’ Philippians 3:6. But since his change of heart he had gained a clear conception of the mission of the Saviour as the Redeemer of the entire race ... In the light of the gospel the ancient rites and ceremonies committed to Israel had gained a new and deeper significance. That which they shadowed forth had come to pass, and those who were living under the gospel dispensation had been freed from their observance.” (AA 190)

Special Meaning:

“The dispensation of angels” – before Sinai. (3SP 296)



Old Jewish or Mosaic  
Dispensation

New Christian or Gospel  
Dispensation

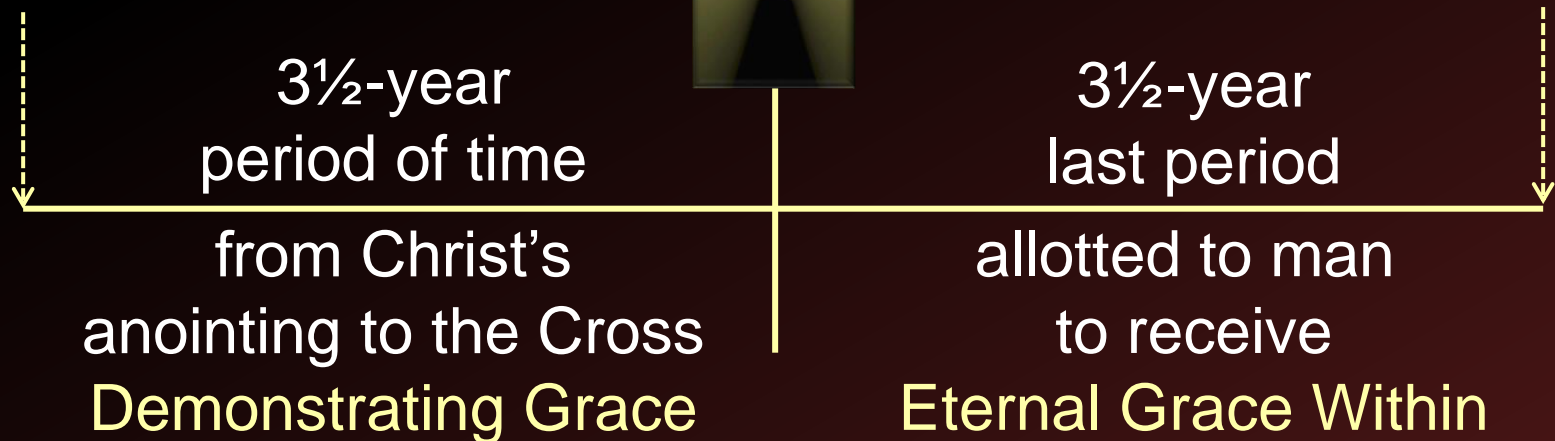
Special Meaning:

“The dispensation in which we are now living is to be ... the dispensation of the Holy Spirit.” (TM 511)

What do those two 3½-year periods mean?

This is one of the most contentious issues of the “clocks” of the Bible. Tradition and prejudice taint the beauty of this truth.

That last week:



The restoration of man is a promise yet to be actualized:

He is waiting  
for a perfectly  
committed body  
of people.



This is **WHY** there are so many apocalyptic prophecies that are 3½ years long! Let's look at some of these. They should have either a “restoration theme,” consistent with Daniel 9, or a “resistance theme,” consistent with Daniel 8.

1. “*They shall be given into his hand until a **time and times and the dividing of time.***” (Dan. 7:25)
  - “Time” is Aramaic *iddan*, meaning one year.
  - Contextually – 3½ literal years when the antichrist exercises his power.
2. “*It shall be for a **time, times, and an half.***” (Dan. 12:7)
  - “Time” is Hebrew *moed*, meaning “sacred, set-aside time” for deliverance.
  - Contextually – 3½ Atonement years (they were annual feasts); therefore, 3½ literal years, when the antichrist persecutes, and then deliverance comes.



3. *“The holy city shall they tread under foot **forty and two months.**”* (Rev. 11:2)



- 42 months (*menas* – G) – literal months
- Contextually – a literal 3½ years of persecution by the Gentile world.

4. *“They shall prophesy **a thousand two hundred and threescore days,** clothed in sackcloth.”* (Rev. 11:3)

- 1260 days (*emeras* – G) – literal days
- Contextually – 1260 literal days for final witnessing to the world.

5. “*She is nourished for a time, and times, and half a time, from the face of the serpent.*” (Rev. 12:14)



- “Time” is *kairos* (G), meaning “fitting season,” suggestive of an annual feast.
- Contextually – 3½ literal years that God protects the remnant church at the end.

6. “*Power was given unto him to continue forty and two months.*” (Rev. 13:5)

- “Months” is *menas* (G) – literal months.
- Contextually – 42 literal months (“3½ years”) for the antichrist sea beast to persecute.

When  $3\frac{1}{2}$  is seen in apocalyptic prophecy, there is another  $3\frac{1}{2}$  to make a “perfect” 7 or a “whole.”

That “whole” is in Daniel 9, where Jesus prophetically decreed, through Gabriel, that the affirmation of God’s covenant will be completed over a one-“week” period.

If our conclusion is correct AND the understanding of so many scholars accurate, THEN, in the final phrases of verse 27 there should be distinct apocalyptic messages.

Let's move into that last half of verse 27.

*“And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”* (vs 27)

This verse is a summation of the *mareh* vision. Chapter 10 has additional *mareh* information, but it is more of a commentary with additional thoughts and not part of the sequence we see in chapter 9.

*“And for the overspreading of abominations he shall make it desolate” (vs. 27)*

To best analyze what this means, a good review of the “abomination” issue will help. In the gospels we are advised by Jesus that the rest of the end-time story is found in Daniel, where the “abomination” horrors are. Here are the progressive thoughts He gave:

[Note: The storyline is seen best when the sequence of Luke, Mark, then Matthew is used!]

1. When Jerusalem (*literal Jerusalem – and contextually at the end of time, when God's people are in apostasy, referred to as "Babylon"*) is surrounded by armies (the enemy), "flee" – desolation is about to occur. (Luke 21:20-21)
2. When you see the "abomination of desolation" spoken of by Daniel the prophet standing where it shouldn't be (in the "temple" or God's church), "flee." (Mark 13:14)
3. When you see the "abomination of desolation" spoken of by Daniel the prophet, stand in the "holy place" (in charge of God's church), "flee." (Matt. 24:15)

We already noted in our Daniel 8 and 12 study that the word “abomination” is a moral or emotional term that God uses regarding a special sin.



This sin is translated as “transgression” and comes from the Hebrew word *pasha*. It is rebellion against God’s **law, authority and covenant!**

That represents rebellion against the 7<sup>th</sup>-day Sabbath. Thus, in the gospels, pressure on God’s church to worship on a false day, influences, then penetrates and finally becomes an enforced dogma in it.

Next, we must review the wording and context of that very issue elsewhere in Daniel.

- Because of **transgression (*pasha*)**, truth is cast to the ground. (Dan. 8:12)
- When will the **transgression of desolation** occur, causing God's church and people to be persecuted? (Dan. 8:13)
- The antichrist and his people will place right in the church the "**abomination that maketh desolate.**" (Dan. 11:31)
- The "**abomination that maketh desolate**" will be set up and continue throughout 1290 days. (Dan. 12:11)

Throughout the world, laws and force  
(confirmed in Daniel 12) will come to the  
Christian world to desecrate God's true  
Sabbath:



It penetrates  
the worship  
experience.



Its dogma will become  
a controlling force from  
behind the pulpit.

Looking at the text again:

*“And for the overspreading of abominations he shall make it desolate.” (vs 27)*

“He” still refers to the “Prince,” Jesus Christ. God declared from Daniel to the gospels that “desolation” would be His curse if this “abomination” spread and penetrated His Church.

This phrase is only telling us, once again, that this will occur. BUT – something very important can be seen in this:

The *timing* when all this occurs can now be unequivocally seen from associated texts!

Here are the timing clues from several of the “abomination” messages we’ve just reviewed:

1. Just before His Second Coming (Matt. 24:30)
2. Just before Christ comes with power and glory (Mark 13:26)
3. At the time of the end at an “appointed time” (Dan. 11:35)
4. At the “time of the end” (Dan. 12:4, 9)

**What does all this mean?**

These are events that occur during the last half of that 7-year period (the last “week”).

**Even if** – the only application was the year A.D. 70, when Jerusalem fell (which is only a minor meaning), there would have to be a **gap** in time between the Cross and that end!

God is clearly telling us, through Daniel, that there is a “built-in” delay in the fulfillment of this prophecy!

**If anyone is uncomfortable with this, let's recall that God already noted this a few years back!**

Jesus and Gabriel were talking together in Daniel 8. Gabriel had just asked Jesus a question regarding “how long” it would be until the little horn antichrist would come on the scene.



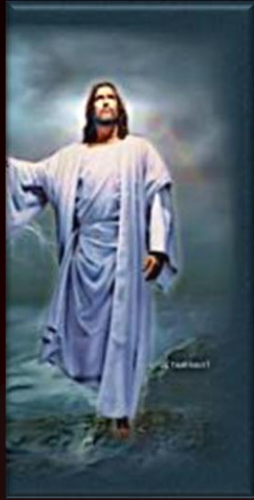
We know Gabriel knew the answer, but he asked the question for us. Jesus' answer would help us understand Daniel 9!

That “little horn” question related to its:

- Persecution of God’s people
- Blaspheming Christ
- Casting truth to the ground
- Taking away the Sabbath
- Tarnishing what God’s true Church represents

Gabriel notes that desolation is to be the little horn’s end with all of its “host” or followers.

Jesus answered Gabriel’s question only indirectly. How he answered means everything to us!



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

This King James version is not correctly translated. The Hebrew notes:

*“And he said to me, until evening morning two thousand and three hundred, holiness adjudicated.”*

“I’m not going to answer when the ‘war’ between Christ and Satan with his ‘little horn’ culminates. Just be assured that holiness will be vindicated on or after 2300 Atonements.”  
*This is a timing promise “when” the covenant will be completed!*

This is stunning! “Savor this **hope** that the war will be over on or after 2300.”

We must study this more deeply. BUT – we know from this alone that Jesus is intimating that things can't occur until the end of or after the “2300” years.

Does that mean that the “desolation” of Daniel 9 AND 8:13 cannot occur until after the end of that 2300?

The intimation is there, but God doesn't leave us to guess. He is very precise and mercifully complete in prophecy.



Angel Gabriel came to Daniel shortly after Christ spoke:

*“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” [the **ha hazon** vision of the ram, he-goat and little horn]. [What “time of the end?”] “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” [the “end” is when God’s wrath (“**indignation**”) comes]. (Dan. 8:17, 19)*

There is something very special regarding this prophecy. As you may have seen, the word “days” is not in that verse.

It is simply “**evening morning 2300.**” That, however, is a key that unlocks wonderful mysteries! There are very few allusions to the **sequence** of “evening and morning” in the Bible.

It is NOT “morning and evening,” which relates to the twice a day sacrifices in the courtyard of the tabernacle or temple.

Since the context is when “holiness” is vindicated or re-established, there is only one tie that can be made to help us grasp what this is:



*“On the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you ... it shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.”* (Lev. 23:27, 32)

The Day of Atonement was that “evening and morning” celebration.

Since this was an annual feast, the context means:

On or after 2300 annual Day of Atonements the “little horn” prophecy will apply!

Meaning?

This period would cover 2300 years!

There's a lot more to this story. But, for now, one other significant verse:

*“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.”* (Dan. 8:23)

When the “little horn” or “king of fierce countenance” does come, sin will have reached its apex or pinnacle. That will be at the very end, when Jesus is about to return!

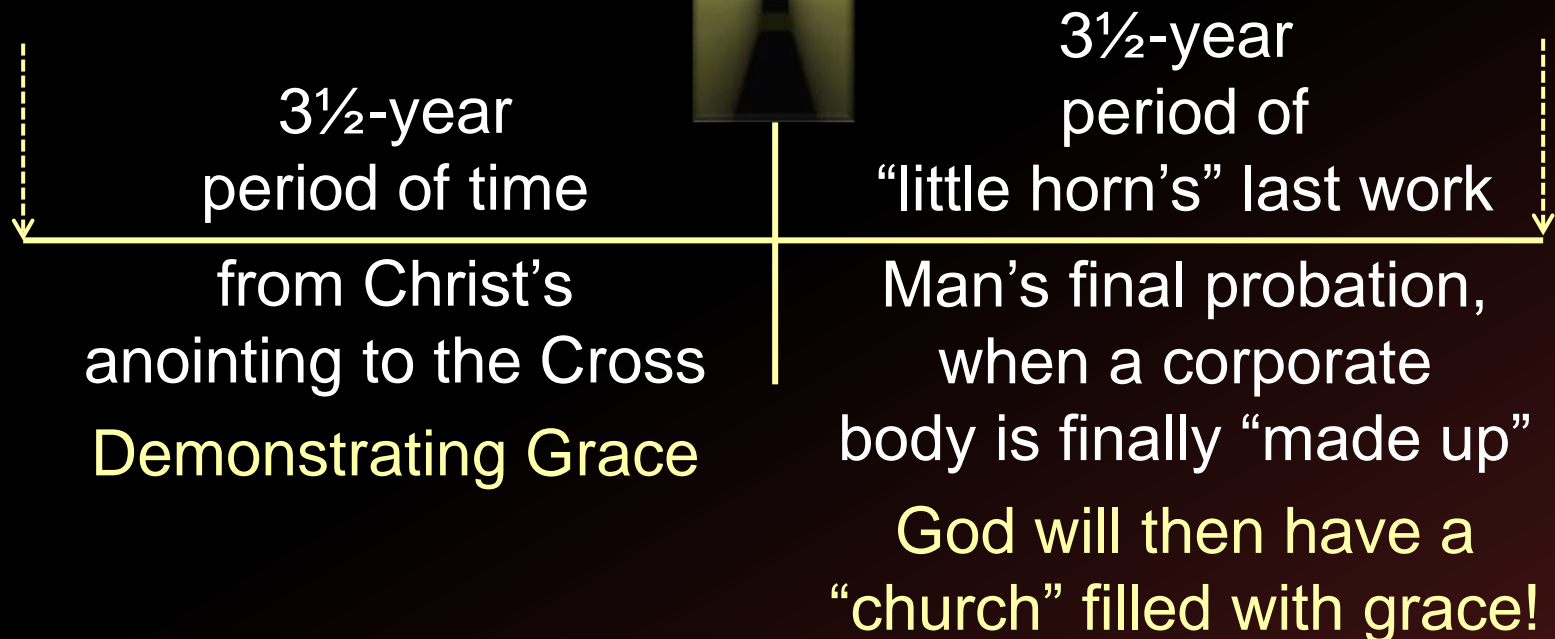
*“And for the overspreading of abominations he shall make it desolate.” (vs 27)*

Because of the “abominations” that come from the work and influence of the “little horn,” Jesus has pronounced the “woe” of desolation. It comes during or at the end of the 3½ years.

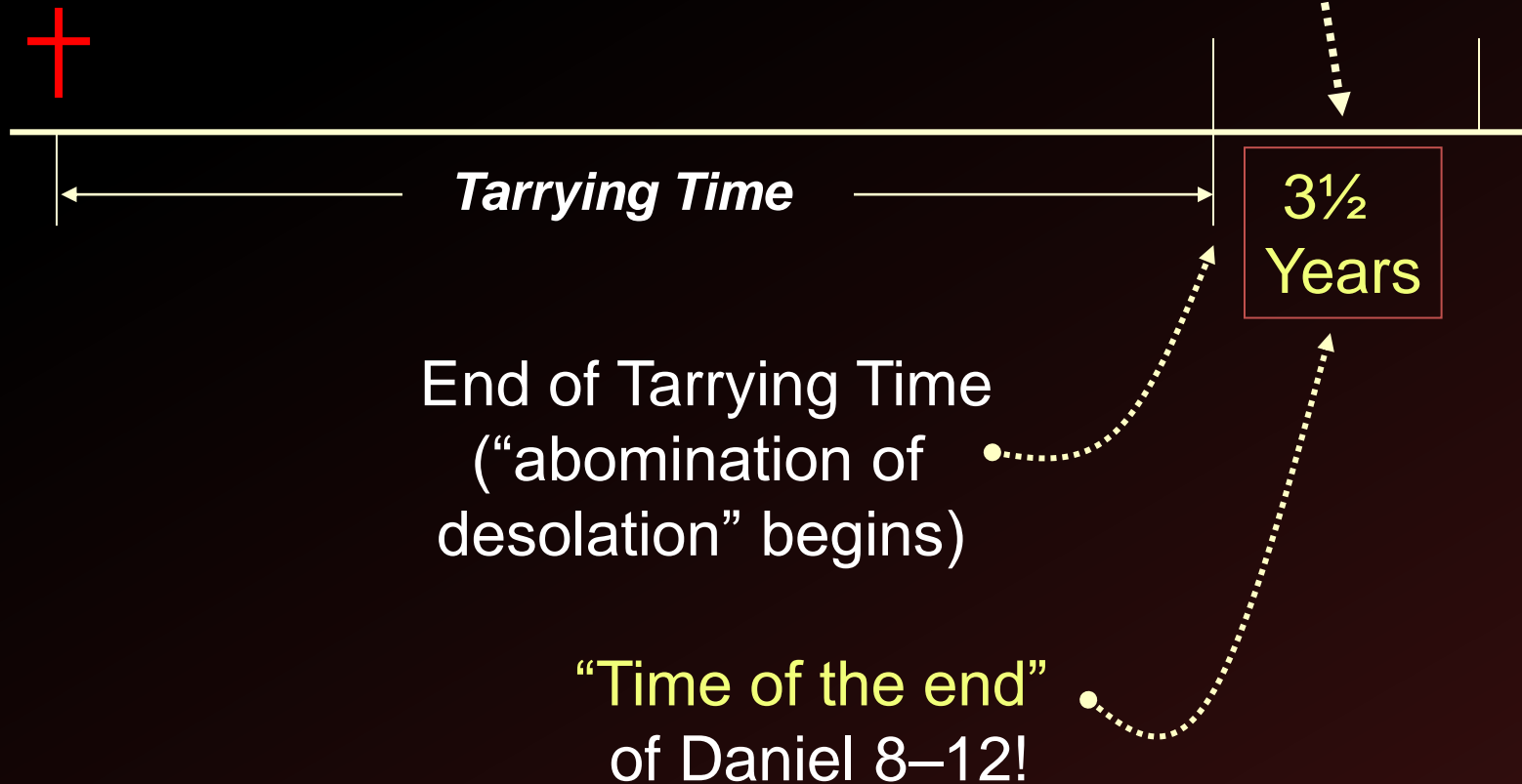
This terminates or finishes the 490-year prophecy! There IS a “gap” to 70 A.D., with its minor meaning, and a “gap” to the very end of time, when “holiness” will be vindicated and everlasting righteousness established.

For many, this is a new concept. The imperative guide in our analysis must always be: “What does the Bible say?”

That last week:



Daniel and Revelation's end-time prophecies mainly fit here:  
("appointed time" – *moed*)



*“... even until the consummation, and that determined shall be poured upon the desolate.”* (Dan. 9:27)

This final phrase of Daniel 9 reinforces what we have just studied and adds meaningful information.

There has been much debate regarding this phrase. Andrew Steinmann, Concordia University, Chicago, has analyzed many studies and has concluded that the “best” wording is:

*“... and at the end it is decreed the desolation will be poured out” by a desolator on those responsible for the abomination. (Dan. 9:27)*

The construction of the Hebrew phrases reveals several interesting things:

1. The KJV “consummation” means at the very “end.” How is that again defined?
2. When “desolation comes.”
3. The word “determined” reveals that a decree that has gone forth before. When? Over and over to Daniel by Jesus Himself!

4. The desolating curse is “poured out” by God in similar language previously noted in 9:11 – God “poured out” the “covenant curse” on disobedient Israel.

Thus – we are reminded again of Gabriel’s question to Jesus in Daniel 8:

*“Then I heard ... How long shall be the vision concerning the daily and the transgression of desolation ... And he said unto me, Unto two thousand and three hundred days.”*

(Dan. 8:13-14)

This is when the 2300 ends.  
NONE of these end-time  
prophecies can occur until  
this point in time comes!

“appointed time”  
*moed*

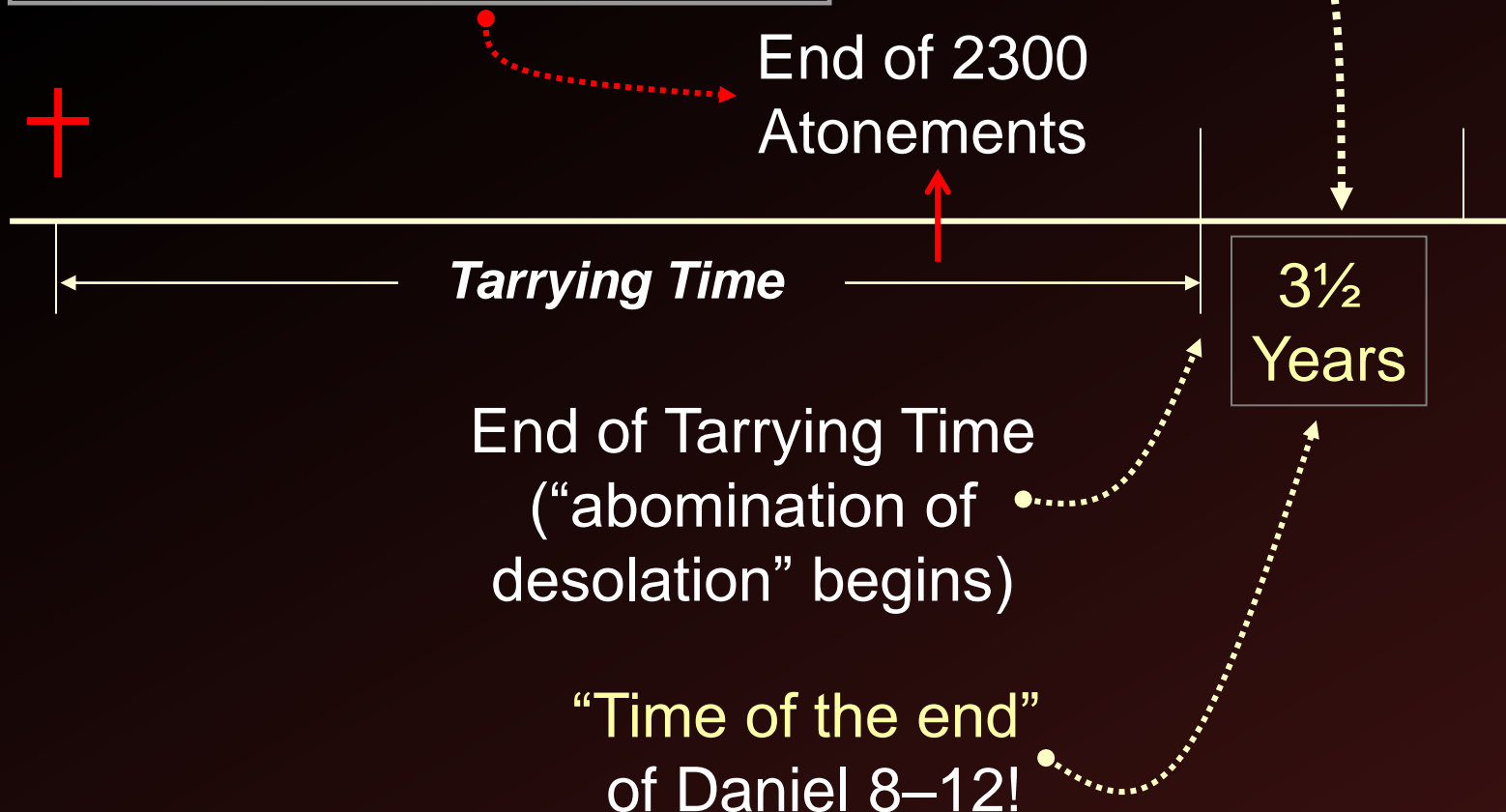
End of 2300  
Atonements

*Tarrying Time*

3½  
Years

End of Tarrying Time  
 (“abomination of  
 desolation” begins)

“Time of the end”  
 of Daniel 8–12!



Our Daniel 9 prophecy began with:

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



The prophecy ends with:

*“And for the overspreading of abominations he shall make it desolate” and until that end decree, it is poured out by a desolator on those responsible for the abomination.*

(Dan. 9:27)

Contextually, it all relates to issues of those claiming to belong to God!

## The great purpose of this prophecy?

*“to bring in everlasting righteousness,  
and to seal up the vision and  
prophecy, and to anoint the most  
Holy.” (Dan. 9:24)*

“Righteousness is holiness, likeness to God.... It is conformity to the law of God; for ‘all thy commandments are righteousness’ ... The righteousness of God is embodied in Christ. We receive righteousness by receiving Him.” (SD 304)

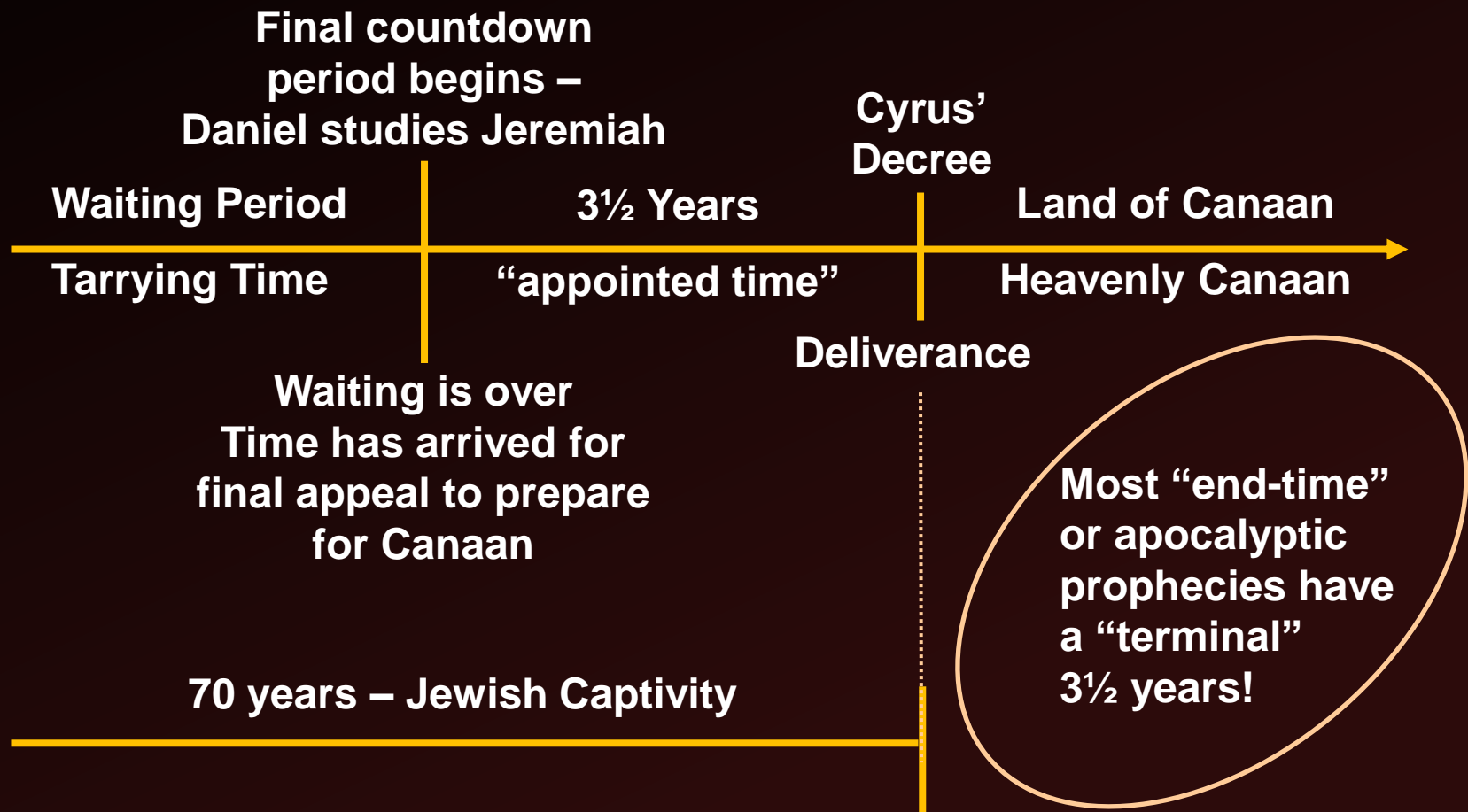
Gabriel’s other two objectives state that at the end of the 490 years the war between good and evil will cease and the sanctuary (in heaven) will no longer harbor the record of sin – it will be cleansed.

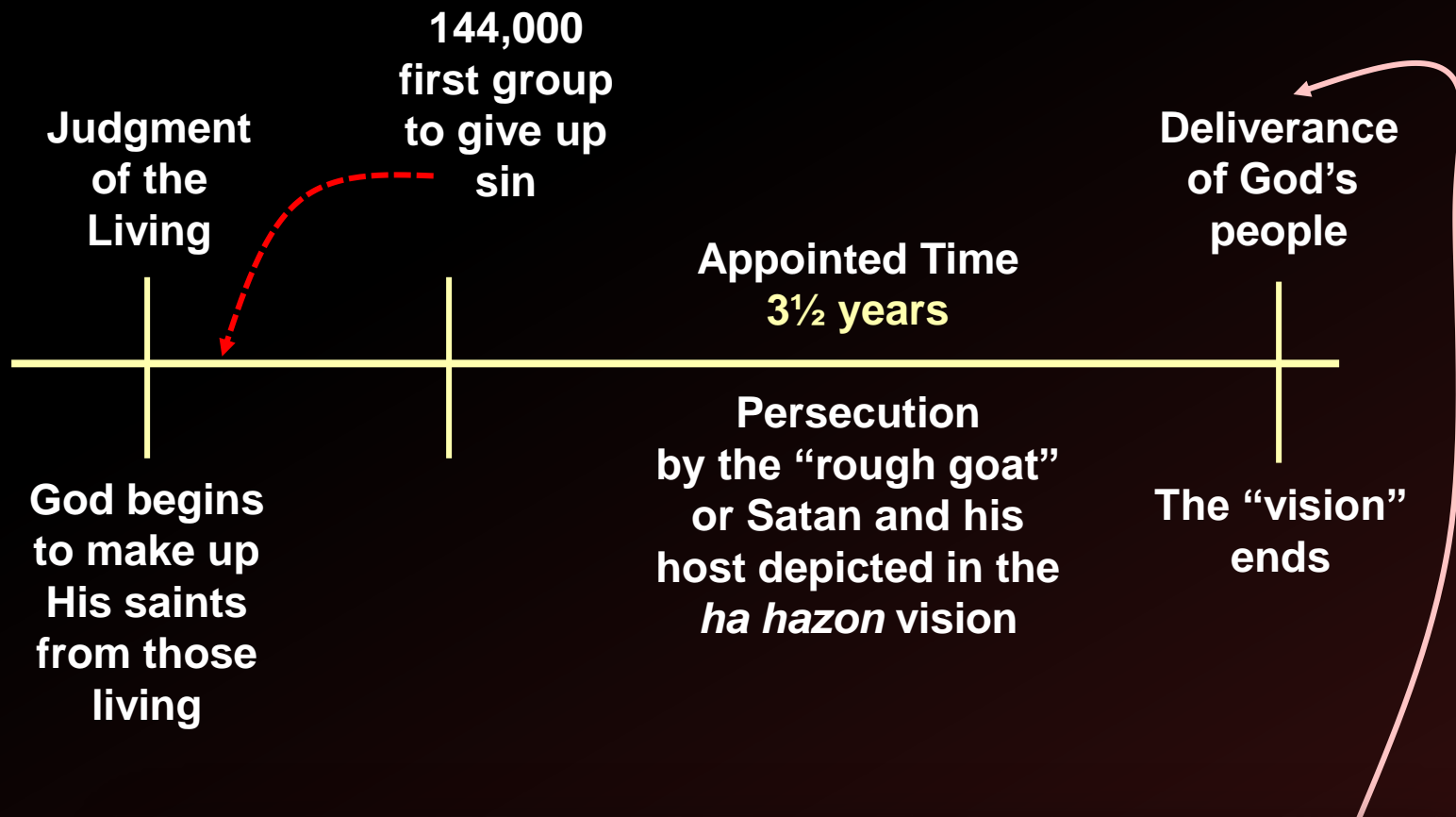
At the end of the 490 years, “everlasting righteousness” will have come to God’s people and His Church.

There will be a “pure people” that will be waiting to be translated. So numerous will this throng be that we are told:

*“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.”* (Rev. 7:9)

This timing model is a “historical and prophetic template,” which is reapplied at the very end of time!





Here is when this promise will be complete  
– with a pure, holy people (Rev. 7:9).

Though decreed to begin in 458–457 B.C., the 490-year prophecy is yet to be completed:

1. A 3½-year terminal period
2. A Sabbatical year (the 70<sup>th</sup> within that prophecy)
3. A Jubilee, which will be the 10<sup>th</sup> and follows the 490<sup>th</sup> year – **all are pending!**

Ellen G. White knew of this time period when she noted: “Then commenced the jubilee, when the land should rest.” (EW 286)

How does the land rest? It is desolate!

If there are any doubts regarding the “end-point” for Daniel 9, note this expositor:

“As Daniel’s prayer is going forth, the angel Gabriel comes sweeping down ... to open before him the mysteries of future ages.... Daniel received not only the light and truth which he and his people most needed, but a view of the great events of the future, **even to the advent of the world’s Redeemer.**”

(RH 02-08-1881)

Daniel 9 goes right up to the Second Coming!

The final period of earth's history, when these three "times" will be completed, are about to commence.

Since the "clock" was put on "hold" at the Cross, on a Passover, it must begin at a Passover.

That will be the next and final Daniel 9 study prepared by *Prophecy Research Initiative*.

The “alarms” of several “clocks” are about to “go off.”

They are alarms – NOT to wake us up – but calling us to action. Those responding will be in full “battle gear,” ready to help finish the work!



Can you hear how urgent  
His invitation is?

**The End**

Next Lesson:

**How Prophetic Events  
Will Fill In That “Timing Gap”**



PRI Headquarters



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Franklin S. Fowler Jr., M.D.  
Director

P.O. Box 829  
Lucerne Valley, CA 92356 USA  
1-760-248-1111  
[www.endtimeissues.com](http://www.endtimeissues.com)  
[prophecy-research@earthlink.net](mailto:prophecy-research@earthlink.net)  
(8–5 M–Th, 8–12 Fri)