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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.

Lesson Six – Daniel 9

How Prophetic Events Will Fill In that "Timing Gap"

A remarkable <u>time period</u> was given to Daniel within the ram, rough he-goat and little horn prophecy.

"Understand, O son of man: for <u>at</u> the <u>time of the end</u> shall be the vision....
"Behold, I will make thee know ... for <u>at</u> the <u>time appointed</u> the <u>end shall be</u>."
(Dan. 8:17b, 19c)



The phrase "appointed time" is mentioned several times by Daniel, for which he always uses the Hebrew word *moed*. In its context, it refers to a "sacred, set-aside time."

"Time of the end" is a phrase also used frequently by Daniel, referring to a 3½-year period of time right at the end (*moed, moeds and half* – specifically, 3½ Atonement years).

This is interesting! At Atonement the issue of sin is addressed.

That is when.nighteousness.comes in and the Most Holy is anointed!

That final purpose of the 490-year prophecy in Daniel 9 is completed <u>during</u> that

Time period of the end called "the appointed time"

This suddenly raises some curious questions, such as:

"Are we told more about this time in apocalyptic prophecy?

The "appointed time" of 3½ years IS when the "clock," that was delayed after the Cross, begins again! That is when the 490-year prophecy is finally completed.

It <u>IS</u> at the "time of the end." That is when the conflict between good and evil ceases and everlasting righteousness comes in!

This <u>IS</u> when Ezekiel's prophecy reaches its final fulfillment: "Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD." (Eze. 12:28)

Time of the End Appointed Time 3½ Years

This is where this special "time of the end" story begins and ends, as noted in Daniel 9:27. It is at a "sacred, set-aside time," the "appointed time."

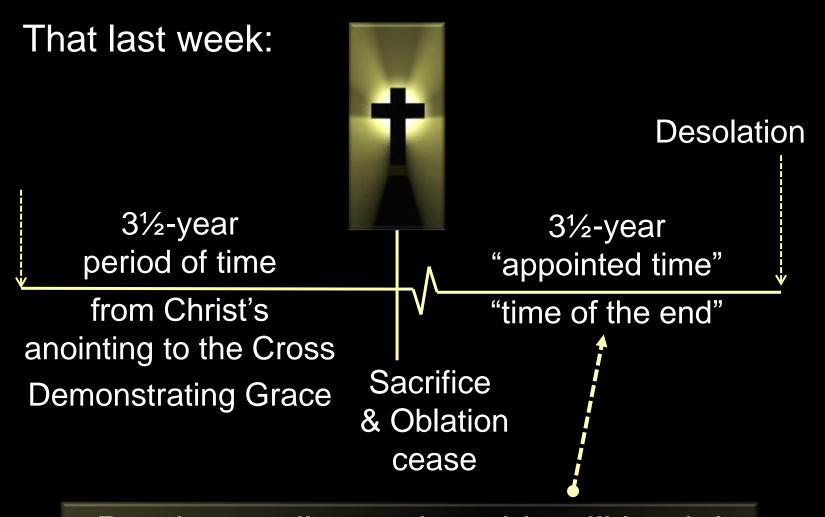
"And for the overspreading of abominations [sins that God hates] he [God] shall make it [the apostate people/world] desolate, even until the consummation [end of time – at the "appointed time"], and that determined [what God has decreed] shall be poured upon the desolate [wicked will be destroyed]."

How do we know that "even until the consummation" is that

"time of the end" - at the "appointed time?"

Because the noted "desolation" refers to what happens at the end of the last half of the "week" of seven years, which was divided in the middle by the "sacrifice and oblation" ceasing.

And – the time prophecies of Daniel 12 point this out in a very specific and dramatic way!

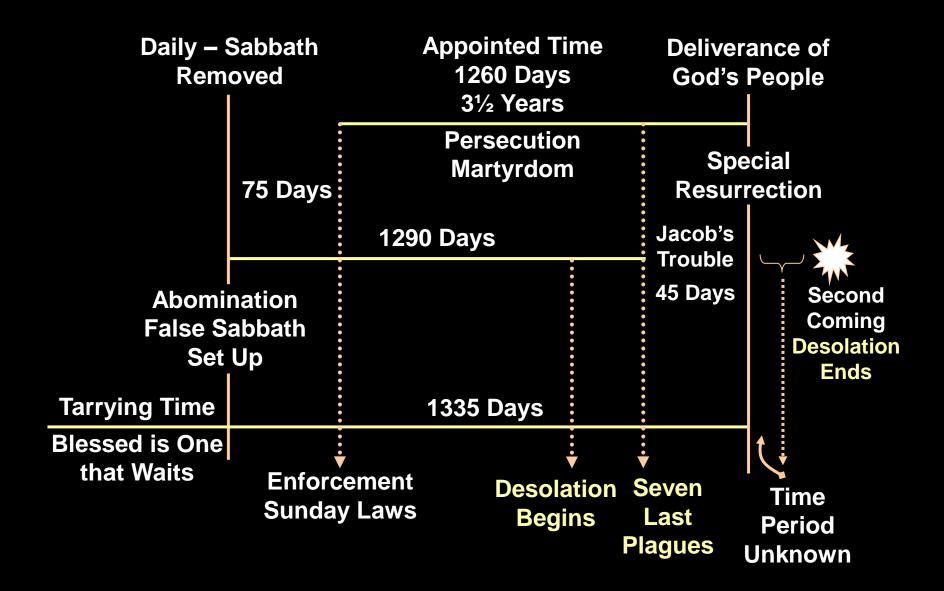


Prophecy tells us when this will begin! That's now going to be our focus!

First – let's review those Daniel 12 <u>time prophecies</u>.



(We hope you've gone through those ten lessons on Daniel 8 and 12 by now, where they are dealt with in great depth!)



Christ was crucified on Passover in the afternoon, when the sacrificial lamb would have normally been slain. That was A.D. 30/31.

We learn from the great time periods of Daniel 9 that this occurred in the middle of that <u>last week</u>. That would be the 70th week or in the middle of years 483–490.

That means He died at year 486½ of the 490-year prophecy. The 3½ years <u>left</u> puts us to A.D. 33/34. Unfortunately, the "great purpose" of the whole 490-year probation was not completed by that date.

Redemptive history comes to a close at the end of that $3\frac{1}{2}$ -year prophecy! As we have previously seen, this means that the final $3\frac{1}{2}$ years must be completed right at the end.

Simply to orient our thinking: Just before the Cross, Christ rejected the Jewish people as His "chosen" body!

"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43)

"Behold, your house is <u>left unto you desolate</u>." (Matt. 23:38)

In the triumphal ride into Jerusalem Sunday evening: "When the fast westering sun should pass from sight in the heavens, Jerusalem's day of grace would be ended" (DA 577) (four days before the Cross).

"When Christ upon the cross cried out, 'It is finished' (John 19:30), and the veil of the temple was rent in twain, the Holy Watcher declared that the Jewish people had rejected Him who was the antitype of all their types, the substance of all their shadows. Israel was divorced from God." (DA 709)

Here is now a summation of A.D. 30/31:

- 1. Middle of the final (70th) week.
- 2. The Jewish people are no longer His.
- 3. He doesn't have a "special people."
- 4. The purpose of the 490-year probation was stopped in its tracks at the Cross.
- 5. 3½ years to <u>finish the purposes of</u> redemption yet remain.
- 6. The "clock was stopped" on:
 - a. Abib 14 Passover Day
 - b. Full Moon
 - c. Spring of the year



An apocalyptic 3½ years at the very end is expressed in four ways:

- 1. "appointed time," first noted in Hab. 2:2-3
- 2. "time, times, half" or "dividing of time," both alluding to the sacred feast cycles that came annually over a 7-month period (Dan. 12:7, Rev. 12:14)
- 3. "<u>42 months</u>," which always appeals to the period of time when God's people would be persecuted. (Rev. 13:4)
- 4. "1260 days," refering to the time the saints are helping to finish the work. They will know precisely "how much time is left." (Rev. 11:3)



To complete the 490 years, there are some "timing givens" that we must address. It must start:

- In the spring of the year
- At the Passover period
- At a full moon
- At "unleavened bread"
- When "firstfruits" are ready

Why? That's where the prophecy must begin again – at the time surrounding Christ's resurrection!

Before we explore that in greater depth, there are two issues that must be addressed:

- 1. When is Passover Unleavened Bread?
- 2. How close might we be to the end through other ways of reckoning?

You will see shortly the importance of the direction we are moving!

Deciphering Passover:

There is much confusion regarding how to keep Passover and how to calculate it in the Messianic and Jewish worlds.

Some label Abib 15 as the day to celebrate. Others see the day as Abib 14 but don't begin their meal until the evening of that <u>day</u>, thus the meal is on the 15th (<u>an evening</u> begins the next day).

Jesus helps us to clearly understand that timing.

We don't celebrate the Passover, as the great celebration of communion took its place. But, since those ancient feasts are prophecies of the very end of time – we must know them well!

"And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the <u>Passover</u>. And <u>in the evening</u> he cometh with the twelve. And ... they sat and did <u>eat</u>." (Mark 14:16-18)

(He would be killed on the Passover day – Abib 14. This is the <u>evening before</u> or Abib 13, by our reckoning.)

"Now when the even was come, he sat down with the twelve." (Matt. 26:20)

"And <u>supper</u> being ended ... He riseth." (John 13:2, 4)

The imagery that we are left with is simple and instructive:

<u>Abib 13</u>	<u>Abib 14</u>	<u>Abib 15</u>	<u>Abib 16</u>
Evening	Passover	Day Israel	Wave Sheaf
Begins the	e Day	began journey	of barley
next day	when lamb	for the	"first fruits"
(even to	slain	Promised Land	144,000
even)	blood on	"Sin-free"	Preparing for
	doorpost	Feast Unleavened Bread	Wheat Harvest
(Gen. 1-2)	(Ex. 12:1, 13:4	Lamb eaten	(Lev 23:10-11
14:1-5)	Lev 23:5)	(Lev 23:6-8)	Rev 14:1-5)

How do we tell when that <u>day</u> has come or is to begin?

This is another area filled with man-made rules. Let's begin with <u>how God</u> wanted the Jewish people to observe a <u>calendar</u>.

"This month shall be unto you the beginning of months: it shall be the first month of the year to you ... This day came ye out in the month Abib." (Ex. 12:2, 13:4)

Abib became like our January to the Jewish people.

How do we tell when Abib is in the yearly cycle?

During the seventh Egyptian plague of fire and hail (shortly before the exodus out of Egypt), the Bible notes that the "barley was in the ear." (Ex. 9:31)

From that plague to the tenth plague is a "void time." BUT – the word "Abib" means "barley!" Since the exodus was "at barley" (Abib) – the time between plagues seven and ten was, therefore, very short!

In the spring, when barley is ready for harvesting, comes Abib.

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The solar <u>spring</u> and <u>fall</u> equinoxes are precise calendar events. The <u>spring equinox</u> signals that the days start to lengthen. The <u>fall equinox</u> announces that they will begin to shorten.

We can associate <u>Abib</u> with the <u>turn of the</u> <u>year</u> at the vernal or spring equinox, so the barley is ready for the <u>wave sheaf</u>, a divinely required ordinance. (Lev. 23:10-15)

"And as the antitype of the wave sheaf, our Lord was raised from the dead on the third day, 'the first fruits of them that slept' [I Cor. 15:20]." (GC 399)

From the Mishna and Talmud to the system of Hillel II (358 A.D.), the "<u>visible crescent</u>" was the <u>confirmatory</u> sign that began a month.

But Philo, a contemporary of Christ, (20 B.C. to 50 A.D.), noted a specific association of the equinoxes to the spring and fall festivals of the Jews – Passover being the first one. He noted:

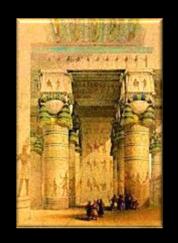
"Nature ... has marked out those periods in every year ... with such distinctness, that even the most illiterate persons are aware of [them]." (Spec. 4:233)

Since Passover, the 14th of Abib, is in the middle of the month at full moon, the <u>new moon</u> would be 14 days previously. Thus, the first full moon after the spring equinox would be <u>the Passover</u>. The <u>new moon</u> would, therefore, come14 days before, occurring either just before or after the spring equinox.

Any other calculation creates problems with the grain planting and/or harvest, each depending on two seasonal rains! This permits the fall feast to occur before the winter rains begin!



Edward Chiera said regarding the heyday of the Babylonians: "They noted ... with great care ... the procession of the equinoxes. Eclipses of the sun, moon, and stars were so carefully described that part of the ancient chronology has now been fixed without fear of mistake." (*They Wrote on Clay,* 1956)



There is evidence that at the time of the children of Israel, while in Egypt, the temples of Hathor were also home to astronomer priests whose jobs were primarily

to study the skies to determine the festival dates for the complex calendars in use at that time. There is also archeological evidence suggesting that the equinoxes and solstices were of religious importance and thus needed to be calculated. (http://www.hwt-hrw.com/page2.php)



Why is all this important? It underscores that the time of the Passover could be easily determined. God gave key ways to tell time that are not dependent on sightings, leap year calculations, complex Karaite calendars, etc.

The "turning of the year," associated with Abib and the spring equinox, helps to set the seasonal timing of so many prophecies in the Bible.

This will be used shortly to show its end-time merit!

Since Christ died on Passover, Abib 14, and the completion of the 490-year period was put on hold, in the near future, during the spring feast (Passover – Unleavened Bread) will resume the final 3½ years of that period.

This is not a game! It is a serious study to mesh the prophetic time issues with the apocalyptic end.

There <u>are</u> many such times. There must be, therefore, <u>one</u> that <u>matches other</u> end-time prophecy. That is where this study points!

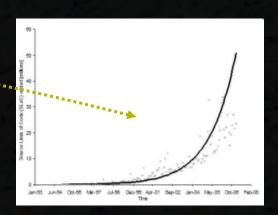
Prophetic End-Time Windows from Other Prophecies

The <u>premier</u> end-time prophecy is found in Matthew 24 (cf. Mark 13 and Luke 21). There is a distinct sequence of events that Jesus outlines:

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the <u>beginning</u> of sorrows." (Matt. 24:7-8)

How do we analyze this? How do we know what this really means?

- The <u>beginning of sorrows</u> actually means travail or "birth pangs" (archê odinôn – G).
- How do birth pangs come? They get more frequent and more severe.
- That is actually a mathematical <u>curve</u>, called an <u>exponential curve</u>.
- This is an example of such a curve:
- Jesus said that when those things <u>begin</u> to come in this type of curve, it means that the end is near! (Luke 21)



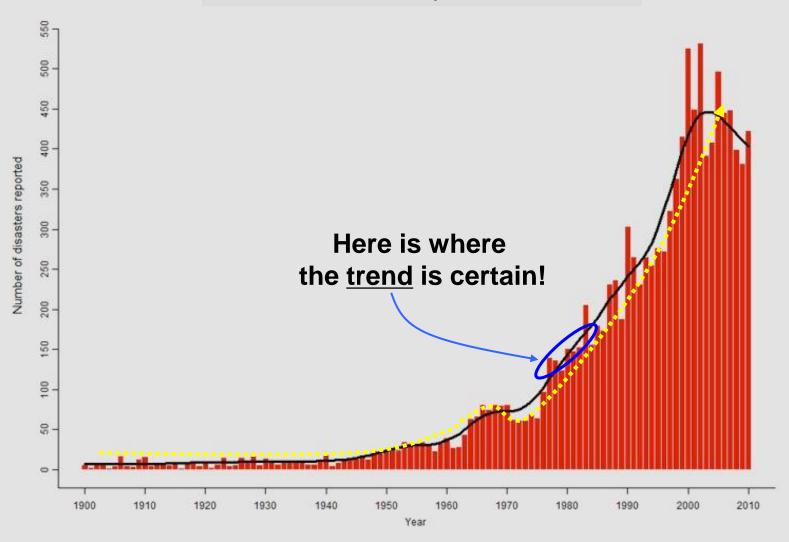
What was that list of things we were to watch for in a collective exponential curve?

- 1. Wars
- 2. Famines
- 3. Pestilences
- 4. Earthquakes
- 5. Celestial Disasters (added by Luke)

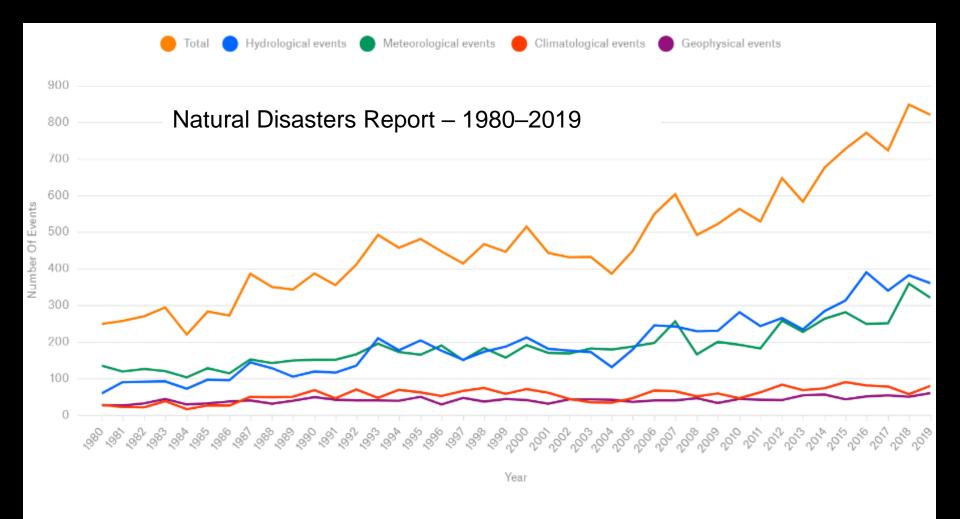
Is this type of trend being followed anywhere?

The Center for Research on the Epidemiology of Disasters (CRED) at the Catholic University of Louvain, Belgium

Natural Disasters Report – 1900–2010



EM-DAT: The OFDA/CRED international Disaster Distabase - www.emdat.be - Université Catholique de Louigin, Brussels - Belgium



https://www.munichre.com/en/risks/natural-disasters-losses-are-trending-upwards.html

We deal with this issue in greater depth in the Daniel 8 and 12 study. But, a mathematical trend was clearly set in the 1978-1988 window.

Jesus didn't give us a "when" prophecy tied to specific events and simply say: "We'll see if you can figure this out!" It is specific, mathematical, tied to trends, and we can see that its onset fits well in the recent past.

Jesus said that within one generation from that beginning point, our redemption will be drawing nigh. (Luke 21:28, 32)

A "generation" period varies Biblically. That means that within this window the generation that sees its beginning will see its fulfillment!



There are other stunning timing studies in the Biblical record. In the millennial "week of time," it is very clear that we are just shy of the 6000-year point from Adam and Eve's fall, when Christ is expected to return.

One other prophecy that would be very prudent to address relates to Revelation 17. There is a very defined timing message that bids us to urgently "get ready."

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters." (Rev. 17:1)



Babylon was just destroyed in Rev. 16:19 under the seventh vial or plague. Now the angel wants to reveal how that happened.

When it happened – the papacy was a world power, depicted in this verse.

The story fast forwards to John seeing this harlot (representing an apostate church in Rome), sitting on a 7-headed, 10-horned beast.

This pictures the time when the papacy has its <u>state</u> or <u>kingdom</u> restored. She lost the Vatican States in 1870 under legislative and military powers of the new kingdom of Italy.

Then – as prophecy predicted – a woman (church) and the beast (physical domain) would be restored.

This prophecy was fulfilled in 1929. Pope Pius XI was the political power behind the proceedings.



By June, 1929, the "woman" was once again "riding the beast." The "wound" had been healed.



THE 1929 CONCORDAT
between
The Kingdom of Italy
and
The Holy See
(signed 11 February 1929,
ratified 7 June 1929)

Speaking of the "heads" on the beast – which are the sequential leaders of that "kingdom:"

"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." (Rev. 17:10)

"five are fallen"

Pope Pius XI
Pope Pius XII
Pope John XXIII
Pope Paul VI
Pope John Paul I



Then it says that "one is" -

The "one is" pope represents the leader who is in power at the time apocalyptic prophecy begins – the "head" of end-time significance!

The 6th pope from the Lateran Treaty was Pope John Paul II. Intriguingly, he was inaugurated in 1978, the year that the "time of sorrows" likely began!

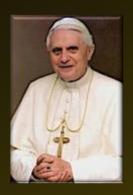


He was also the "head" that was wounded and "did live." (Rev. 13:3)

Revelation 13 notes that the "one is" pope was privileged to have the world wonder after it. No other pope was seen by more people than Pope John Paul II. His funeral was the largest in recorded history.

Then it says in chapter 17: "and the other is not yet come; and when he cometh, he must continue a short space." (vs 10)

Pope Benedict XVI was that 7th head. He resigned February 28, 2013, after eight years in power, completing phase one of that prophecy.



Though Pope Francis was elected on March 13, 2013, he is not the "eighth" mentioned.

The "eighth" in that prophecy represents the beast with its ten horns. This prophecy is during the pre-emergence of the New World Order!

Those ten horns are ten divisions of the world that give authority to the beast, the Holy See.

In Revelation 17 they don't have crowns yet. In chapter 13, they do! Note carefully the following:

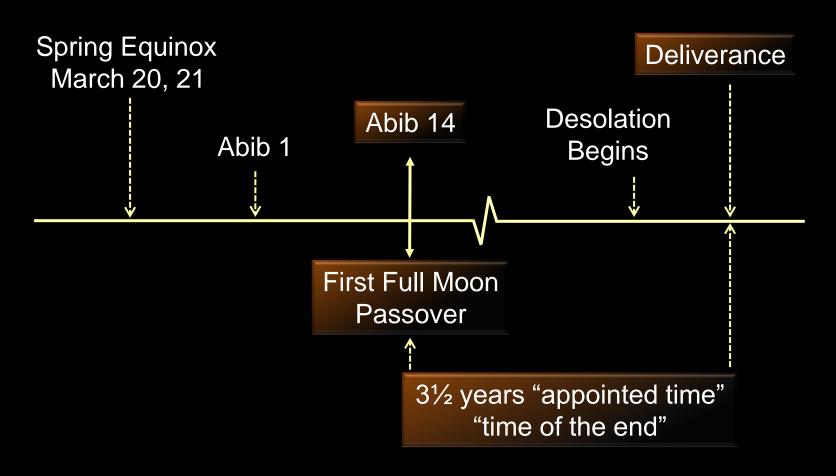
"In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. Then will take place the **final fulfillment** of the Revelator's prophecy. '... and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?' 'And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." (Rev. 13:4-5) (then 13:6-18 quoted.) (19MR 282)

Satan comes as an angel of light when a pope is still in power, likely Jesuit Pope Francis! We know that this must now happen very soon since the New World Order is pending!

Now we come to the pivotal issues regarding the last $3\frac{1}{2}$ years of the 490-year prophecy. That "clock" was put on "hold" at the Cross.

Because it must begin again at a Passover, Abib 14, at the first full moon after the spring equinox, AND within the "one generation" that Jesus told us about, there are only a <u>few dates</u> that can <u>match</u> those qualifiers:

The anticipated end of that "one generation" (Luke 21:28, 32) is just ahead of us.



For the skeptic and tempted obstructionist, a simple question: "What does the Bible say?"

This issue must not be dealt with lightly.

As expositor White noted, the final application of Revelation 13 includes that $3\frac{1}{2}$ -year period. That *is the time* when the 144,000 go out to finish the work, covering also $3\frac{1}{2}$ years (1260 days – Rev. 11:3).

That means, and here is, the urgent issue for every viewer:

The 144,000, the final witnesses, the "white horse" people (first seal), must be <u>made up</u> <u>before</u> that $3\frac{1}{2}$ years begins!



In fact – Revelation 11:1 reveals that the temple and its worshipers <u>are being measured</u> just <u>before</u> that 42 months and 1260 days begins! (vss 2 and 3)

When the 3½ years begin, the 144,000 will be corporately bonded as God's firstfruits, ready to help finish the work.

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." (Rom. 13:11-14).

"Wonderful events are soon to open before the world. The end of all things is at hand. The time of trouble is about to come upon the people of God."

(Historical Sketches 156)

"Faithful shepherds of the flock ... will not hold their peace from proclaiming the truth in all places." (ST 01-17-1895)

"One of the marked features in the representation of the 144,000 is that in their mouth there was found no guile. The Lord has said, 'Blessed is the man ... in whose spirit there is no guile.' They profess to be children of God, and are represented as following the Lamb whithersoever He goeth. They are prefigured before us as standing on Mount Zion, girt for holy service, clothed in white linen, which is the righteousness of the saints." (14MR 93)

This group will be the main instrument in God's hand to end redemptive history.



The judgment of the living will have begun when that 3½-year period commences. In the very few years that lie immediately ahead, the end will come!

Between these two events, there is only a very short time. That will be the final months for the 144,000 to prepare their own hearts and to have a message to give to the world!

The End



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