



**This ministry is dedicated to a progressive understanding of truth apropos to the last generation to live on earth.**

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From Creation week (Genesis 1–2) to the millennial saga (Revelation 20), “time” chronicles many Biblical messages. “Time” brings alive prophetic narratives. It creates “placement” for distinct eras, especially the final one.

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## Time is on His Mind

### Introduction

Daniel overhears two beings conversing. Each were identified as “*holy ones*” (Daniel 8:13). Many have identified these as the preincarnate Christ and Gabriel. That dialogue immediately followed a fearful “*little horn*,” antichrist prophecy (8:9-12).

- Gabriel asks Christ “*How long?*” To many expositors this implies, “when will the little horn sagas occur?” To others, this question asks for the duration or period of time the antichrist will be operational.
- Intriguing, however, the Old Testament’s use of this question (*ad-matay – H*) always refers to the “end of something.” “When will the horrors of this ‘*little horn*’ come to an end?” It will be the ultimate question of terrorized and distressed believers at the end of time – “Until when will this all end?”<sup>1</sup> (cf. Revelation 6:10).

This question invites a future time answer! Thus, the response will be prophetic. Other events listed in Gabriel’s broader *questions* cover the whole vision (8:3-12). “What does all this mean?” The Hebrew identifies that “*vision*” as *ha·hazon* (the vision). The “How long?” relates to that little horn, the antichrist activity, at the end of history.

- His question “Until when?” was **not** fully answered in the next verse alone (Daniel 8:14). It will be completed in verses 17 to 19.
- Christ replied: “*And he said to me, ‘For 2,300 evenings and mornings; then the sanctuary will be properly restored’*” (Daniel 8:14 – NASB).

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<sup>1</sup> Probstle, Martin T.; *Daniel 8:9-14*, p. 346; cf. Daniel 12:6, Revelation 6:10.

Various interpreters explain this as: 2300 literal days, 1150 literal days, or 2300 years from a year-day interpretation.

- The sequence of “*evening morning*,” however, begins in Genesis and represents a 24-hour day.

In Daniel 8:3-12 the *ha·hazon*, refers to the ram, he-goat, and little horn prophecies, representing a complete storyline.

- Christ’s answer should be rendered: “Not until the 2300 evenings and mornings have passed.”
- Because the sequence of “evenings” and “mornings” refers back to Creation, a renewal of something is suggested! That sequence also appeals to two Hebrew “*feasts*” or festivals.

Not until the ***end of or after*** 2300 evenings and mornings, will the *ha·hazon* (vision) be finished!

- “In a cultic context, a day beginning explicitly with the evening is only found in combination with the festival of Unleavened Bread (Exod 12:18), which could be explained in association with Passover with its nocturnal ritual, and with the Day of Atonement (Lev 23:32). So, if the cultic terminology in the vision of Dan 8 leads to the belief that the phrase ‘evening-morning’ should denote a day from evening to evening and have cultic significance, one would have to opt for a reference to the Day of Atonement which explicitly runs from evening to evening.”<sup>2</sup> (Leviticus 23:32)
- That special renewal day occurred annually in the sacred month of Tishri. Christ’s answer suggests that it will not occur until on or after 2300 years of those annual sacred Atonement days. “Hence the real intent of the question is ***not*** an inquiry about *duration* but about *termination* (until when?) and what would follow.”<sup>3</sup>

There is something unique and special in Christ’s response. From 8:26, He notes that verse 14 was a *mareh* (H) vision – not the *hazon*. That is most interesting. The *ha·hazon* vision continues after this 2300-year period and becomes a focused period of time! Fascinating – later, Daniel 9 is declared by Gabriel to be a segment of that *mareh* vision (9:23)! The *mareh* narrative won’t be finished until then because Daniel faints (8:27).

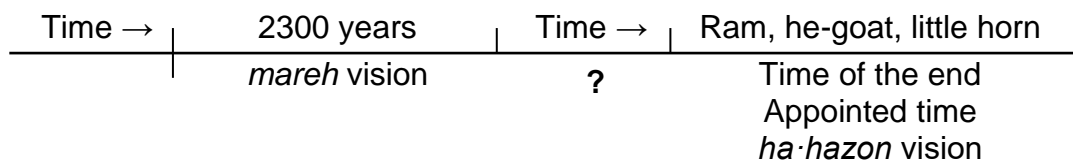
- Daniel 8:17 and 19 state that the *ha·hazon* will be at the ***time of the end*** (discussed shortly).
- Contextually, that won’t occur until on or after that 2300-year period!

From Gabriel’s Daniel 8:13 question of “Until when?” this can be deduced:

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<sup>2</sup> *Ibid.*, pp. 390, 395.

<sup>3</sup> Editorial Comments, Frank B. Holbrook, *Symposium on Daniel*, “The Audition about the Sanctuary (vss 13-14),” Review and Herald Publishing Association, 1986, p. 426.



The KJV's version of "*sanctuary cleansed*" in 8:14 is a challenged translation. The best view is "the holy will be restored" or "holiness will be vindicated" (both are passive phrases). In other words, *qodesh* (holiness – with no article) is brought back to the status of God's original intent!

Daniel 9 tells how. This vindication occurs passively by active action of God's people outlined especially in Daniel 9:24.

- It is a judicial legal change related to a divine standard or objective!
- It is a restored relation with God – an "eschatological salvation message."<sup>4</sup>

All this explanation came because Daniel wanted to know more about what he had seen in vision (8:3-12). He still doesn't understand, just as he admitted in the visions of Daniel 7:28.

- Help comes: "*Then I heard a human voice coming from between the banks of the Ulai. It called out, 'Gabriel, enable this person to understand the vision'*" (Daniel 8:16 – NET).
- "*While I, Daniel, was watching the vision [ha·hazon] and trying to understand it, there before me stood one who looked like a man*" (Daniel 8:15 – NIV) (likely Gabriel – 8:16).

Intriguing – in the Hebrew Bible, Daniel is the only place where "angels" are named – Gabriel (8:16, 9:21) and Michael (10:13, 21; 12:1).<sup>5</sup>

- Christ is helpfully identified with the Being above a river (assumed between its banks) in Daniel 12:7. This is Christ. This Being "orders" Gabriel to help Daniel understand. Therefore, He is superior to Gabriel.
- Gabriel's name is again noted in 9:21, Luke 1:11-19, 1:26-33. "His primary function seems to be the delivery of important messages from God."<sup>6</sup>

### **Specific time is on God's mind – conveyed through Gabriel!**

*"So he approached the place where I was standing. As he came, I felt terrified and fell flat on the ground. Then he said to me, 'Understand, son of man, that the vision [ha·hazon – H] pertains to the **time of the end**'"* (Daniel 8:17 – NET).

*"The time of the end"* refers to the final eschatological events preceding the return of Christ, especially [when] the antichrist [is active!]<sup>7</sup> (cf. 11:35, 40; 12:4, 9).

<sup>4</sup> *Ibid.*, pp. 396, 400, 403, 410, 411.

<sup>5</sup> Lucas, Ernest C.; *Daniel* (Intervarsity Press, Downers Grove, IL; 2002), pp. 218-219.

<sup>6</sup> Steinmann, Andrew E.; *Daniel* (Concordia Publishing House, St. Louis, 2008), p. 413.

<sup>7</sup> Tanner, J. Paul; *Daniel, Evangelical Exegetical Commentary* (Lexham Academic), p. 508. Whitcomb, John C.; *Daniel* (Moody Press; Chicago, IL - 1985), p. 115.

- The *ha·hazon* of the ram, he-goat, and little horn apply, therefore, to the very end of time – a significant prophetic juncture!
- That means that the application of Medo-Persia (ram) and Greece (he-goat) (8:20-21) have a greater time-of-the-end purpose – not historical!

*“As he spoke with me, I fell into a trance with my face to the ground. But he touched me and stood me upright”* (Daniel 8:18).

Daniel is frightened, being in close proximity to God’s messenger. He supernaturally fell into a trance, a visionary experience (cf. Abraham – Genesis 15:12, 2:21, 15:12; I Samuel 26:12; Job 4:13, 33:15). He could still hear and understand what Gabriel was saying. Then Gabriel quickly touched him and made him stand upright. A similar “touch” is noted in Daniel 10:10, 16, 18 and Revelation 1:17.

He said: *“I am going to tell you what will happen later in the **time of wrath**, because the vision concerns the **appointed time of the end**”* (Daniel 8:19 – NIV).

The Hebrew word *aharit* (latter period – farthest end – later in time) has, again, eschatological overtones.<sup>8</sup> The Hebrew word *zaam* (wrath) is a curse that refers to God’s end-time wrath (cf. Revelation 15:1).<sup>9,10</sup>

- The *“time of the end”* relates to the era before Christ’s Second Coming, when His wrath is in evidence.<sup>11</sup>
- John in Revelation notes:
  - *“And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the **wrath of God**.... And one of the four beasts [of Rev. 4:6-8] gave unto the seven angels seven golden vials full of the **wrath of God**, who liveth for ever and ever”* (Revelation 15:1, 7).
  - Though a separate study, the onset of the Seven Trumpets portrays wrath with mercy; these Vials or Plagues are without mercy.

Daniel’s timing specifics: The *hazon* vision (ram, he-goat, and little horn) of Daniel 8 is for a *“time appointed”* when the end comes. On or after the 2300 Atonement years, this *“appointed time”* relates to God’s wrath and His Second Coming.

- Notice: Christ asked Gabriel to help Daniel understand the *mareh* vision. Gabriel begins his explanation with the *hazon* vision! It won’t be until Daniel 9 that he deals with the *mareh* vision!
- These times have already been set by the Lord in the future.

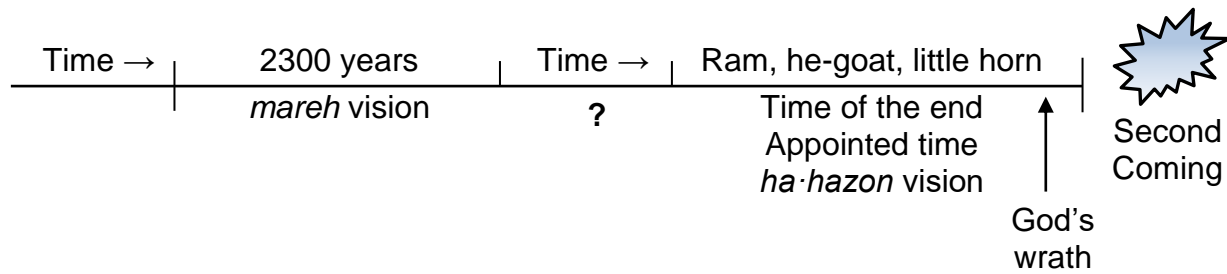
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<sup>8</sup> Doukhan, Jacques B.; Daniel (Andrews University Press, Southerland House, Berrien Springs, MI 49104-1700; 1987), p. 126.

<sup>9</sup> Steinmann, *op. cit.*, p. 414.

<sup>10</sup> With a possible exception of Hosea 7:16.

<sup>11</sup> Whitcomb, *op. cit.*, pp. 115-116.



### Events During that “Appointed Time” – Part 1 – Daniel 8:9-12, 23-25

Prophecies of the end-time help prepare God’s people for the times of trouble just preceding the Advent. The antichrist will rise with global power as sin reaches its zenith. He will be harsh against opposition, understand demonic “*mysteries*,” and demonstrate that he is a master of political manipulation (8:23). He will persecute God’s people (8:24), employ deceit, and magnify himself up “*into heaven*” (8:11). Truth will be cast to the ground, and he will defy the Prince of Princes (Christ) (8:25).<sup>12</sup>

Later, John notes that the dragon (Satan) gives this antichrist authority and power (Revelation 13:2). This person is so revered that the world worships him (Revelation 13:4). God permits him to be operational for 42 months (13:5) – **that is the “appointed time.”** God promises that this horrible being will be destroyed without any human intervention (Daniel 8:11, 25 last phrase).

#### **Time is again on God’s mind (Daniel 8:26).**

- The *mareh* vision (the 2300 “*evening morning*,” referencing Daniel 8:14) is “*true*” (8:26a). Daniel later says he specifically understood its meaning (10:1).
- The *hazon* vision (ram, he-goat, and little horn) is to be sealed for “*many days*,” meaning the “**distant future**” (8:26b) – at the “*time of the end*” (11:3, 5; 12:9).

That is when events of the *ha·hazon* vision will occur (Daniel 8:17)!

### Events During the “Appointed Time” – Part 2 – Daniel 11:29-39

An antichrist “king” appears on the world scene at this “*appointed time*” (Daniel 11:29). He is associated with rejecting God’s holy covenant (11:30), taking away the “*daily*” (true Sabbath – another study), setting up (a legal step) an abomination (11:31). God’s people will be strong and effective witnesses through this period (11:32). Many will be persecuted, even martyred (11:33). However, at the “*time of the end*,” at an “*appointed time*,” these experiences will be purifying (11:35) for those saints. Sadly, there will be some who apostatize (11:34).

The ram, he-goat, and little horn will make their debut at the end of or after the 2300 years. Gabriel restates that this will be at the “*time of the end*,” at an “*appointed time*” (11:35).

- That time is at this last period of earth’s history when the antichrist will be fiercely active, using its deceptive practices.

<sup>12</sup> Miller, *op. cit.*, pp. 234-236.

- Daniel 11 introduces a rejection of God’s true Sabbath (the “*daily*”) and the introduction of a false sabbath (an “*abomination*”), occurring by a law (11:31) (legal terminology) at the onset of this time (12:11).<sup>13</sup>

### **Events During the “Appointed Time” – Part 3 – Daniel 11:40-45**

A unique focus on the “*time of the end*” comes in 11:40, when the antichrist is referred to as the “*king of the north*.” He has a major conflict with the “*king of the south*,” likely the Islamic world. The latter loses to this northern “*king*,” who conquers all obstacles in moving toward its geopolitical rule (11:41-42).

- This is followed by “*control*” of the world’s wealth (11:43).
- In a final act, he becomes very disturbed and threatened by some news from the east (a symbol of the last work of God’s people, then ***deliverance***). His fierce anger craves to eliminate this people (11:44).
- He establishes some ill-defined administrative center in the Holy Land (11:45).

As was noted in 8:25, he comes to his end by divine intervention (11:45). This summarizes additional exploits of the antichrist during this “*appointed time*” at “*the time of the end*.”

Again, an important query: ***What is the duration of that appointed period of time?***

### **Additional issues addressed in Daniel 12.**

Daniel 12:1-4 should be continued as part of the Daniel 11:45 storyline.

1. Demise of the antichrist (11:45)
2. Michael stands up in defense of God’s people (12:1).
3. Great tribulation (12:1)
4. God’s people delivered (12:1)
5. Special resurrection (12:2)
6. The wisdom of God’s witnesses (12:3)

Then Gabriel advises Daniel to seal the book (contextually, the *hazon vison*) until the “*time of the end*.” It would be then understood and applied (12:4).

A major transition now occurs, related to timing details. Daniel is curious and confused. Though the book was to be sealed, Christ answers a few more queries!

- “*One of them [Daniel] said to the man clothed in linen [Christ in Atonement Day garb], who was above the waters of the river, “How long will it be before these astonishing things are fulfilled?” (Daniel 12:6 – NIV).*

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<sup>13</sup> Fowler, Franklin S., Jr.; endtimeissues.com (menu: “Books”), “*The Daily*,” a *Compendium of expositors on this topic*.

- **“How long?” to the end of these wonders?** The Hebrew word for “wonders” is *pele*. That mainly refers to **special acts of God**. Contextually, the deliverance of God’s people, the special resurrection, and the wisdom God gave to His witnesses.

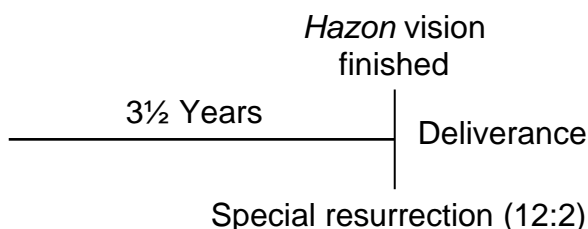
**Time is once again on Christ’s mind.**

Christ answers Daniel with three timing prophecies.

Everything would be finished or completed at the end of:

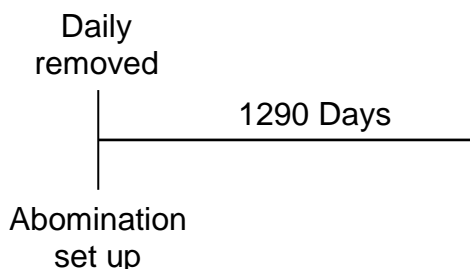
**“... a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished”** (Daniel 12:7b).

- Time times half – 3½ years (12:7).
- Note that there is an end point but no beginning point!



Daniel continues to question Jesus [visually depicted here as a High Priest (12:7)]. He admits that he still doesn’t understand (12:8). Jesus said in response that the message is “closed up” or “sealed” until the “time of the end” (12:9), affirming Gabriel’s earlier counsel (12:4). At that time, the “wise will understand” (12:10). Jesus, however, drops two more timing clues:

- **“And from the time that the daily [~~sacrifice~~] shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days”** (Daniel 12:11).
- Stunning – this now has a beginning but no ending! This period starts with the removal of the “daily” (the Sabbath) and the setting up (legal terminology for some law) of an “abomination” (a false sabbath).

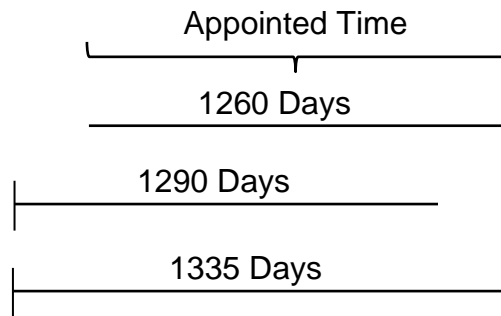


These two graphs are a most informative part of Christ’s end-time answer to Daniel. But how far apart are they? The two would be meaningless if the next verse did not exist.



*“Blessed is he [a single individual] that waiteth, and cometh to the thousand three hundred and five and thirty days”* (Daniel 12:12) (it is literal days).

The *“appointed time”* reference is integrally tied to the prophetic expression *“time of the end”* beginning with Daniel 8:17 and 19. This graph appears to be a Danelic summary that Christ wishes the saints to understand (*“have wisdom”*).



- Though a different study, it is significant that in Daniel 7 the antichrist does similar things as noted in Daniel 8 through 12.
- It persecutes God’s people, thinks to change God’s laws, and functions for 3½ years (7:25).
- It, too, comes to an end (8:25, 11:45).
- Clearly, it too is tied to the very end of time (7:26-27).

Do they represent the same period? Both contexts are end time!

**Time is Again on God’s Mind in Revelation.**

Revelation deals with events related to the end of redemptive history – then a new heaven and earth, with a focus on eternity.

It’s 96 A.D. and Christ is back in heaven. Jerusalem has been destroyed. John and his readers are being prepared for stunning information and instruction, which will comprise the Book of Revelation.

This is how it begins:

***“The Revelation [the unveiling of things not known before] of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified [made it clear] it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he***



***saw. Blessed is he that readeth [aloud], and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand” (Revelation 1:1-3).***

- The messages in this book originated with God the Father. Then they are unfolded, or as the Greek intimates, unveiled by Jesus.
- Jesus reconveys them (called the Testimony of Jesus Christ) to an angel.
- The angel then describes them to John (we assume this is the angel Gabriel who talked with Daniel in Daniel 8:16). However, Jesus does talk with John personally on several occasions.

We assume that Christ and Gabriel are the ones who make sure man successfully gets the content of God’s thought correctly, so it can be read, heard, and understood.

- Amazing – there is a special blessing related to those who hear and study these things in Revelation. That is a motivating promise!
- “There is great need to search the book of Daniel and the book of Revelation, and learn the texts thoroughly, that we may know what is written.”<sup>14</sup>

They depict the scenes that we are soon to experience. “We need to understand what we are to meet, and how we are to meet it.” We know that the last great conflict will be Satan’s most determined effort to accomplish his purposes.<sup>15</sup>

There’s another amazing timing bulletin in these early messages. The prophecies of this whole book will:

- |                                       |   |  |
|---------------------------------------|---|--|
| 1. “ <i>shortly come to pass</i> ”    | } | That was written nearly<br>2000 years ago! |
| 2. “ <i>for the time is at hand</i> ” |   |  |

These timing phrases have given many problems to Bible students and scholars. The simplest answer: Grant Osborne, a brilliant scholar, explained that these “things will quickly occur, even be at hand when the prophecies” begin to be fulfilled!

***What will be at hand in this context?*** It is found in verse 7:

***“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen” (Revelation 1:7).***

*“And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Luke 21:28).*

- The context is the Second Coming of Christ!

<sup>14</sup> *Selected Messages*, book 2, p. 392.

<sup>15</sup> *Sermons and Talks*, vol. 1, p. 340.

- Christ comes with clouds – a sign that was presented in Matthew 24.
- He's visible to every person – He must be apparent for a period of time.
- The wicked are terrified when they see Him (This is also described under the sixth Seal (Revelation 6:12-17)).
- Again, this all is part of the "Testimony of Jesus," which He received from God the Father.

It is important that, associated with the **events** outlined in this book, anticipating that Advent, "**time**" is often a companion issue. This even pertained to Daniel's prophetic interpretation of Nebuchadnezzar's dream image when he said that it was for the "*latter days*" (Daniel 2:28). The word "*latter*" is *aharit* in Hebrew and has timing allusions associated with Christ's Second Coming.<sup>16</sup> Revelation 1:1-3 announces the imminent fulfillment of Daniel's prophecy.<sup>17</sup>

- ***The imminent end of history is at the heart of Revelation.***<sup>18</sup>
- There is also a verbal association with Luke 21:8, "*the time is near*" and Daniel 7:22, "*the time has come.*"<sup>19</sup>
- "*Behold, I come quickly: hold that fast which thou hast, that no man take thy crown*" (Revelation 3:11; cf. 22:7, 12, 20).

This is wonderful and demands that we view the book of Revelation as the consummation of redemptive time, along with most of its prophecies that are similar to those in the book of Daniel, especially chapters 8 through 12.

Revelation 1:7 brings together the fulfillment of two prophecies: "**Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.**"

1. "*I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him*" (Daniel 7:13).
2. "*And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory*" (Matthew 24:30).

Revelation 1:7 begins with the word "*Behold*" or "look," "Pay attention, listen carefully, for the Second Coming of Christ is the primary focus of the book of Revelation. It's getting close."

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<sup>16</sup> Doukhan, Jacques B.; *Daniel* (Andrews University Press, Southerland House, Berrien Springs, MI 49104-1700; 1987) (referencing Bowman), p. 126, 1987.

<sup>17</sup> Beale, Gregory K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan – 1999), p. 153.

<sup>18</sup> Osborne, *op. cit.*, p. 54.

<sup>19</sup> Aune, David E.; *52A World Biblical Commentary; Revelation 1-5* (World Books; Dallas, Texas – 1997), p.21.

**We skipped over Revelation 1:4 to 6.** Right in the middle of these wonderful thoughts are verses 4-6, called a “commentary insert.” Daniel and John both have such inserts – “Oh, by the way...” comments.

These verses represent greetings from heaven’s divine Beings. They are the clearest message that there is a trinity, with each Being conveying to God’s people, at the end time, a personal note – a special greeting!

***“For John to the seven churches which are in Asia: Grace be unto you, and peace, from him [the Father] which is, and which was, and which is to come [the eternal God]; and from the seven Spirits which are before his throne. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood”***  
**(Revelation 1:4-5).**

The first greeting is from God, the eternal Father, wishing us grace and peace. Then comes the greeting from the Holy Spirit, depicted as “seven spirits” in Revelation (suggesting its fullest expression, or the “latter rain”). Finally, a note from Christ, beautifully portrayed as our Savior and Redeemer.

Looking to ***this appointed time, at the end of time***, expositor White notes:

“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 worshipped the dragon which gave power unto the beast: and they worshipped 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 KJV).”<sup>20</sup> The rest of the chapter is then quoted.

Time remains on His mind – right through to the end! That 42-month time period is, once again, the “*appointed time.*”

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<sup>20</sup> *Manuscript Releases*, vol. 19, p. 282 (emphasis added).