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The prophecy of Daniel 9 pointed out the year of the Messiah's appearance and the fact that He would make reconciliation for iniquity.



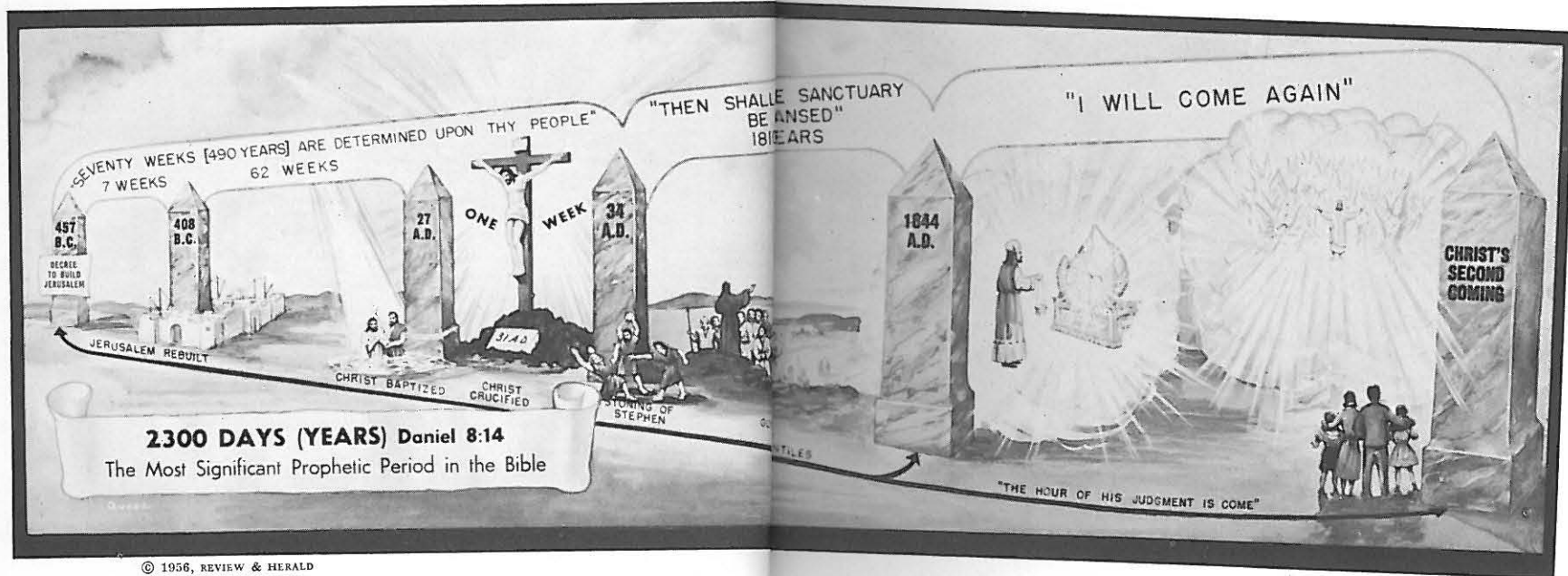
## *Locating the Judgment Day*

### Act IV Explained

THE GREAT PROPHETIC period of Daniel 8:14—the 2300 days—was given to point out the time of the first advent of our Saviour, to fix the date of the more essential features of His earthly ministry, and to make known the time when He would enter upon His closing work for the salvation of His people, corresponding to the cleansing of the sanctuary of the typical system. Events of eternal import to every soul are bound up in this greatest of all time prophecies, so that what otherwise might seem a dry and tedious review of facts and figures becomes a study of special and peculiar interest to every lover of Christ and His Word.

When Gabriel returned to Daniel to explain the fourth part of the vision regarding the 2300 days that were to reach to the cleansing of the sanctuary, he first told him how much of this period was allotted to the Jewish nation. He said, "*Seventy weeks are determined upon thy people and upon thy holy city*" (Daniel 9:24).

The original Hebrew word for "determined" in this text means "cut off." The way that Gabriel begins with



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the subject of time by specifying that seventy weeks are cut off for the Jewish nation shows that he is explaining the 2300 days.

No one could cut a ten-foot measuring stick from a little five-foot rod. So it is evident that the seventy weeks are cut off from some longer time period. In view of the connection between the prophecies of Daniel 8 and 9, it is evident that the seventy weeks are cut off from the 2300 days. (The reader is requested at this point to take pencil and paper and work out each calculation as we proceed. To do so will greatly help in understanding these prophetic periods.)

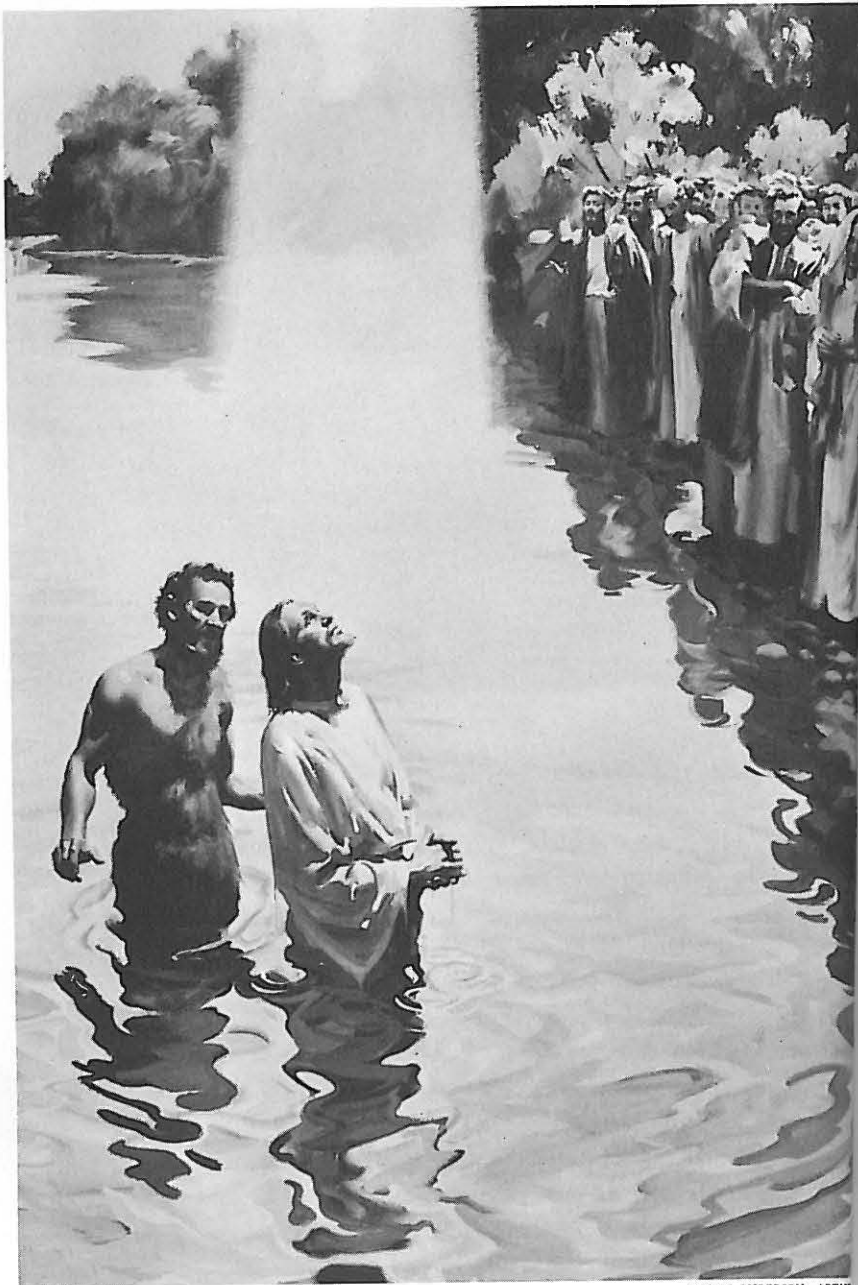
Seventy times seven is 490. Seventy weeks contain 490 days. When we cut off, or deduct, 490 days from 2300 days, it leaves 1810 days.

The seventy weeks are the first 490 days of the 2300 days. This shows that the 2300 days consist of two periods—490 days which were especially allotted to the Hebrew people; the remaining portion of 1810 days, which would extend from the expiration of the 70 weeks, or 490 days, to the cleansing of the sanctuary.

In the reckoning of prophetic time periods, God has appointed each day to represent a year. In Ezekiel 4:6 the Lord says, "I have appointed thee each day for a year."

On the basis of this rule, 2300 days would be 2300 years. Seventy weeks, or 490 days, would be 490 years. The 1810 days would be 1810 years. The correctness of the year-day principle in the computation of the prophetic periods in the books of Daniel and Revelation has been abundantly confirmed.





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The baptism of Jesus and His anointing by the descent of the Holy Spirit marked the beginning of His public ministry.

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Gabriel next makes it very plain that the seventy weeks, as the first 490 day-years of the 2300 day-years, were to be reckoned from the time when the decree would go forth for the restoration of Jerusalem, which in the time of Daniel was in ruins. The angel told the prophet, "Know therefore and understand, that *from the going forth of the commandment to restore and to build Jerusalem* unto the Messiah the Prince shall be *seven weeks, and threescore and two weeks*" (Daniel 9:25).

The decree providing for the restoration of the Jewish state at the city of Jerusalem was issued by Artaxerxes, king of Persia, in the seventh year of his reign, which was 457 B.C. (Ezra 7:6-28.) Scholars have demonstrated by unquestionable evidence that the seventh year of Artaxerxes fell in 457 B.C., according to Jewish methods of reckoning.

### The Exact Year of Christ's Baptism and Crucifixion Foretold

The reader will note from Daniel 9:25, as quoted above, that "seven weeks, and threescore and two weeks," or sixty-nine weeks from the going forth of the decree for the restoration of Jerusalem, were to mark the appearance of the Messiah to men.

There are 483 days in sixty-nine weeks. This means that 483 day-years from the time when this decree went into effect in 457 B.C., the Messiah was to appear to the Jewish people.

Ezra arrived in Jerusalem with the decree for re-establishment of the Jewish state on the first day of the fifth Jewish month. (Ezra 7:8.) This corresponded to the end of July or the beginning of August in our English calen-

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dar. A number of weeks after this were required to place the provisions of the decree in the hands of the provincial governors. (Ezra 7:21; 8:36.) It is evident that the decree did not go into effect until the autumn of 457 B.C.

Sixty-nine weeks, or 483 day-years, from the autumn of 457 B.C., when the decree began to be effective, reached to the autumn of A.D. 27.

In that very year Jesus Christ was baptized and began His public work. In John 1:41, margin, we find that the word "Messiah" signifies "the anointed." Isaiah 61:1, 2 shows that the anointing of the Messiah with the Spirit of God was to mark the hour of His appearance to Israel and the beginning of His public work. Matthew 3:16 shows that Christ was so anointed at His baptism.

Jesus was baptized by John the Baptist in the fifteenth year of Tiberius Caesar. (Luke 3:1-23.) According to a number of reliable authorities, Tiberius began to reign jointly with his stepfather, Augustus Caesar, in A.D. 12. When we thus reckon A.D. 12 as the first year of Tiberius Caesar, we find that his fifteenth year was A.D. 27, in which year, according to Luke, Jesus was baptized and began His public work. Thus the Messiah appeared at the end of the sixty-nine weeks of Daniel 9:25.

The prophecy of Daniel 9:25 was uttered about 538 B.C., which was about 565 years before Christ was baptized and began His work as the Messiah. This means that the Scriptures foretold 565 years beforehand the very year when Christ was to begin His public ministry, and the prophecy was exactly fulfilled. What striking evidence this is that the Bible is the inspired word of Him who alone knows the future, and that Jesus of Nazareth is the true and only Saviour.

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Gabriel explained further that in the middle of the last week of the seventy, the Messiah would cause the sacrifice and the oblation to cease in God's earthly sanctuary. (Daniel 9:27.)

All the sacrifices and oblations of the Jewish system of worship met and ended in the sacrifice of Christ on the cross. (Hebrews 10:1-14.) The abolition of the sacrifice as appointed of God cannot refer to anything but the end of the sacrificial system at the cross, when Christ offered Himself once for all for the sins of the world. This was divinely signaled by the rending of the veil in the Temple at the moment when Christ expired on the cross. (Mark 15:37, 38.)

If we cut a week exactly in the middle, it gives us two portions of three and one-half days each. On the year-day basis of prophetic reckoning, the "midst" of the seventieth week would be three and one-half years from the baptism of Christ in the autumn of A.D. 27, at the end of the sixty-nine weeks. Three and one-half years from the autumn of A.D. 27 reached to the spring of A.D. 31.

At that precise time, after a public ministry of exactly three and a half years, Jesus Christ was "cut off," or crucified. Thus the whole sacrificial system expired by limitation.

The fact that Christ in His death brought to an end the sacrificial system, after a ministry of exactly three and one-half years from His anointing as the Messiah, confirms the truth of the interpretation that the seventieth week applies to no other time than a seven-year period that followed the baptism of Christ.

Christ confirmed God's covenant with many of the Jews during this seventieth week, according to the first

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clause of Daniel 9:25, by His personal ministry to the Jews for three and one-half years from His baptism to His crucifixion, and by the ministry of His apostles exclusively to the Jews for three and one-half years after His resurrection. (Ephesians 2:16, 17; Hebrews 2:3.)

#### **The Explanation of the Seventy Weeks and the 2300 Days**

When we figure forward three and one-half years from the spring of A.D. 31, when the first half of the seventieth week ended, we are brought to the autumn of A.D. 34 as the terminating point of the whole period of the seventy weeks allotted to the Hebrews. At this time the rejection of Christ by the Jews reached a climax in their slaying of Stephen. The apostles began to preach the gospel in many villages of the Samaritans (Acts 8:25) into which Christ at first commanded them not to go. (Matthew 10:5, 6.)

After we cut 490 days from the 2300 days, 1810 days were left, which were to reach to the time of the cleansing of the sanctuary. Computing these 1810 day-years forward from the autumn of A.D. 34, we come to the autumn of 1844 as the grand terminal point of the 2300 days.

These prophetic interpretations and computations are confirmed by the great central facts in the life of Christ—His baptism, His ministry, and His crucifixion.

According to the prophecy of Daniel 8:14, the sanctuary was to be cleansed in 1844, at the end of the 2300 days. This naturally brings us now to the consideration of what constitutes the sanctuary and what is meant by its cleansing.

*What Is the Sanctuary?*

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