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Dear Brethren, the following compilation is taken from the book, **The Sanctuary and the Twenty-three Hundred Days of Daniel 8:14** by Uriah Smith written in 1877.

Whether you are Protestant, Orthodox, Anglican, non-Denominational Christian, Evangelical, Jewish, Catholic, Buddhist, Hindu, Muslim, Animist or any other denomination or religion. I know that by virtue of your wanting to improve spiritually, you have embarked on a mission to study in order to obtain an understanding of knowledge that will lead you to absolute truth, full joy and eternal life. Every human desires certainty and security that what they are doing today, will be a blessing in the future. For sure I know you don't want to go down a road that ends up being a dead-end. Death, with nothing else. In the study below you will see that the prophecy is pinpoint accurate validating the truth of the Holy Scriptures, the Word of God, the Holy Bible and every promise or prophecy contained in it. The prophecy of the 70 weeks is precise to 24 hours. If one part of the prophecy, and there are many parts, had failed or not been fulfilled to the specified day, all could be considered false. But with one point fulfilling and then the numerous other parts exactly fulfilling, you can therefore with assurance believe in the things written in the Word of God and be guaranteed that you will have eternal life with full joy as you claim the promises asking the God of heaven, the Creator to keep His promise to you of eternal life with victory over the trials and obstacles in your life today. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

This book has greatly benefitted my study of prophecy, particularly the section below brought to view. The pioneers of the Advent Movement thoroughly studied and have explained in detail the biblical truths which we need so much to understand so that our faith be unmovable. Truth is truth whether it is believed or not. Two plus two equals four whether you believe it or not. The need we have is to rightly study and thoroughly understand so that we will not be deceived. The Jews of Ancient Israel forbade their people from reading the book of Daniel after the death of Jesus of Nazareth, who was shown to be indeed the Christ because it is so precise. Because Daniel's prophecy was in fact, pinpoint accurate to the day, prophesying when the Messiah would come and die, the rulers, Pharisees, and Sadducees could not refute that they had indeed killed the long expected Messiah. The ancient Israelites understood that the expected Messiah was quite literally God, the Creator. Therefore to have killed the Messiah would be indeed un-excusable in eyes of the people. Therefore they tried in vain to cover up the most

heinous blunder of any nation's leaders that had been committed to that date. The Old Testament of the Holy Bible has no less than 300+ prophecies that were given and needed to be fulfilled by Christ. Thus leaving no questions to the accuracy of the Holy Scripture and who God is. Archeologists have already confirmed the accuracy of the dates of the various books of the Bible being accurate. The Jews of today are still looking for the first appearing of the Messiah but sadly for them or any other person who does not acknowledge the first appearing of the Messiah, they will be unprepared for the Second Coming of the Messiah. Don't be unprepared. The Second Coming of Christ is guaranteed to provide an eternal life of joy, without death, sickness, sorrow, and pain. All who are unprepared for the Second Coming of the Messiah will lose out on an eternal life with full joy.

The following study on the 70 Week prophecy of Daniel 9 and the 2300 Days of Daniel 8, I have found to be the cornerstone to the entire Bible. There are no less than 22 Bible doctrines which hinge on it and are validated by it. Dear reader, no person every has or ever can show that Jesus of Nazareth is not the Christ. I am therefore certain that you cannot either. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:" ¶ Peter 1:19. The prophecies and promises to you dear reader, are more certain than those of the past. Because the prophecies and promises of the past having been accomplished guarantee those of the future to be fulfilled.

1. The Messiah - Mark 1:14, 15
2. The Heavenly Sanctuary - Hebrews 9
3. The ministration of Christ as our High Priest - Hebrews 7 & 8
4. The Accuracy of the Bible and all its prophecies - Isaiah 41:26; 42:9; 43:12; 44:7; 45:21, 22; John 10:35
5. The Ancient Denominated People of God - Genesis 12:1-3
6. The Modern Denominated People of God - Revelation 10; 12:17
7. The Time of the End - Daniel 12:4
8. The Ceasing of the Sacrifices and Oblations - Daniel 9:27
9. The New Covenant - Genesis 3:15; 15:1-10, 17, 18
10. The Investigative Judgment - Daniel 7:9-14; 8:14
11. Sin - Romans 4:15; 7:8
12. The Second Coming of Christ - Matthew 28:18-20, John 14:1-3
13. Truth of the Bible - there are no verses of past prophecies that failed in fulfillment
14. The Spirit of Prophecy - Revelation 12:17; 19:10, 12:1, Ephesians 4:11-13

15. *The Persecution of God's people for 1260 Years - Daniel 7:25; 12:7; Revelation 11:2; 11:3; 12:6; 12:14; 13:5*
16. *The Identification of the Beast/Great Whore/Anti-Christ - Daniel 7; 8; 11; Revelation 13; 17; 18;*
17. *Creation of the Earth by Christ - John 1:1-3; Colossians 1:14-17; Hebrews 1:1,2; & numerous others*
18. *The Validation of the 10 Commandments 12:12; 14:6,7; 22:14*
19. *The Sabbath - Revelation 12:12; 14:6,7; 22:14*
20. *The Great Disappointment - Daniel 12:12; Revelation 10:8-11*
21. *The God of the Bible is the one and only true God - John 7:17*
22. *The Godhead is comprised of: God the Father, God the Son and God the Holy Spirit, they are 3 considered as 1 God - John 14:16, 17; 14:26; 15:26; 16:7-14*

The above is only a partial list with some of the proof texts. There are more points and Scriptures that could be added but I believe the faithful investigator will be further richly rewarded by personal study.

The first section The Year-Day Principle is where we will start in order that you may understand the method of interpreting the time prophecies of the Bible. As you will see all aspects of the study are verifiable after you have applied the principles correctly.

THE YEAR-DAY PRINCIPLE

This fact has an important bearing upon the subject of time, which we are now prepared to consider...One point alone remains unexplained in Daniel 8, and that is the sanctuary and 2300 days of verse 14. On this we now inquire:- {1877 UrS, STTHD 45.3}

1. Does the word "days," which in the margin is rendered "evening morning," mean days as commonly understood by that term? {1877 UrS, STTHD 46.1}
2. Have we the correct reading, 2300? {1877 UrS, STTHD 46.2}
3. Are the days literal or symbolic? and can we tell how long a period they denote? {1877 UrS, STTHD 46.3}

Are these days literal, or symbolic? If they are literal, they give us (dividing by 365) six and one-third years, as the extent of the whole period. If they are symbolic, each day signifying a year, they bring to view a period of 2300 years in length. Which of these two views is the more consistent with the rest of the prophecy? {1877 UrS, STTHD 47.6}

The question was, "How long the vision?" The question, certainly, covers almost the whole, if not the whole, duration of the vision; and that, as we have seen, extends over a period of over

2400 years. Now if, in reply, the angel singled out a period only six years and one-third in length, there is no correspondence either between this answer and the vision in connection with which it was given, or between the answer and the question which directly called it forth. These days, if taken literally, would be far from covering the duration of any one of the kingdoms of the prophecy taken singly, how much less of them all taken together. {1877 UrS, STTHD 48.1}

This is symbolic prophecy; it would be natural therefore to conclude that the time introduced would be of a like nature. Twenty-three hundred literal days would not be out of proportion to the lives of the beasts shown in the vision; and as these short-lived beasts are symbols, representing long-lived kingdoms; so the days are symbols representing the years of their continuance. {1877 UrS, STTHD 48.2}

But more than this, the Bible gives the exact proportion between literal and symbolic time. Ezekiel, during the self-same Babylonish captivity in which Daniel's prophecies were delivered, symbolizes years by days. He was commanded to make known to his fellow-exiles by the river Chebar, near the Euphrates, the fate of Jerusalem, with her last king Zedekiah, and also God's reason for it. For this purpose he was to lie prostrate with his face toward the city, on his left side three hundred and ninety days for Israel, and on his right side forty days for Judah, restricted all the while to a famine diet, like the Jews he represented shut up in the siege. And God said, "**I have appointed thee each day for a year.**" Eze. 4:6. {1877 UrS, STTHD 49.2}

Another instance, not so evidently symbolic in its nature, but equally definite in showing how God uses short periods of time to represent longer ones, and the proportion to be observed between them, is found in Num.14:34: "Forty days, **each day for a year.**" {1877 UrS, STTHD 50.2}

But that which demonstrates beyond question the correctness of the year-day principle, is the fact that we, living down in the last years of prophetic fulfillment, are now able to trace out in history the accomplishment of these predictions; and we find that the **seventy weeks** of Dan. 9, the **1260, 1290, and 1335** days of Dan. 7 and 12, and Rev. 12 and 13, and the **five months, and hour, day, month, and year** of Rev. 9, have all been exactly fulfilled a day for a year. {1877 UrS, STTHD 51.3}

The **2300 days** of Dan. 8:14, **are therefore 2300 literal years.** Where do they end? {1877 UrS, STTHD 51.4}

Dear Reader, from this point the focus of the study will be the prophecy from Daniel 9:24-27 but first it must be understood in what context was the prophecy of Daniel 9 given. It is directly connected to Daniel 8. This will be shown in the following.

DANIEL 8 EXPLAINED BY DANIEL 9

So far therefore as the record of the 8th chapter(Daniel) is concerned, Gabriel had not then fulfilled his mission. The point left unexplained was the 2300 days. Why did not Gabriel continue his instructions till this point also was made clear? **Because Daniel had heard all he could endure, and fainted and was sick certain days. But Gabriel must somewhere explain this matter of the time, or prove disobedient to his instructions, and thus become a fallen angel.** But he did not thus become apostate; for more than five hundred years after this, we find him still in divine employ, sent on a sacred mission to Zacharias and to Mary. Gabriel has therefore somewhere given Daniel further instruction on that part of the vision which remained unexplained, namely, the 2300 days. We are to look for this, of course, in the subsequent records of Daniel's prophecy. {1877 UrS, STTHD 52.2}

Fifteen years elapse, and the record of **chapter 9** opens. We have now reached the year **538 B.C.** A mighty revolution has just taken place. The empire of the world has changed hands. Babylon lies prostrate and bleeding in the dust. The proud oppressor of God's people is brought low. Medo-Persia now wields the scepter. Daniel beholds in all this the hand of God, and the fulfillment of prophecy. He understood by the writings of Jeremiah that Jerusalem should lie desolate for seventy years, and that the termination of that period would be marked by the punishment of the king of Babylon. Jer.25:12. He has seen the punishment of Babylon, and concludes that the day of deliverance for his people is at hand. **The seventy years did actually terminate two years later, in the first year of Cyrus, B.C. 536**, and their expiration was **marked by the decree of Cyrus for the rebuilding of the temple.** {1877 UrS, STTHD 53.1}

Daniel therefore sets his heart to seek the {1877 UrS, STTHD 53.2}

Lord, and to pray to him for the fulfillment of his word. Then follows the wonderful prayer of Dan. 9:4-19. In the course of his prayer he said, "O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate." {1877 UrS, STTHD 54.1}

We remember, as Daniel doubtless did, that the 2300 days ended with a promise respecting the sanctuary. And it is evident from this expression that Daniel had in some way connected the end of the 2300 days with the end of the seventy years of Jewish captivity. **In this it was necessary that he now be set right.** {1877 UrS, STTHD 54.2}

Again the prophet is rapt in vision; and a heavenly messenger appears upon the scene. We ask the reader to consider carefully who this is. We last beheld Daniel in converse with Gabriel. The angel was explaining to him the things he had seen, in compliance with the mandate of One qualified to command even so high an angel as Gabriel, "Make this man to understand the vision." **He had explained all but the time, when Daniel's powers gave way, the prophet fainted, and he was obliged to desist.** Thus the 8th chapter leaves us, Gabriel departing Heavenward, his work unfinished, and Daniel, though sufficiently recovered to attend to the king's business, wondering at the vision but not understanding it. This vision of the 9th chapter is the very next vision, so far as we have any account, which the prophet had. Again he is honored with the presence of a heavenly guest. And who is it? "Gabriel," exclaims the prophet; and that there may be no doubt as to his identity, Daniel adds, "whom I had seen in the vision at the beginning." **Thus our minds are carried directly back to the vision of chapter 8**, and the

prophet declares that the very same angel he had seen at that time was with him again. {1877 UrS, STTHD 54.3}

The vision of chapter 9 therefore opens as the vision of chapter 8 closed, Daniel and Gabriel in communication with each other. And there is no intervening vision to cut off the connection between these two scenes. And here we behold two of the manifold links that bind these chapters together: the same vision called up, and the same angel introduced whom we there beheld. {1877 UrS, STTHD 55.1}

Gabriel speaks; and his first words confirm this view: "O, Daniel, I am now come forth to give thee skill and understanding." As if he had said, O Daniel, when last I was with you, explaining the vision you had seen, **I was obliged to leave my explanation midway, because you could endure no more; hence you did not understand it; but I was commissioned to make you understand it; and therefore I am now come forth to give you the understanding which I could not then impart.** {1877 UrS, STTHD 55.2}

It would be useless for any one to deny that a previous vision is here referred to; and it would be equally useless for him to deny that that is the vision of chapter 8. {1877 UrS, STTHD 56.2}

Now we will introduce a test to settle beyond peradventure the truthfulness or falsity of the position here taken. **If** chapter 9 is connected with chapter 8; **if** the vision of chapter 9 is the sequel of that of chapter 8; **if** the expression used by Gabriel in chapter 9, "consider the vision," refers to the vision of chapter 8; and **if** he has now come to complete the instruction which he there omitted, it is certain that he will commence with the very subject which he was obliged to leave unexplained in that vision, namely, the subject of the time. **If he does this, the connection between these two chapters, for which we here contend, is established.** If he does not, it is perhaps still an open question. {1877 UrS, STTHD 56.3}

And what does he say? "Seventy weeks are determined upon thy people and upon thy holy city." **He does therefore commence with the subject of time.** But how do we know that this time has any connection with the time of chapter 8? Because he says of it that it is "**determined**;" and the word determined here signifies "**cut off**." But there is no period of time from which they could be said to be cut off, except the 2300 days of chapter 8. **Thus are the expressions relating to the time connected together; and Gabriel undertakes an explanation of the 2300 days by dividing it into two periods, the first of seventy weeks or 490 days, and the remainder of 1810 days,** and then explaining the shorter, which is a key to the whole. {1877 UrS, STTHD 57.1}

Proof that the word "determined" signifies "cut off," and testimony from eminent writers who have acknowledged the connection between Dan. 8 and 9, we consider of sufficient importance to be set apart in a chapter by themselves. {1877 UrS, STTHD 57.2}

FIRST WITNESS. "'Seventy weeks are determined,' literally, 'cut off.' Hebraists all admit that the word determined, in our English version, does signify 'cut off.' Not one has disputed it."- Josiah Litch, Midnight Cry, vol. iv. No. 25. {1877 UrS, STTHD 58.1}

Second witness. "Seventy weeks have been cut off upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin-offerings, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal the vision and prophecy, and to anoint the Most Holy." Dan.9:24.-Whiting's Translation. {1877 UrS, STTHD 58.2}

Third witness. Gesenius, the standard Hebrew lexicographer, thus defines this word in his Hebrew lexicon: "Nechtak: Properly, to cut off; tropically, to divide; and so to determine, to decree." {1877 UrS, STTHD 58.3}

Fourth witness. The Chaldeo-Rabbinic Dictionary of Stockius, defines the word nechtak as follows: "Scidit, abscondit, conscidit, incidit, excidit-to cut, to cut away, to cut in pieces, to cut or engrave, to cut off." {1877 UrS, STTHD 58.4}

Fifth witness. Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase, chatikah shel basar, "a piece of flesh," or "a cut of flesh." He translates the word as it occurs in Dan.9:24, by "proecisa est," was cut off. {1877 UrS, STTHD 59.1}

Sixth witness. Arias Montanus in a literal version of the text translates it "decisa est," was cut off; in the marginal reading, which is grammatically correct, the rendering is in the plural, "decisoe sunt," were cut off. {1877 UrS, STTHD 59.2}

Seventh witness. In the Latin version of Junius and Tremellius, nechtak (the passive of chathak) is rendered "decisoe sunt," were cut off. {1877 UrS, STTHD 59.3}

Eighth witness. Theodotion's Greek version of Daniel (which is the version used in the Vatican copy of the Septuagint, as being the most faithful), renders it by , sunetmethesan, were cut off; and the Venetian copy by , tetmeantai, have been cut. {1877 UrS, STTHD 59.4}

Ninth witness. In the Vulgate the phrase is, "abbreviatoe sunt," have been shortened. {1877 UrS, STTHD 59.5}

"Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of cutting off to this verb." {1877 UrS, STTHD 59.6}

Tenth witness. Hengstenberg, who enters into a critical examination of the text, says: "But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion, availed himself, seems to argue that the word stands from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time (en platei) as a period cut off from subsequent duration, and accurately limited."-Christology of the Old Testament, vol. ii. p. 301. Washington, 1839. {1877 UrS, STTHD 60.1}

No further nor better evidence could be required on this point. Beyond question the seventy weeks are cut off from some other period; and [just as evidently that other period is the 2300 days of chapter 8](#). Should it be asked why our translators rendered the word "determined" when it so obviously signifies "cut off," a sufficient answer would be that they doubtless overlooked

the connection between the 8th and 9th chapters; and considering it improper to speak of a period of time as cut off, when nothing was given from which it could be cut off, they gave the word its tropical instead of its literal meaning. {1877 UrS, STTHD 60.3}

"We call attention to one fact which shows that there is a necessary '**connection**' between the seventy weeks of the ninth chapter, and something else which precedes or follows it, called '**the vision.**' It is found in the 24th verse: 'Seventy weeks are determined [or cut off] upon thy people . . . to seal up the vision,' etc. Now there are but two significations to the phrase 'seal up.' They are, first, 'to make secret,' and, secondly, '**to make sure.**' We care not now in which of these significations the phrase is supposed to be used. That is not the point now before us. Let the signification be what it may, it shows that the prediction of the seventy weeks necessarily relates to something else beyond itself, called '**the vision,**' in reference to which it performs this work, 'to seal up.' To talk of its sealing up itself is as much of an absurdity as to suppose that Josephus was so much afraid of the Romans that he refrained from telling the world that he thought the fourth kingdom of Daniel was 'the kingdom of the Greeks.' **It is no more proper to say that the ninth chapter of Daniel 'is complete in itself,' than it would be to say that a map which was designed to show the relation of Massachusetts to the United States, referred to nothing but Massachusetts.** It is no more complete in itself than a bond given in security for a note, or some other document to which it refers, is complete in itself;; and we doubt if there is a school-boy of fourteen in the land, of ordinary capacity, who would not on reading the ninth chapter, with an understanding of the clause before us, decide that it referred to something distinct from itself, called the vision. What vision it is, there is no difficulty in determining. It naturally and obviously refers to the vision which was not fully explained to Daniel, and to which Gabriel calls his attention in the preceding verse-**the vision of the eighth chapter.** Daniel tells us that Gabriel was commanded to make him understand that vision (8:16). **This was not fully done at that interview connected with the vision; he is therefore sent to give Daniel the needed 'skill and understanding,' to explain its 'meaning' by communicating to him the prediction of the seventy weeks.**"-Advent Shield, 1844. {1877 UrS, STTHD 61.2}

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this."-Signs of the Times, 1843. {1877 UrS, STTHD 63.1}

"If the connection between the seventy weeks of Dan.9, and the 2300 days of Dan.8, does not exist, **the whole system** is shaken to its foundation; if it does exist, as we suppose, **the system must stand.**"-Harmony of Prophetic Chronology, p.33. {1877 UrS, STTHD 64.1}

THE SEVENTY WEEKS

It has now been proved, 1. That there is the clearest connection between the 8th and 9th chapters of Daniel. 2. That the seventy weeks are consequently a part of the 2300 days. 3. That these weeks are cut off from those days. 4. **That the seventy weeks are the first 490 days of the 2300 days.** 5. That, consequently, **where the seventy weeks begin, there the 2300 days begin.** {1877 UrS, STTHD 65.1}

Respecting the time, therefore, we have now only to inquire further, From what point are the seventy weeks to be reckoned? The data which the Bible furnishes on this point are found in the further instruction which the angel gave to Daniel in chapter 9. After informing him that seventy weeks were cut off from the 2300 days, and allotted to his people and the city of Jerusalem, he proceeds immediately to tell him in the following language where they begin, and what events would mark their termination:- {1877 UrS, STTHD 65.2}

"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; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 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. 9:25-27.

From this testimony respecting the seventy weeks we learn,

1. That a commandment **to restore and build** Jerusalem marks **their beginning**.
2. That seven weeks, or forty-nine years, were **allotted to the work of restoration**.
3. That sixty-nine weeks, or 483 years, **would span the interval to the time when the Messiah the Prince should appear upon the earth**, or **when our Lord should commence his public ministry here among men..**
4. That during the last or seventieth week, the Messiah should confirm the covenant (the new covenant) with many.
5. That in the midst or middle of that last week, he should be cut off, and cause the sacrifice and oblation to cease; **expressions which must be considered as referring to his crucifixion**, and the effect which his thus offering himself upon the cross would have upon the Jewish sacrifices and ceremonies, **in causing them virtually to cease**. When the seventy weeks, therefore, are correctly located, we shall find the seventieth week falling at such a time that the commencement of Christ's ministry will stand at the beginning, and his crucifixion, three and a half years later, in the middle, of that last week. **The whole question might therefore be left to an argument on the date of the crucifixion of Christ**, since this has as much bearing upon the point at issue as even the commandment to restore and build Jerusalem, from which this period is to be dated. {1877 UrS, STTHD 66.1}

There are four events which have by different ones at different times been regarded as the commandment to restore and build Jerusalem. These are,

1. The decree of Cyrus for the rebuilding of the house of God, B.C. 536. Ezra 1:1-4.
2. The decree of Darius for the prosecution of that work, which had been hindered, B.C. 519. Ezra 6:6-12.
3. The decree of Artaxerxes Longimanus to Ezra, B.C. 457. Ezra 7. And
4. The commission to Nehemiah, from the same king in his twentieth year, B.C. 444. Neh. 2. {1877 UrS, STTHD 67.2}

Reckoning from the commission to Nehemiah, B.C. 444, the dates throughout are entirely disarranged; for from that point the troublous times which were to attend the building of the

street and wall did not last seven weeks, or forty-nine years. Reckoning from that date, the sixty-nine weeks, or 483 years, which were to extend only to the Messiah the Prince, bring us to A.D. 39-40; but Jesus was baptized of John in Jordan, and the voice of his Father was heard from Heaven declaring him his Son, in A.D. 27, thirteen years before. According to this calculation, the midst of the last, or seventieth, week, which was to be marked by the crucifixion, is placed in A.D. 44; but the crucifixion took place in A.D. 31, thirteen years previous. And lastly, the seventy weeks, or 490 years, dating from the 20th of Artaxerxes, extend to A.D. 47, with absolutely nothing to mark their termination. Hence, if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure. But such a conclusion is simply an overwhelming proof that that theory which dates the seventy weeks from the commission to Nehemiah in the 20th of Artaxerxes, is an utter failure. {1877 UrS, STTHD 70.1}

We may therefore dismiss this commission, and this date, from consideration. The question now lies between the decrees of Cyrus, Darius, and Artaxerxes. Which one, if only one, and how many, if more than one, of these did it take to make that decree to which the prophecy refers as the starting-point of the seventy weeks? {1877 UrS, STTHD 71.1}

As already noticed, we must look to one, or all, of the decrees issued by Cyrus, Darius, and Artaxerxes, for the commandment to restore and build Jerusalem. And the selection must be determined largely by a consideration of how much is embraced in the prophecy respecting the restoration of this city. {1877 UrS, STTHD 71.2}

The promise embraced the restoration as well as the rebuilding of Jerusalem. To restore and build, is more than simply to build. The rebuilding of its demolished palaces, the re-opening of its deserted streets, the re-erection of its leveled walls, and the setting up again of its broken gates, would not alone meet the provisions of the prophecy. There must be the forms and privileges of religious worship, the regulations of society, judges to interpret, and officers to execute, the laws, and the re-establishment of that civil polity which made Jerusalem what she was before her fall. {1877 UrS, STTHD 71.3}

Some have claimed that this **decree of Cyrus** must be the commandment in question, because God by the prophet Isaiah speaks of Cyrus as the one who should say to Jerusalem, "Thou shalt be built." Is.44:28. But there are three conclusive objections to this view: 1. It is not Cyrus who, in the prophecy of Isaiah, says to Jerusalem, "Thou shalt be built;" but the Lord is the one who says this. See verses 26 and 27. 2. The decree of Cyrus pertained simply to the temple at Jerusalem. See Ezra1:2. It did not even make provision for the building of the city, much less those other provisions, which, as we have seen, must have been included in the prophecy. 3. From the date of this decree, B.C. 536, the sixty-nine weeks, or 483 years which were to extend to the Messiah the Prince, fall fifty-three years short of reaching even to the birth of Christ. An effort has consequently been made by those who take the decree of Cyrus to be the commandment in question, to change the date of that decree, placing it at a point late enough to harmonize with the prophecy respecting the Messiah. But this cannot be done, as we shall hereafter see. {1877 UrS, STTHD 72.2}

By these remarks we do not design in the least to rob the decree of Cyrus of any measure of its importance. It occupies a prominent place in connection with the history of Jerusalem's restoration. The work which Cyrus did was given him of the Lord to do. He was called by name over a hundred years before his birth, and his work, in a measure at least, pointed out. And that which his decree granted was one of the first steps, and a very necessary step, in the work of restoration; but its provisions were too limited to meet the specifications of the prophecy. Some things, to be sure, would follow as a necessary consequence, such as the building of houses for the workmen, the opening of worship, and the carrying on of some necessary traffic. **But the decree did not provide for them.** {1877 UrS, STTHD 73.1}

The Decree of Darius. The decree of Darius stands next in order. It was occasioned by the following circumstances: The next year after the Jews had commenced the work under the decree of Cyrus, the enemies of the Jews made request that they be permitted to join them in the work. This the Jews refused, whereupon their enemies set themselves to work to trouble them in their building and to frustrate them in their purpose, "all the days of Cyrus, . . . even until the reign of Darius, king of Persia." Ezra4. {1877 UrS, STTHD 73.2}

Seven years after issuing his decree, Cyrus died, and was succeeded by Cambyses, called in Ezra 4:6, Ahasuerus, who reigned seven years and five months, and who was in turn succeeded by Smerdis the Magian, called in Ezra 4:7, Artaxerxes, from whom the enemies of the Jews obtained an edict prohibiting the further prosecution of the work at Jerusalem. Ezra 4:21-24. But the land being smitten with barrenness, the prophets Haggai and Zechariah, having made known to the Jews the cause of this calamity, exhorted them to resume the work of building the house of God, which they accordingly commenced again B.C. 520. {1877 UrS, STTHD 74.1}

Again their enemies endeavored to hinder and stop them, and appealing to Darius who had now come to the Persian throne, he caused search to be made among the chronicles of the kingdom, and finding the decree of Cyrus, re-affirmed it, with some provisions of his own; and thus the work went forward prosperously again. {1877 UrS, STTHD 74.2}

Here was a second decree. It was, however, only seventeen years from the decree of Cyrus, and therefore does not meet the prophecy any better than the former, in the matter of dates. And further, **it was but a re-affirmation of the decree of Cyrus, and was therefore too limited in its provisions to constitute the commandment to restore and build Jerusalem.** But it was a second step in the work, and, adding somewhat to the decree of Cyrus, was some advancement toward the end in view. {1877 UrS, STTHD 74.3}

The Decree of Artaxerxes Longimanus...The decree which he issued was given to Ezra at the earnest solicitation of that man of God; for it is said that the king granted Ezra "all his request." {1877 UrS, STTHD 75.1}

A mere perusal of this decree shows its full and ample provisions. It is drawn up in a formal manner. It is expressly called "a decree." It is written, not in Hebrew, but in Chaldaic or Eastern Aramaic. "Thus," says Prof. Whiting, "we are furnished with the original document, by virtue of which Ezra was authorized to 'restore and build Jerusalem;' or, in other words, by which he was clothed with power, not merely to erect walls or houses, but to regulate the affairs of his

countrymen in general, to '**set magistrates and judges which may judge all the people beyond the river.**' **He was commissioned to enforce the observance of the laws of his God, and to punish those who transgressed with death, banishment, confiscation, or imprisonment.** See verses 23-27." {1877 UrS, STTHD 75.2}

No such ample powers as this decree conferred upon Ezra can be found in any previous or subsequent act of this kind. This, in connection with those which had been given before, contained all the provision that could possibly be made for any people who were still to be held tributary to the Persian throne. And we have in **Ezra 6:14**, a remarkable declaration showing that all three of these decrees are taken as the commandment to restore and build Jerusalem: "And they builded, and finished it, according to the commandment of the God of Israel, and according to THE COMMANDMENT of Cyrus, and Darius, and Artaxerxes king of Persia." Here the decrees of these three several kings, are called "the commandment," singular number, according to which the work in Jerusalem was finished. When therefore this last decree went forth from Artaxerxes, enlarging and completing all the provisions that had been made before, then the work was finished; and with the provisions of that decree carried out, the commandment "went forth" in the sense of the prophecy. {1877 UrS, STTHD 76.1}

We have now to determine when this decree went forth, and then test its agreement with the remainder of the prophecy. {1877 UrS, STTHD 77.1}

Having ascertained that the decree for the restoration and building of Jerusalem was the authority granted to the Jews to restore their temple, their worship, their city, and their civil state, by the three-fold decree of the Persian kings, Cyrus, Darius, and Artaxerxes, and that it was completed, and went forth, when the last touch of authority granted to Ezra by Artaxerxes Longimanus was put into operation by Ezra, in carrying out the work which it gave him liberty to perform, the question next arises, {1877 UrS, STTHD 77.2}

In what year was this? {1877 UrS, STTHD 77.3}

Ezra says that it was in the **seventh year** of that king. Ezra 7:7,8. {1877 UrS, STTHD 77.4}

What year before Christ was the seventh year of Artaxerxes Longimanus? {1877 UrS, STTHD 77.5}

The following testimony is a concise and conclusive answer to this important question:- {1877 UrS, STTHD 77.6}

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly ascertained date. {1877 UrS, STTHD 77.7}

From this period downward we have the **undisputed Canon of Ptolemy**, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this Canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of Artaxerxes in the year B.C. 457; and the accuracy of the Canon is

demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of Artaxerxes. Four hundred and ninety years, beginning with the seventh, must commence in B.C. 457, and end in A.D. 34. Commencing in the twentieth, they must commence in B.C. 444, and end in A.D. 47. As no event occurred in A.D. 47 to mark their termination, we cannot reckon from the twentieth; we must, therefore, look to the seventh of Artaxerxes. **This date we cannot change from B.C. 457 without first demonstrating the inaccuracy of Ptolemy's Canon.** To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in A.D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, **What evidence marked that termination?** The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A.D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."- Advent Herald, March 2, 1850. {1877 UrS, STTHD 78.1}

Again the Herald says:- {1877 UrS, STTHD 79.1}

"There are certain chronological points which have been settled as fixed; and before the seventy weeks can be made to terminate at a later period, those must be unsettled, by being shown to have been fixed on wrong principles; and a new date must be assigned for their commencement based on better principles. Now, that the commencement of the reign of Artaxerxes Longimanus was B.C. 464-3, is demonstrated by the agreement of above twenty eclipses, which have been repeatedly calculated, and have invariably been found to fall in the times specified. Before it can be shown that the commencement of his reign is wrongly fixed, it must first be shown that those eclipses have been wrongly calculated. This no one has done, or will ever venture to do. Consequently, the commencement of his reign cannot be removed from that point."-Advent Herald, Feb. 15, 1857. {1877 UrS, STTHD 79.2}

It will thus be seen that the date of the seventh year of Artaxerxes rests very largely upon the records of history respecting eclipses, and the testimony of astronomy as to the time when those eclipses occurred. Of the accuracy with which the dates of eclipses may be settled, Prof. Mitchell eloquently says:- {1877 UrS, STTHD 80.1}

"Go back three thousand years-stand upon that mighty watch-tower, the temple of Belus, in old Babylon-and look out. The sun is sinking in eclipse, and great is the dismay of the terror-stricken inhabitants. We have the fact and circumstances recorded. But how shall we prove that record correct? The astronomer unravels the devious movements of the sun, the earth, and the moon, through the whole period of three thousand years; with the power of intellect, he goes backward through the cycles of thirty long centuries, and announces that at such an hour and such a day-as the Chaldean has written-that eclipse did take place." {1877 UrS, STTHD 80.2}

Respecting the authority of the Canon of Ptolemy, Prideaux, vol. i. p. 242, thus speaks:- {1877 UrS, STTHD 81.1}

"But Ptolemy's Canon being fixed by the eclipses, **the truth of it may at any time be demonstrated by astronomical calculations**, and no one hath ever calculated those eclipses but hath found them fall right in the times where placed; and therefore this being the surest guide which we have in the chronology, and it being also verified by its agreement everywhere with **the Holy Scriptures**, it is not, for the authority of any other human writing whatsoever, to be receded from." {1877 UrS, STTHD 81.2}

Thus positively do we find the date for which we seek. The seventh of Artaxerxes was B.C. 457, and **there the seventy weeks commenced**. {1877 UrS, STTHD 81.3}

INTERMEDIATE AND CLOSING DATES OF THE SEVENTY WEEKS

From the seventh of Artaxerxes Longimanus, B.C. 457, the point from which we have found that the seventy weeks are to be dated, we drop the plummet down through following years to ascertain whether, measuring our lines according to the prophecy, we strike the other events which the prediction brings to our view. {1877 UrS, STTHD 82.1}

The first line is forty-nine years in length; for, says the prophecy, there shall be seven weeks (49 symbolic days, or 49 literal years), during which the street and wall shall be built in troublous times. Dan. 9:25. This brings us to the time when the work of building was completed; and this was finished in the last act of reformation under Nehemiah, in the fifteenth year of Darius Nothus. {1877 UrS, STTHD 82.2}

Forty-nine years from **B.C. 457** bring us to **B.C. 408**. {1877 UrS, STTHD 82.3}

The fifteenth year of Darius Nothus was B.C. 408.-Prideaux, Bliss, Hales. {1877 UrS, STTHD 82.4}

Thus at our first testing-point, the event answers to the prophecy, as the shadow answers to the face in the mirror. {1877 UrS, STTHD 82.5}

Three other events remain by which to test the application of this prophecy:

1. **Sixty-nine weeks**, or **483 years**, were to extend to the Messiah the Prince;
2. **Sixty-nine and one-half weeks**, or **486 1/2 years**, were to extend to the cutting off of the Messiah; and
3. The **seventy weeks**, 490 years, were to extend to that point when the Jews should no longer be the peculiar people of God. If, reckoning from B.C. 457, we find the measurements to reach the events specified, the correctness of the application will be assured beyond the least shadow of uncertainty. {1877 UrS, STTHD 83.1}

The word Messiah means "**the anointed**;" and the expression "to the Messiah the Prince," must point to the time when Christ was manifested to the world as the anointed of God. This was not at his birth, as some have imagined, but at his baptism, as is proved by Acts 10:38; 4:27; Luke 4:18, etc. {1877 UrS, STTHD 83.2}

We have therefore to inquire

- (1) at what point, according to the foregoing dates, the baptism of Christ should have occurred;
- (2) at what point it did occur;
- (3) to ascertain the length of Christ's ministry;
- (4) the date of the crucifixion; and
- (5) the time when the blessings of the gospel ceased to be especially offered to the Jews. {1877 UrS, STTHD 83.3}

1. From some point in the year B.C. 457, the period of **sixty-nine weeks** or **483 years** to the Messiah the Prince would carry us to a **corresponding point** in the year **A.D. 27**. This is the answer to the first point of inquiry; and if the first date is correct, here we should find the **baptism of the Saviour**. {1877 UrS, STTHD 84.1}
2. When Christ entered upon his mission, immediately after his baptism, he came into Galilee preaching the gospel of the kingdom of God, and saying, "**The time is fulfilled.**" Mark 1:14,15. This must mark the fulfillment of some definite period, or it would not be asserted that "the time is fulfilled." The time here fulfilled can be none other than that given in Dan. 9:25: "Unto the Messiah the Prince shall be seven weeks, and threescore and two weeks," 483 years. **We are therefore correct in saying that this is the period that reaches to his baptism.** Can we now ascertain in what year his baptism occurred? {1877 UrS, STTHD 84.2}

Christ was six months younger than John the Baptist, and is generally considered to have entered upon his ministry six months later; both of them commencing their work, according to the law of the priesthood, when they were thirty years of age. Of Christ, Luke says expressly that at the time of his baptism he began to be about thirty years of age. Luke 3:23. Now John entered upon his ministry, as Luke informs us (3:1), in the **fifteenth year** of Tiberius Caesar. Tiberius was the successor of Augustus, who reigned to A.D. 14. The date of Augustus' death is indisputably fixed by means of the great lunar eclipse soon after, Sept. 27, which served to quell the mutiny of the Pannonian legions, and to induce them to swear fidelity to Tiberius, as recorded by Tacitus, Anal. 1:28, and Dio.lib.57, p.604. But the reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus his step-father, in August, A.D. 12, two years before the death of the latter. The **fifteenth year of Tiberius** would therefore be from **August, A.D. 26, to August, A.D. 27**. If John commenced in the spring in the latter portion of the fifteenth year of Tiberius, it would bring the commencement of Christ's ministry in the **autumn of A.D. 27**, the very point where the **483 years** of Dan.9 expire. {1877 UrS, STTHD 84.3}

3. **The length of Christ's ministry**. This may be quite accurately determined by enumerating the passovers which he attended. There were but four of these as recorded in John 2:13; 5:1; 6:4; and 13:1. At the last of these he was crucified.. This would make the duration of his ministry

three years and a half. Thus, if he commenced in the autumn of A.D. 27, he would preach six months before his first passover in the spring of 28. His second passover would be in the spring of 29, his third in the spring of 30, and his fourth in the **spring of 31, when he was crucified.** {1877 UrS, STTHD 85.1}

This would correspond exactly to the prophecy; for he was to confirm the covenant with many for one week, seven years, and in the midst, or middle, of the week, he was to be cut off, and cause the sacrifice and oblation to cease. This he did when he expired upon the cross, three and one-half years from the commencement of his ministry; and **during the remainder of the week he confirmed the covenant through his apostles.** Heb. 2:3. Dr. Hales, vol. i. p. 94, quotes Eusebius, A.D. 300, as saying: "It is recorded in history, that the whole time of our Saviour's teaching and working miracles was three years and a half, which is the half of a week [of years]. This John the evangelist will represent to those who critically attend to his gospel." {1877 UrS, STTHD 86.1}

4. The date which this gives us for the crucifixion, A.D. 31, is confirmed by abundance of testimony. {1877 UrS, STTHD 86.2}

The crucifixion was attended by a preternatural darkening of the sun, for the space of three hours. Matt. 27:45. "A total eclipse of the moon may occasion a privation of her light for an hour and a half, during her total immersion in the shadow; **whereas a total eclipse of the sun can never last in any particular place above four minutes,** when the moon is nearest to the earth and her shadow thickest."-Hales, vol. i. p. 69. {1877 UrS, STTHD 87.1}

This darkness was observed at Heliopolis in Egypt, by Dionysius the Areopagite, afterward the illustrious convert of Paul at Athens, Acts 17:34, who in a letter to the martyr Polycarp describes his own astonishment at the phenomenon, and that of his companion, the sophist Apollophanes. "These, O good Dionysius," exclaimed Apollophanes, "are the vicissitudes of divine events." To which Dionysius answered, "Either the Deity suffers or he sympathizes with the sufferer." And that sufferer, according to tradition, recorded by Michael Syncellus of Jerusalem, he declared to be, "the unknown God, for whose sufferings all nature was darkened and convulsed."-Id., vol. iii. p. 230. {1877 UrS, STTHD 87.2}

"Hence it appears that the darkness which 'overspread the whole land of Judea' at the time of our Lord's crucifixion was **preternatural**, 'from the sixth until the ninth hour,' or from **noon till three in the afternoon**, in its duration, as also in its time, about full moon, **when the moon could not possibly eclipse the sun.** The time it happened, and the fact itself, are recorded in a curious and valuable passage of a Roman Consul, Aurelius Cassiodorius Senator, about A.D. 514. 'In the consulate of Tiberius Caesar Aug. v. and Aelius Sejanus (U.C. 784, A.D. 31), our Lord Jesus Christ suffered, on the 8th of the Calends of April (**25th of March**): when there happened such an eclipse of the sun as was never before nor since.' In this year and in this day agree also the Council of Caesarea, A.D. 196 or 198; the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius, Epiphanius, followed by Kepler, Bucher, Patinus, and Petavius, some reckoning it the 10th of the Calends of April, others the 13th."-Id., vol. i. pp. 69,70. {1877 UrS, STTHD 87.3}

The common Bible chronology placing the crucifixion in A.D. 33, was, according to Dr. Hales, assumed on no earlier authority than that of Roger Bacon, in the 13th century, **who, finding by computation that the paschal full moon fell on Friday in the year 33, was led by that circumstance to suppose that that must have been the year of the crucifixion.** But this very circumstance Dr. H. claims as proof that that was not the year; for the true paschal full moon should come not on the day of the crucifixion, but the day before, when Christ ate the passover with his disciples.-Id., p. 100. {1877 UrS, STTHD 88.1}

We have thus thirteen credible authorities locating the crucifixion in the spring of A.D. 31. And all the evidence on this point tends also to establish the date of Christ's baptism in the autumn of A.D. 27; for, according to the prophecy, the Messiah was to be cut off after three years and a half from the time of his manifestation; and, according to the evangelists, his ministry continued just that length of time, three years and a half. If, therefore, he was crucified in the spring of A.D. 31, he was baptized and commenced to preach three and a half years before, in the autumn of A.D. 27. {1877 UrS, STTHD 89.1}

And right at that point the sixty-nine weeks ended, reckoned from B.C. 457, and in A.D. 31 we reached the middle of the last or seventieth week, where the Messiah was to be cut off, and cause the sacrifice and oblation (the Jewish sacrifices and offerings) to cease by the offering of himself., as the great antitype of them all, upon the cross. {1877 UrS, STTHD 89.2}

So far, we find the most striking and indisputable harmony. **We now go forward three and a half years to the terminal point of this grand prophetic period of seventy weeks**, and inquire what then occurred. On this point we quote again from the learned Dr. Hales:- {1877 UrS, STTHD 90.1}

"Eusebius dates the first half of the passion week of years as beginning with our Lord's baptism, and ending with his crucifixion. The same period precisely is recorded by Peter, as including the duration of our Lord's personal ministry: 'All the time that the Lord Jesus went in and out among us, beginning from the baptism of [or by] John, until the day that he was taken up from us,' at his ascension, which was only 43 days after the crucifixion. Acts 1:21, 22. And the remaining half of the passion week ended with the martyrdom of Stephen, in the seventh or last year of the week. **For it is remarkable that the year after, A.D. 35, began a new era in the church**, namely, the conversion of Saul, or Paul, the apostle, by the personal appearance of Christ to him on the road to Damascus, **when he received his mission to the Gentiles, after the Jewish Sanhedrin had formally rejected Christ by persecuting his disciples.** Acts9:1-18."-Vol. i. p. 100. {1877 UrS, STTHD 90.2}

Thus at precisely the right point we find events which fitly mark the termination of that period which was allotted to Jerusalem and the Jews: Stephen is martyred, Paul is raised up an apostle to the Gentiles, the Jews formally reject Christ and the gospel in the persons of the first disciples, and the apostles turn from the Jews to other nations. Surely a fulfillment of prophecy so plain cannot be questioned. {1877 UrS, STTHD 91.1}

And with these facts all established by the clearest evidence, and the dates of the prophecy all thus harmonized, we have in our hands the key which will draw every bolt, and give us free

entrance into all departments of the larger prophecy and longer period of the 2300 days. {1877 UrS, STTHD 91.2}

From this point, the way is short and clear to the end of the argument respecting the time. {1877 UrS, STTHD 91.3}

If we have a period of ten years, in reference to the location of which we wish to inform our friends, we need not tell them where the whole period terminates, to convey to them the desired information. It would be sufficient to say, We will tell you all about the first five years of that period, where they begin and end, with intermediate dates and events. Then they could easily ascertain the termination of the whole period. After the first five years, five more would remain, and adding them to the date where the five terminated, they would have the true date of the termination of the ten. {1877 UrS, STTHD 91.4}

Just this course inspiration has followed with the 2300 days. It is as if the angel had said to Daniel, I have not come to give you the year in which the 2300 days will end; but a portion of this period belongs to your people and your holy city, Jerusalem; and this period, comprising seventy weeks which are the first 490 years of the 2300, I will tell you all about, giving you the time when they will commence, and the chief events which will mark intermediate dates, and finally their termination. **And the angel well knew that he who had interest enough to inquire, could then easily find the termination of the whole period.** {1877 UrS, STTHD 92.1}

Thus four hundred and ninety years taken from twenty-three hundred, leaves eighteen hundred and ten. Briefly expressed in figures it stands thus: **2300 - 490 = 1810.** And this number, eighteen hundred and ten, added to the date where the four hundred and ninety terminated, will give us the termination of the period of twenty-three hundred. But we have found that the four hundred and ninety ended in the autumn of **A.D. 34.** This gives us the following numerical statement: **A.D. 34, autumn, + 1810 = A.D. 1844, autumn.** In the autumn of A.D. 1844, **we thus have the termination of the longest and most important prophetic period revealed in the Bible.** {1877 UrS, STTHD 92.2}

But some may fall into perplexity over the calculation of this period from another standpoint, and query how, if the 2300 days commenced B.C. 457, they can extend to A.D. 1844, since if we take 457 from 2300 we have only 1843 remaining. Did they not therefore terminate in 1843? So Adventists reasoned previous to that year; and this is the reason why that year was first set for the coming of the Lord. But further thought showed that they must extend into the following year. For it would take **457 full years before** Christ, and **1843 full years after** Christ, **to make 2300.** Therefore if the days commenced with the very first day of 457 B.C. they would not terminate till the very last day of 1843. **But we have evidence to show that they did not commence with the first day of 457 B.C., but that some portion of that year had elapsed before we are to begin to reckon.** {1877 UrS, STTHD 93.1}

It is evident from the wording of the prophecy that the actual commencement of the work at Jerusalem marks the commencement of the seventy weeks, inasmuch as the first seven weeks are allotted to the building of the city, which we could hardly begin to reckon, consistently, before the work of building was actually begun. **But Ezra did not arrive at Jerusalem till the fifth**

month of the seventh year of Artaxerxes (B.C. 457). Ezra 7:8. And after he had reached the city the large company that went up with him were to be provided with homes, and arrangements made for their living, etc., before they would be ready to take hold of the work of rebuilding the wall and the city proper. **Two months would certainly be short enough time to allow for this work, which would bring us to the seventh month, or the autumn of the year.** Now whatever portion of the year B.C. 457 had elapsed before the 2300 years began, just that portion of a year we must add to 1843 A.D. to make out the 2300 full years; for if only 456 years and a fraction are to be reckoned before Christ, we must have 1843 and a fraction after Christ to make out the number. For taking 456 years and five months from 2300 years, we have remaining 1843 years and seven months, which seven months carry us so far into the year 1844. Thus are we brought again to the **autumn of 1844, as the point where the 2300 days terminated.** {1877 UrS, STTHD 94.1}

The same argument will apply to the date of **Christ's baptism.** How do we make that date to be A.D. 27, when 457 years before Christ and only 26 after Christ make out the 483 years which were to reach to Messiah the Prince? In the same way as above presented. **For if any portion of B.C. 457 had elapsed before we should begin to reckon, a corresponding portion of A.D. 27 must be taken to fill out the specified number of full years.** And the events associated with this, in the prophecy of the seventy weeks, are such as to show conclusively that the days terminated in the autumn of the year. At the beginning of the seventieth week the Messiah was to be manifested, that is, commence his ministry as the Anointed One. In the midst, or middle, of that week, which would be three years and six months from its commencement, he was to be cut off. This cutting off can refer to nothing else but his crucifixion. But his crucifixion, in whatever year it may have occurred, was in the spring; for it was at the passover. Then, as we go back from the crucifixion of Christ three years and six months to find the commencement of his ministry, we are brought to the autumn; and as we go forward from the crucifixion three years and six months, to the end of the seventieth week, we are again brought to the autumn. But, as has already been shown, A.D. 31 has been established beyond dispute as the year of the crucifixion; and as this was the middle of the seventieth week, the last half of the week, three and a half years more, brings us to the autumn of A.D. 34. **But if the first 490 years ended in the autumn of A.D. 34, the remaining 1810 years just as conclusively ended in the autumn of A.D. 1844.** {1877 UrS, STTHD 95.1}

We are thus particular upon this point, because this is the important one of all the prophetic periods; and it is desirable that all points in the argument should be clearly understood. {1877 UrS, STTHD 96.1}

And what were some of the circumstances which rendered 1844 a memorable date in the history of the church and the world? We then reached, if we may so speak, the climax of the world's great prophetic era. Within the forty-six years preceding, **five of the seven prominent prophetic periods of the Bible had terminated.** {1877 UrS, STTHD 96.2}

1. The **1290** years had ended in **1798.** {1877 UrS, STTHD 96.3}
2. The **1260** years had ended in the same year, and marked the commencement of the "**time of the end.**" {1877 UrS, STTHD 96.4}

3. The **391 years and 15 days of Rev. 9**, had ended **Aug. 11, 1840**, and marked the fall of the Ottoman empire as an independent government; for since that time it has existed only by the sufferance of the so-called Christian powers of Europe. {1877 UrS, STTHD 97.1}
4. The **1335 years** had expired in **1843**, and marked the manifestation of such a "blessing" as the disciples at Christ's first advent were themselves permitted to enjoy. Dan. 12:12; Matt. 13:16,17. {1877 UrS, STTHD 97.2}
5. And now in **1844**, the great period of **2300 years** was finished, which marked the commencement of the work of the cleansing of the sanctuary. {1877 UrS, STTHD 97.3}

God has never left his church without faithful watchmen, and in such an important epoch as the one we are considering, we cannot suppose that they would be asleep. And they were not asleep. A warning message to the world, which commenced some years before, had now swelled into a mighty cry. A movement such as the world had never before witnessed, now reached the height of its power. The impending second advent of the Son of God was the burden of the proclamation.. Sublimar theme never engaged the attention of man. In different parts of the world, men simultaneously called of God to this work were heralding it abroad. It went to every missionary station on the globe. Treasure was poured out like water in its promulgation. An army of able and devoted men appeared, who freely gave their time, talent, and strength to its vindication. The spirit of revival everywhere followed the proclamation of the message. God was in the movement; and Christendom was shaken from center to circumference. {1877 UrS, STTHD 97.4}

What did all this mean? It meant that the first division of this three-fold warning which was to precede the coming of Christ was going forth. **Rev. 14:6-12**. It meant that the mighty angel standing on the sea and on the land had uttered his solemn oath that **time (prophetic) should be no more**; Rev. 10:6; for the time had come for the longest and latest prophetic period to meet its termination. {1877 UrS, STTHD 98.1}

A grievous disappointment was experienced in that movement, and a mistake had somewhere been made, yet it becomes us not hastily nor rashly to decide in regard to the nature of that work. As was asked respecting the baptism of John, we ask respecting this movement: **Was it of Heaven or of men?** And the same difficulties are involved in the answer: **If it was of Heaven, we cannot give it up; but how then can we account for the mistake connected with it, without compromising its heavenly origin?** But if it was of men, how shall we solve the still harder problem of accounting for the presence and power of God that so manifestly attended it? {1877 UrS, STTHD 98.2}

Now if in **1840, 1843, and 1844**, the last prophetic periods did end, that fact would be a sufficient reason why God's hand should be in the movement based upon that fulfillment of his word, **even though we might have adopted wrong views in reference to the event to occur**, as did the disciples of our Lord, when in fulfillment of his word, they escorted him into Jerusalem, as their immediately expected King, shouting, "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord." Matt.21:4-9. {1877 UrS, STTHD 99.1}

With this view, therefore, that the prophetic periods did expire, but the mistake was in relation to the event, we are not obliged to repudiate and throw away that great work. We

can give it its place in prophecy, and gratefully acknowledge the wonderful work of God connected with it. {1877 UrS, STTHD 99.2}

But if we take the ground that the prophetic periods did not then expire, the whole work falls to the ground as wholly false and unscriptural. For if the termination of the prophetic periods is yet future, another like movement is to transpire, and the one we have had was a counterfeit and a fraud. Then we must attribute to fanaticism that work which gave every evidence of being wrought by the Spirit of God, and admit that in this important age, marked as the time of the end, **when the world is to be warned of coming Judgment, the most devoted and intelligent students of prophecy, and the most consecrated servants of Christ, were left to enter upon a false movement, and make an unpardonable mistake, which was calculated to destroy the confidence of the world in all prophetic investigation. But such a conclusion cannot for a moment be entertained by any candid and consistent mind.** Hence we must look for the mistake, not in the prophetic periods, the evidence for which, as we have seen, remains unshaken, but in the views then entertained of the event to take place at their termination. {1877 UrS, STTHD 99.3}

We need not pursue this line of thought to any greater length. The evidence is now before the reader that the calculation of the time was correct; that Dan. 9 is an explanation of Dan. 8; that **the seventy weeks are a part of the 2300 days;** that **they are correctly dated** from B.C. 457, and that, consequently, **the 2300 days terminated in 1844.** With the utmost assurance, we therefore say that those who endeavor to account for the disappointment of 1844 on the supposition that the mistake was made in the time, and not in the sanctuary question, are entirely wrong. {1877 UrS, STTHD 100.1}

The Book of Mormon, the Quran, writings of Buddhism, Hinduism, Jehovah's Witnesses or any other religion or church cannot compare in accuracy to what was studied out above. The God of Heaven, Creator, Messiah, Redeemer, asks you this day to commit to truth. "Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else." Isaiah 45:22

48:3 I have declared the former things **from the beginning;** and they went forth out of my mouth, and **I showed them;** I did [them] suddenly, and **they came to pass.**

48:4 Because I knew that thou [art] obstinate, and thy neck [is] an iron sinew, and thy brow brass;

48:5 **I have even from the beginning declared [it] to thee; before it came to pass I showed [it] thee:** lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

48:6 Thou hast heard, see all this; and will not ye declare [it]? I have showed thee new things from this time, even hidden things, and thou didst not know them.

48:7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. Isaiah

And again the Lord God of heaven, Creator, Messiah, Redeemer says:

45:19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

45:20 Assemble yourselves and come; draw near together, ye [that are] escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god [that] cannot save.

45:21 Tell ye, and bring [them] near; yea, let them take counsel together: who hath declared this from ancient time? [who] hath told it from that time? [have] not I the LORD? and [there is] no God else beside me; a just God and a Saviour; [there is] none beside me.

45:22 Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else.

45:23 I have sworn by myself, the word is gone out of my mouth [in] righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

45:24 Surely, shall [one] say, in the LORD have I righteousness and strength: [even] to him shall [men] come; and all that are incensed against him shall be ashamed.

45:25 In the LORD shall all the seed of Israel be justified, and shall glory. Isaiah

Dear Reader,

What you have just read proves in no small way that Jesus of Nazareth, who was born of Mary of the tribe of Judah is indeed the Christ, the Messiah, the Creator, Jehovah, God the Almighty. What you may not know is that the Bible has over 300 messianic prophecies which had to be fulfilled to prove of a certainty that the above is truth. Each of these prophecies were fulfilled and are confirmed in the Word of God, the Bible which has already archeologically been proven to be 100% accurate historically and then that means is also by the nature of something with prophecies being 100% historically accurate also is 100% prophetically accurate. "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3 Again dear reader, that can only be truth, the prophecies above can only be valid if every point is fulfilled, not just one point or a few points or several but all must be fulfilled. Because nothing has failed of being completed that makes the Word of God and its prophecies infallible. "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Luke 24:44 Therefore in closing, the ancient denominated people of God was Israel, God's Law the 10 commandments are still valid today, ancient Israel was rejected by God in A.D. 34, the gospel was to thence forth be preached to the Gentiles, and based on the prophecy and history of Daniel 8 & 9 and Revelation 10, the remnant church, now the denominated people of God are the Seventh Day Adventist Church. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:31

The Messiah, the Remnant, Daniel & Revelation, the Bible and the God of Heaven, Identified & Validated

If you have further questions contact me at courtney@revelationofhem.org.