



The Investigative Judgment

Part 2

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

(Daniel 8:14)

Seventy Weeks

Daniel 9:24-27

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment **to restore and to build Jerusalem** . . . (Daniel 9:24, 25)

“The commandment to restore and to build Jerusalem” (Daniel 9:25) marks not only the beginning of the 70-week prophecy but also the beginning of the 2300 days mentioned in Daniel 8:14, and this latter prophecy reaches down to 1844.

Three Persian decrees played roles in the restoration of God's people from the captivity created by the Babylonians—the decrees of Cyrus, of Darius, and of Artaxerxes—and the interpretation of Daniel 8 and 9 depends on identifying the right decree.

Cyrus issued the first decree in the first year of his Babylonian reign, which was 538 / 537 BC. The Bible does not indicate when in the first year of his reign that this decree was given, so we do not know whether the year was 538 or 537 BC. More importantly, Cyrus's decree says nothing about the restoration of the city. It speaks only of the rebuilding of the Temple.

The Bible gives no date for Darius' decree. All we know is that it was given sometime during the early years of his reign, but it also was only concerned with the restoration of the Temple and not of the city.

It is the decree of Artaxerxes of Ezra 7:13 that gives us the information necessary to locate the time of prophecy of Daniel 9. Regarding this decree we are told that Ezra left Babylon on the first day of month 1 of the seventh year of the reign of Artaxerxes and that he and his group arrived in Jerusalem on the first day of month 5 of the same year. (457 BC is the seventh year of the reign of Artaxerxes.)

This decree also provided for the restoration of local government (Ezra 7:21–28). It empowered the judiciary to punish wrongdoers, even granting the authority to impose the death sentence, and as a result of this decree, Ezra began to build the city.

When we use the starting date of 457 BC for the Daniel 9 prophecy, the timeline reaches exactly to the baptism of Jesus, showing that the prophecy was divinely given. The beginning date of 457 BC is the only date that meets the demands of the prophecy.

457 BC

Seventy Weeks

Daniel 9:24-27

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. (Daniel 9:25)



Seventy Weeks

Daniel 9:24-27

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. (Daniel 9:26)

And afterwards the threescore and two weeks shall Messiah . . .

26. After threescore and two weeks. The cutting off of the Messiah would take place, not within this period, but after its completion. This expression is not intended to fix the exact time when the calamitous event of the death of the Messiah would take place. That is done in v. 27, where the event is placed "in the midst of the week." (*SDA BC*)

Cut off. According to this prophetic statement, Messiah would not appear as the Jews expected, a glorious conqueror and emancipator. Instead, He would meet a violent death; He would be "cut off." On the term "cut off" meaning death, see Gen. 9:11. (*SDA BC*)

And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. (Genesis 9:11)

23. Consider the vision. A reference to “the vision of the evening and the morning” (ch. 8:26). In his last words to Daniel at the time of his previous visit Gabriel stated that the vision of the 2300 evening mornings was “true.” Thus in ch. 9:24 the divine instructor begins where he left off in ch. 8:26.

Daniel 8:14–In verse 26 this is *mar’eh*

Daniel 9:23–vision–*mar’eh*

Are determined. Heb. *chathak*, a word occurring only here in the Bible. It occurs in post-Biblical Hebrew with the meaning "to cut," "to cut off," "to determine," "to decree." The exact shade of meaning here intended must be determined from the context. In view of the fact that ch. 9 is an exposition of the unexplained portion of the vision of ch. 8 (see on ch. 9:3, 21-23), and inasmuch as the unexplained portion had to do with the 2300 days, it is logical to conclude that the 70 weeks, or 490 years, were to be "cut off" from that longer period. Furthermore, in the absence of contrary evidence, it may be assumed that the 70 weeks would be cut off from the beginning of that period. Viewed in the light of these observations, the translation of *chathak* as "to cut" seems singularly appropriate. In so far as the 490 years were especially assigned to the Jews with respect to their role as God's chosen people, the translations "determine" and "decree" are also appropriate to the context.

2300 Years



Jewish Probation
Closes

457 BC

Dan 9:24-27
Ezra 7:11-13

34 AD

Acts 18:6, 13:45-46,
7:54-60,
Matt. 21:43

70 Wks
x 7 Days
490 Days/Years
490 Years

Daniel 8:14

"And he said unto me, unto two thousand and three hundred days; Then shall the sanctuary be cleansed."

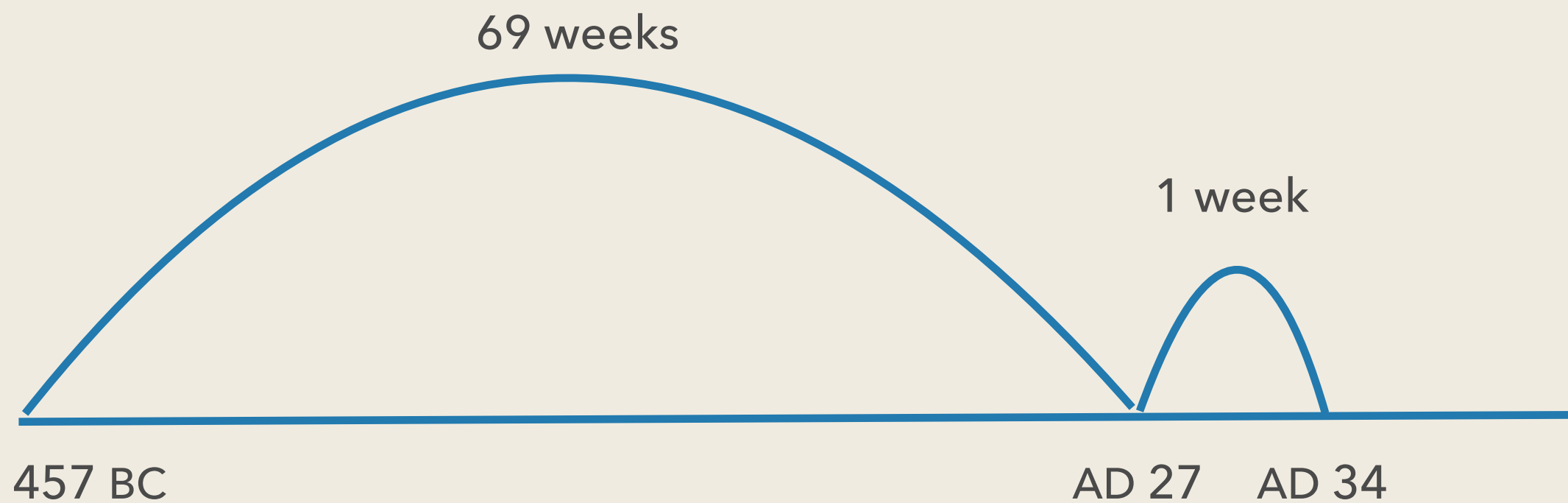
**Year / Day
Principle:
Ezekiel 4:6
Leviticus 25:1-8
Numbers 14:34
11Q13**



Seventy Weeks

Daniel 9:24-27

And he shall confirm the covenant with many for **one week** . . . (Daniel 9:27)



Seventy Weeks

Daniel 9:24-27

And he shall confirm the covenant with many for one week: and in the **midst of the week** . . . (Daniel 9:27)



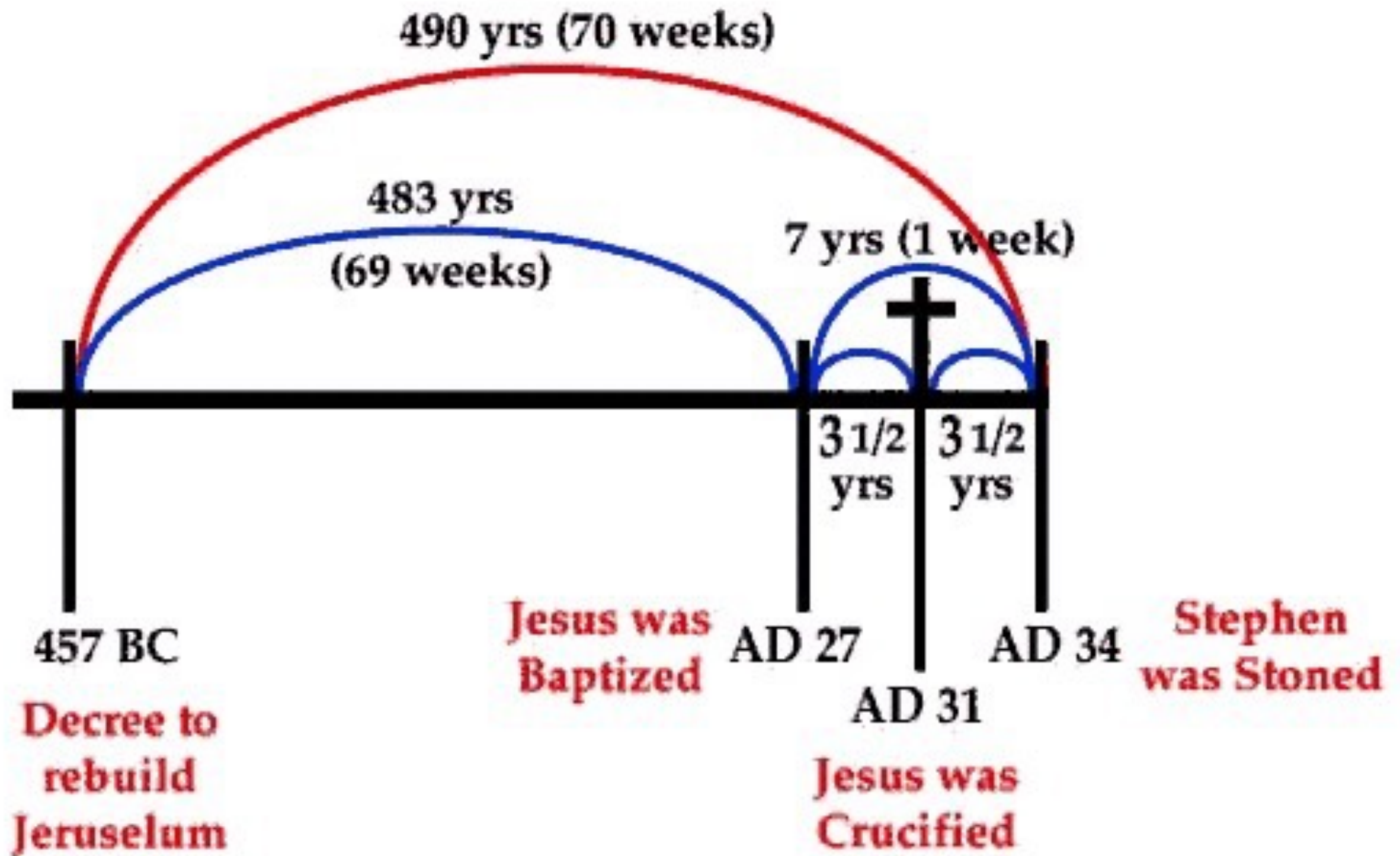
Seventy Weeks

Daniel 9:24-27

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. (Daniel 9:27)

For one week. This week, the 70th, began in AD 27 with the opening of Christ's public ministry at the time of His baptism. It extended beyond the crucifixion "in the midst of the week," in the spring of AD 31, to the rejection of the Jews as the covenant people in the autumn of AD 34 (490 years after 457 BC is AD 34). The "vineyard" was then "let out ... unto other husbandmen" (Matt. 21:41; cf. Isa. 5:1-7; GC 328, 410). For about 3 1/2 years the authorities in Jerusalem tolerated the preaching of the apostles, but their spite was finally translated into decisive action in the stoning of Stephen, the first Christian martyr, and the general persecution that then broke upon the church. (*SDA BC*)

Inasmuch as the 70 weeks, or 490 years, are part of the longer period of 2300 years, and inasmuch as the first 490 years of the period extend to the autumn of AD 34, it is possible to calculate the ending date of the 2300 years. Adding the remaining 1810 years of the 2300 years to AD 34 brings us to the autumn of 1844 as the time when the heavenly sanctuary would be "cleansed." (Ibid.)



2300 Years

Dan 9:26 "Messiah be cut off but not for himself"
 Isaiah 53:5 "Wounded for our transgressions"
 1 Peter 2:24 "Bare our sins"
 Luke 23:33 "They crucified Him"
 Dan 9:27 "Cause the sacrifice and oblation to cease"
 Luke 23:45 "Veil in temple was rent"

483 Years

7 Wks
 60 Wks
 + 2 Wks
 69 Wks / 483 Years

1810 Years



Dan 9:25-27

Christ's Baptism

Jewish Probation Closes



457 BC

Dan 9:24-27
 Ezra 7:11-13

27 AD

Mark 1:15
 Matt. 3:13-17
 Gal. 4:4

3½

31 AD

3½

34 AD

Acts 18:6, 13:45-46,
 7:54-60,
 Matt. 21:43

1 Wk = 7 Years

1844 AD

Dan 7:9-10
 Dan 8:14
 Investigative
 Judgment Begins
 in Heaven

70 Wks
 x 7 Days
 490 Days/Years
490 Years

Daniel 8:14

"And he said unto me, unto two thousand and three hundred days; Then shall the sanctuary be cleansed."

Year / Day
 Principle:
 Ezekiel 4:6
 Leviticus 25:1-8
 Numbers 14:34
 11Q13

And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was **astonished** at the vision, but none understood it. (Daniel 8:27)

However, Dr. Barnhouse deprecated the experience of Hiram Edson on his walk through the field, writing that Edson. . . was overwhelmed with the conviction that instead of our High Priest coming out of the most holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month at the end of 2,300 days, He for the first time entered, on that day the second apartment of that sanctuary, and that He had work to perform in the most holy before coming to this earth. *It is to my mind, therefore, nothing more than a human, face-saving idea! It should also be realized that some uninformed Seventh-day Adventists took this idea and carried it to fantastic, literalistic extremes.* (Andreasen, *Ibid.*, p. 37, quoting *Eternity* magazine September 1956, "Are Seventh-day Adventists Christians?")

Mr. Martin and I heard the Adventist leaders say, flatly, that they repudiate all such extremes. This they have said in no uncertain terms. Further, they do not believe, as some of their earlier teachers taught, that Jesus' atoning work was not completed on Calvary, but instead that He was still carrying on a second ministering work since 1844. **This idea is also totally repudiated.** They believe that since His ascension Christ has been ministering the benefits of the atonement which He completed on Calvary. (Andreasen, *Ibid.*, p. 37, quoting *Eternity* magazine September 1956, "Are Seventh-day Adventists Christians?")

Astonished–Daniel 8:27

And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was **astonished** at the vision, but none understood it. (Daniel 8:27)

šāmēm–to be desolated, appalled, devastated, to tremble

He hath turned aside my ways, and pulled me in pieces: he hath made me **desolate**. (Lamentations 3:11)

Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is **desolate**, for the Lord's sake. (Daniel 9:17)

The judgment, or the cleansing of the sanctuary, began in 1844 when Christ entered the most holy apartment of the sanctuary in heaven.

Are determined. Heb. *chathak*, a word occurring only here in the Bible. It occurs in post-Biblical Hebrew with the meaning "to cut," "to cut off," "to determine," "to decree." (*SDA BC*)

Thy people. The 490 years applied especially to the Jewish nation.

To finish. Heb. *lekalle'* from the root *kela'*, "to restrain." The passage may have reference to the restraining power that God would exercise upon the forces of evil during the period allotted to the Jews. . . . "to bring a completion." If *kalah* is the root, then the passage evidently refers to the fact that within this period the Jews would fill the cup of their iniquity. God had suffered long with the Israelites. He had given them many opportunities, but they continually disappointed Him. (Ibid.)

To make reconciliation. Heb. *kaphar*, generally translated “to make atonement” (see Ex. 30:10; Lev. 4:20; etc.). By His vicarious sacrifice on Calvary Christ provided reconciliation for all who accept His sacrifice.

Everlasting righteousness. Christ did not come to earth simply to provide for the blotting out of sin. He came to reconcile man to God. He came so that it might be possible to impute and to impart His righteousness to the penitent sinner. When men accept Him, He bestows on them the robe of His righteousness, and they stand in God’s presence as though they had never sinned (see SC 62). God loves repentant, believing souls as He loves His only Son, and for Christ’s sake accepts them into His family. By His life, death, and resurrection, Christ has made everlasting righteousness available to every child of Adam who, in simple faith, is willing to accept it. (Ibid.)

To seal up. Here evidently not in the sense of “shutting up,” but of “confirming,” or “ratifying.” The fulfillment of the predictions connected with the first coming of the Messiah at the time specified in the prophecy gives assurance that the other features of the prophecy, notably the 2300 prophetic days, will be as precisely fulfilled. (Ibid.)

The most Holy. Heb. *qodesh qodashim*, "something most holy," or, "someone most holy." The Hebrew phrase is applied to the altar (Ex. 29:37; 40:10), other vessels and furniture pertaining to the tabernacle (Ex. 30:29), the holy perfume (Ex. 30:36), specified meat offerings (Lev. 2:3, 10; 6:17; 10:12), trespass offerings (Lev. 7:1, 6), the shewbread (Lev. 24:5-9), devoted things (Lev. 27:28), the holy district (Num. 18:10; Eze. 43:12), and the most holy place of the sanctuary (Ex. 26:33, 34). **The phrase is nowhere applied to persons**, unless, as some suggest, it is so applied in the text under consideration and in 1 Chron. 23:13. . . . Jewish expositors and many Christian commentators have held that the Messiah is referred to.

In view of the fact that the Hebrew phrase cannot elsewhere be shown to refer definitely to a person, and in view of the fact that the heavenly sanctuary is under discussion in the larger aspects of the vision (see on Dan. 8:14), it is reasonable to conclude that Daniel is here speaking of the anointing of the heavenly sanctuary prior to the time of Christ's inauguration as high priest. (Ibid.)

Note 5: **"To finish the transgression."** That is, to fill up the cup of Israel's iniquity. This condition was reached at the first advent of Christ. Matt. 23: 29-38. **To make an end of sins.** This Christ did, in the sense of the prophecy, by making provision for putting away sin by the sacrifice of Himself. Heb. 9:26. **"To make reconciliation for iniquity."** This was done by Christ taking upon Himself the penalty of sin, that the law might be honored and the transgressor reconciled to God. 1 Cor. 15:3. **"To bring in everlasting righteousness."** The righteousness of God, which was seen in the spotless life of Jesus Christ, and which is given to every believer. Rom. 3:21-25. **"To seal up the vision and prophecy."** Evidently the words "seal up" are used in the sense of making sure instead of making secret. The seventy weeks were given to explain the vision and not to darken it, to reveal truth and not to cover it. They test every theory and view that are advanced concerning the 2300 days. They expose every false application, and make sure the true one. This will appear when its divisions are considered. Dan 7:25-27. **"To anoint the Most Holy."** The earthly sanctuary was to be anointed before the ministration in it could begin. Ex. 30:25-30. So, after the death of Christ, He ascended to heaven to minister as our High Priest in the sanctuary, preparatory to which, according to the type, it would be anointed.

1. THE date of the decree recorded in Ezra 7 is one of the best established dates in the Scriptures. It has been proved correct by the concurrent agreement of more than twenty eclipses. See "Sanctuary and Its Cleansing," chapter seven.

2. THE building of the wall in troublnus times refers, evidently, to the carrying out of the commandment to restore and build Jerusalem after the decree of Artaxerxes in B. C. 457. The seven weeks, or forty-nine years, would, therefore, end in 408 B. C. Houbigant's translation of verse 25, as quoted by Dr. Adam Clarke, is quite clear on this point. It reads as follows: "Know, therefore, and understand: From the edict which shall be promulgated, to return and rebuild Jerusalem, there shall be seven weeks. Then it shall be fully rebuilt, with anxiety in difficult times. Thence to the Prince Messiah there shall be sixty-two weeks."

3. THE sacrifice and oblation, so far as acceptable service in the temple was concerned, was caused to cease by Christ's sacrifice on Calvary, because they all met their fulfillment in the death of the Lamb of God.

4. THE seven weeks would end in BC 408; the sixty-two weeks would end in AD 27; the middle of the seventieth week, in AD 31; and the end of the seventy weeks, in AD 34.

5. THE dates harmonize exactly with the records of history, and thus the seventy weeks, with its various divisions, seal up or make sure the vision and the prophecy, by showing the correctness of a right interpretation and application of the time, and by detecting and exposing all false interpretations and applications. This will be readily seen if we begin our reckoning at any other date than B. C. 457.

6. "MESSIAH" means "anointed One." Jesus was anointed by the Holy Spirit at His baptism. Matt. 3:16; Acts 10:38. Hence the sixty-two weeks reached to A. D. 27.

7. THE special work for the Jewish people, the confirming of the covenant with many for one week (the last week of the seventy), closed in A. D. 34. This date is marked by a general rejection of the gospel by that people, the martyrdom of Stephen, and a great persecution of the church by the Jews. As a result the believers were scattered abroad, and went everywhere preaching the gospel. Acts 7 and 8. The next year, A. D. 35, Saul was converted, and soon began his work as the apostle to the Gentiles.

8. **ALTHOUGH** the commandment to restore and build Jerusalem was issued in the spring of B. C. 457, the work of building the wall, to which the seventy weeks were allotted, did not begin till the fall of that year. This will appear when we remember that it took several months for the people to get ready for and make such a journey, and then prepare for the great work to be done. The record states that they did not reach Jerusalem till the fifth month. Ezra 7:8, 9. From the fact that seven weeks of the seventy were allotted to the building of the wall, and that work did not begin till the autumn of B. C. 457, we conclude that the time to begin to reckon the seventy weeks must be in the autumn, or when the commandment was carried into effect, and not the date of the issue. In other words, the expression, "From the going forth of the commandment to restore and build Jerusalem," is to be understood in harmony with the facts to which we have already alluded. Hence the 2300 days, and all the divisions of it that contained full years, would terminate in the fall of the year.

8. The baptism of Jesus would occur in the autumn of A. D. 27, His crucifixion in the spring of A. D. 31, and the 2300 days would end in the autumn of 1844. This would be according to the type, also, as the great day of atonement, the cleansing of the sanctuary, . took place in the fall, on the tenth day of the seventh month. This makes complete harmony in the chronology of the 2300 days in all its divisions, and also in its commencement and termination.

9. THE study of the type would lead us to conclude that the time occupied in the cleansing of the heavenly sanctuary must also be brief, and, therefore, must soon be finished. It is clearly evident from the Scriptures that the Lord never designed to reveal the exact time when Christ's mediation for sinners will cease, and probation will close. See Matt. 24:42-44; Mark 13-32-37. Hence no one should infer that the time occupied in the most holy place of the heavenly temple bears the same exact ratio to the time spent in the holy place as it did in the earthly sanctuary. In the typical law and service we do not have an exact representation of the ministration in the heavenly sanctuary. Heb. 10:1.