

laid open to the gaze of the multitudes. The knife fell from the hand of the priest, and the sacrificial lamb escaped. God had withdrawn his presence from the temple. The Lamb of God himself had been slain, and sacrifice and oblation were forever done away. Those ceremonies, which shadowed forth the death of the Saviour, ceased at the cross. This was in the midst of the last week of the prophetic seventy. (SDP 130.1).

Mercy still lingered over the Jewish people; there was yet a little time in which to repent. What was not accomplished in the person of Christ, God, sending his Holy Spirit, sought to accomplish through his disciples. Humble fishermen imbued with the power of God taught the people concerning a crucified and risen Saviour. In one day three thousand accepted the message. But as many believed, the enmity of Satan was again aroused. In 34 A. D., Stephen was stoned, and as the result of the severe persecution which followed, the believers were driven from Jerusalem and "went everywhere preaching the word." Israel had withdrawn from God, and his Spirit could no longer protect them. In less than forty years the city was captured by the army of Titus, the temple was burned, and the Jews were scattered to the ends of the earth, there to remain until the consummation of all things at the time determined. (SDP 130.2).

#### MESSAGE TO THE GENTILES

There can be no question as to the accuracy of the date 457 B. C. as the beginning of the seventy weeks, for it is established by four events: The decree of Artaxerxes; the baptism of Christ; the crucifixion; and the spread of the gospel among the Gentiles. History established the date 457 B. C. as the seventh of Artaxerxes by more than twenty eclipses. The four hundred and ninety years can be reckoned backward from the New Testament history, or forward from the decree to restore and build Jerusalem. (SDP 131.1).

Of the two thousand three hundred days of Dan. 8: 14, the angel has given the events for the first four hundred and ninety years. Eighteen hundred and ten years remained,  $2300 - 490 = 1810$ . The four hundred and ninety years ended in the year 34 A. D. To this add eighteen hundred and ten years, and we have the year 1844 A. D. Daniel had been shown the event which would mark this year. It was the investigative judgment, and the giving of the message of the first angel of Revelation fourteen. This message was given within the memory of many who are still living, and is known as the advent message. About twenty years before the expiration of the prophetic period of the two thousand three hundred days, the attention of some men was called to a study of the prophecies. Foremost among these students was William Miller, who became thoroughly convinced that the prophetic period of Dan. 8: 14 would close in 1844. The expression, "unto two

thousand and three hundred days then shall the sanctuary be cleansed," (Daniel 8:14) was interpreted to mean that at the end of that stated period the earth would be destroyed by fire at the second coming of Christ. Consequently between 1833 and 1844 the personal coming of the Saviour was preached throughout the world. Men were warned according to the wording of the first angel's message of Revelation 14, that the judgment was at hand, and thousands prepared to meet the Lord. (SDP 131.2).

When the year 1844 passed, and Christ did not appear, many lost faith in the prophecies; but others, knowing that the word of God abideth sure, were led to search more diligently for the event which did take place at the close of the prophetic period. Further study corroborated the truth of the interpretation of the time, and revealed also the light on the sanctuary question. For the first time men saw that the "sanctuary" spoken of in Daniel's vision referred to the work in heaven rather than upon earth. An investigation of the typical service instituted in the wilderness revealed the work of cleansing on the day of atonement, It was seen that the work of the high priest in the earthly tabernacle was but a figure of the service upon which Christ, the great High Priest, entered in 1844. At that time he entered into the presence of the Ancient of Days, as seen in the vision of the seventh chapter, and began the work of the investigative judgment, at the end of which work he will appear in the clouds of heaven.

William Miller and others who preached the second advent in 1844 were mistaken in the event, but not in the time of the period mentioned by Daniel. The events which transpired between 34 A. D. and 1844 A. D. are described in the next vision, which was given to Daniel, four or five years later than the vision of the ninth chapter. (SDP 133.1). Since Gabriel explained with such care and minuteness the history of the Jews, that as a nation they were without excuse in the rejection of the Son of God, we may expect that this same angel of prophecy will set the waymarks high and clear, that men in the last days may know the time of Christ's appearing in judgment, and of his second coming in the clouds of heaven. (SDP 133.2). Therefore, let us watch and be ready. (Mark 13:33).

#### References

Haskell, S.N. (1901). *The Story of Daniel the prophet. Review & Herald's Publishing Association, Takoma Park.*

---

THE LOUD CRY HERALD MINISTRY  
Box 315, Katima Mulilo, Namibia, 9000  
Website: [www.theloudcryherald.com](http://www.theloudcryherald.com)  
Email: [josh@theloudcryherald.com](mailto:josh@theloudcryherald.com)

# The Jewish Probation Fixed

Daniel 9: 1-27  
Part 2

The work of restoration was soon stopped by Samaritans living in the country, and further progress was impossible until the issuing of a second decree by Darius, king of Persia, in 520 B. C. Work on the house of God stopped for fifteen years. Then the prophets Haggai and Zechariah rebuked the people for their inactivity. (SDP 125.3).

### FAITH WITHOUT WORK IS DEAD

The Jews while professing to be God's people, yet built their own houses, and delayed work on the temple, because there was no direct command from the king to proceed. But God wanted them to go forward, exercising faith, and when, in response to the word of the Lord by the prophet Haggai, they did go to work, the Lord stirred up the heart of the Persian king to help them. This will be further seen in chapter twelve. Men of the world, enemies of the Jews, openly complained to the king, but this, instead of hindering the work, occasioned a searching of the royal records, which revealed the decree of Cyrus. Then Darius, instead of rebuking the Jews, issued a decree that the work should go forward, and further commanded that the work of building be helped forward by money from the royal treasury. (SDP 125.4).

### DIVINE INTERVENTION

Jerusalem was subject to the Persian government until the days of Ezra in the reign of Artaxerxes. In the seventh year of the reign of that king, 457 B. C., was issued the third decree concerning the rebuilding of Jerusalem. This decree (1) permitted all Jews who so desired to return to Jerusalem; (2) it allowed the taking of a free-will offering from all Babylon for the cause at Jerusalem; (3) it proclaimed perfect freedom to follow the commands of God in all the territory west of the Jordan; (4) it relieved all Levites and ministers from paying toll or tribute; (5) the walls of Jerusalem were to be rebuilt; (6) it arranged for the appointment of magistrates and judges in Palestine from among the Jews themselves, thus organizing a government of the people, a thing wholly foreign to the policy of an Oriental monarchy.

This was in the year 457 B. C., and is the time from which the period of seventy weeks should be reckoned, according to the words of Gabriel to Daniel. That it required the three decrees to constitute the commandment of Dan. 9: 25, is evident from the words of inspiration in Ezra 6: 14: "They builded and furnished it, according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." The three decrees are thus connected. (SDP 126.2).

### EXAMPLARY HUMAN LEADERSHIP

The "troubled times during which the building should be carried forward are described by the prophet Nehemiah. Between fifteen and twenty years after the decree of Artaxerxes was issued, Nehemiah, who was a cupbearer for the king in Babylon, was mourning over the troubles in Jerusalem, and in answer to his petition he was permitted to go up to the city in behalf of the work. Under the direction of Nehemiah the people worked on the walls of Jerusalem with weapons fastened to their sides. 'They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.' So we labored in the work; and half of them held the spears from the rising of the morning till the stars appeared." (Nehemiah 4:21).

Nehemiah in these times of trouble was a wonderful leader for Israel. His lessons to the people on the taking of usury, wages, and rent should be followed by Christians to-day. The rebuilding of Jerusalem in troubled times is a fit symbol of carrying the gospel to all nations in the last days. Israel brought this trouble upon herself by her sins and lack of faith; and what she should have done by way of warning the world in peace and quietude, had to be done in great distress. Furthermore, it will be noticed that a few years of rest always found sin and iniquity abounding in Israel.

### REFORMATION WITHIN

The nation was scarcely from under the hands of Babylon till the people held their own brethren as slaves because of debt. A proclamation of freedom must come from within their own borders before there could be peace and help from without. When it should come from within, God's word pledged the support of even their enemies. These principles are true in the body of Christians to-day. The spread of the gospel will be an easy work, and it will be as the voice of a mighty angel enlightening the world, when God's people proclaim liberty among themselves.

### THE JEWISH PROBATION

"From the going forth of the commandment to restore and to build Jerusalem unto Messiah the prince shall be seven weeks and threescore and two weeks" (7 + 62 = 69 weeks, or 483 prophetic days, or literal years). Messiah, in the Hebrew, and Christ, in the Greek, are the same as "anointed" in English. God anointed Jesus of Nazareth with the Holy Ghost. This anointing took place at the time of his baptism. The sixty-nine weeks, or four hundred and eighty-three years, reached to the baptism of Christ by John in the River Jordan. (SDP 128.1).

From the decree of Artaxerxes, four hundred and fifty-seven

years reach into the year 1 A.D., in the present dispensation. But twenty-six years remained of the sixty-nine weeks (483-457=26), which terminated with the baptism of Christ. Twenty-six years added to the year 1 A.D. bring us to 27 A. D., in the fall of which year Christ was baptized. See Mark 1: 10, Luke 3:21-23. (SDP 128.2). For years the Jewish nation had had the promise of a deliverer. The close of sixty-nine weeks found the Jews under the control of the fourth kingdom, the dreadful and terrible beast which Daniel has before described. The desire of every Jewish woman who was true to her God was to be the mother of the Saviour.

At the family gatherings this was often talked; whenever a babe was presented to the Lord, it was with the hope that he might be the accepted One. The place of the birth of the Messiah had been foretold. Malachi had prophesied concerning John, the forerunner of the Saviour, and for six months the voice of this witness had been heard throughout the land of Israel. The time of the preaching of John is established by six historical facts. Israel and Judah flocked to the banks of Jordan, and among them came Jesus of Nazareth. John recognized him by a sign from heaven, and as he came out of the water the heavens opened; and he saw the heavenly dove resting on his head, and heard the voice proclaiming him the Son of God. (SDP 128.3).

The sixty-nine weeks had closed. Those who were at that time studying the prophecies of Daniel were looking for him, and believed the words of John when he said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29). Christ also said, "The time is fulfilled," (Mark 1:15) referring to the prophetic period of the sixty-nine weeks of Daniel. But the nation as a whole was blind. "He came unto his own, and his own received him not." (John 1:11). They might have known. The book of Daniel was for them to study. The same book, together with the book of Revelation, proclaims the hour of God's judgment, and his second coming, but men will be taken unawares because they heed not the prophecies. As the baptism of Christ was one sign given by Gabriel by which the Jews might know the Messiah, so his death was a second token. One week-seven years-remained of the allotted time for the Jewish nation. During one half of that time-three and one-half years-the Son of God walked among the people. The sick were healed; he comforted the broken-hearted, and preached the gospel to the poor. High and low, rich and poor, alike came within the circle of his influence. (SDP 129.1).

"In the midst of the week," said the angel to Daniel, "he shall cause the sacrifice and the oblation to cease." At the time of the Passover feast in the spring of 31 A. D., three and one-half years after his baptism, Christ was crucified by the very people whom he had tried to save. As his life went out, the inner veil of the temple was rent from top to bottom. The mercy seat, seen only by the high priest once each year, was