

Three Cosmic Messages

The Hour of His Judgment

Lesson #6 for May 6, 2023

Scriptures: Daniel 8, 9; Ezra 7; Matthew 3:13-17; Romans 5:6-9; Mark 15:38; Leviticus 16:16; Romans 13:11-12.

1. What do you think of when *the hour of God's judgment* is mentioned?

[From the Bible study guide=BSG:] Several years ago, *National Geographic* magazine described a forest fire in Yellowstone National Park in the United States. After it ended, forest rangers trekked up a mountain to assess the damage. One ranger found a bird literally burned to ashes at the base of a tree. Somewhat sickened by the eerie sight, he knocked over the bird with a stick.

When he struck it, three tiny baby birds scurried from under their dead mother's wings. The loving mother, keenly aware of impending disaster, had carried her offspring to the base of the tree and had gathered them under her wings. She could have flown to safety but had refused to abandon her babies. What a picture of the believer who is safe in Christ!

The fires of God's judgment burned themselves out on Him, at Calvary, and all who are in Christ are safe forever beneath His wings.—*Adult Sabbath School Bible Study Guide** for Sabbath Afternoon, April 29.†§

2. As He hung on the cross, how did Jesus Christ Himself view the situation on Calvary?

[From the writings of Ellen G. White=EGW:] Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. **But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.** [What had Jesus been through so far? Separation from His Father was His greatest concern!]

Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. **Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's**

substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.—Ellen G. White, *The Desire of Ages** 753.1-2.^{†‡}

3. **Notice that Jesus suffered the pain and anguish—the Bible calls it the *second death*—that sinners will feel as they perish finally. It is what we all deserve!**
4. Remember that *God’s wrath* is simply His turning away from those who do not want Him anyway and have repeatedly rejected God’s requests to return to Him and are running away from Him as fast as they can, thus, leaving dedicated sinners to the inevitable and awful consequences of their own rebellious choices.
5. **The judgment, which began in 1844 and is still in progress, which we call *the pre-advent judgment*, and which was formerly called *the investigative judgment*, must take place before Jesus Christ returns the second time because those who are judged righteous will be taken to heaven while the wicked will die and remain dead until they are raised at the third coming which is after the millennium.**

Daniel 8:14: I heard the other angel answer, “**It will continue for 2,300 evenings and mornings, during which sacrifices will not be offered. Then the Temple will be restored.**”—American Bible Society. (1992). *The Holy Bible: The Good News Translation** (2nd ed., Daniel 8:14). New York: American Bible Society [abbreviated as *Good News Bible*].^{†‡}

6. Daniel 8:14 refers to a period of *2300 evenings and mornings*. What is that talking about?
7. That period of time is supposed to stretch to a time when “the sanctuary will be cleansed.”
[BSG:] Each Jew clearly understood the meaning of the cleansing of the earthly sanctuary. It occurred on the Day of Atonement, which was the day of judgment. **Although Daniel understood the concept of the cleansing of the sanctuary and the judgment, he was confused about the 2,300 days.**—*Adult Sabbath School Bible Study Guide** for Sunday, April 30.^{†‡}
8. The word in Daniel 8:14 translated *cleansed* has a variety of meanings. The Hebrew word is *nisdaq*.

[BSG:] Translators have rendered this word [*nisdaq*] in a range of meanings, including “restored,” “made right,” “purified,” “cleansed,” “justified,” and “vindicated.” The Hebrew word *nisdaq* likely includes this full range of meanings listed here.

A free-flowing translation of Daniel 8:13, 14 might read: “At what point will the sanctuary be restored to its rightful place, when will it be cleansed or purified of sin, when will God’s name be vindicated, His truth exalted, and all things be made right again?” The angel answers, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (*Dan. 8:14*).—*Adult Teachers Sabbath School Bible Study Guide** 80.^{‡§}

9. **Daniel had read the prophecies of Jeremiah (Jeremiah 25:11; 29:10) that the Jews would be allowed to return to their homeland after 70 years.** He was praying to God that the day would come very soon because he, Daniel, was already around 90 years old.

Jeremiah 25:11: [The LORD said:] “This whole land will be left in ruins and will be a shocking sight, and the neighbouring [*sic*] nations will serve the king of Babylonia for **seventy years**.”—*Good News Bible*.*†‡

Jeremiah 29:10: “The LORD says, ‘When **Babylonia’s seventy years** are over, I will show my concern for you and keep my promise to bring you back home.’”—*Good News Bible*.*†

10. **Daniel had been praying for the end of the 70-year prophecy predicted by Jeremiah. (See Daniel 9.) Imagine his shock and disappointment when God started talking about 2300 days/years and then 490 days/years “cut off” for the Jewish people!**

11. The fact that God did not talk about the 70 years of captivity for His people and their return to Judea and instead talked about 2300 days/years of delay, caused Daniel to feel sick.

Daniel 8:27: I was depressed and ill for several days. Then I got up and went back to the work that the king had assigned to me, but I was puzzled by the vision and could not understand it.—*Good News Bible*.*

12. Daniel 9 records Daniel’s prayer to God and the angel’s response to try to answer the questions that had been raised by the troubling vision of Daniel 8.

Daniel 8:19-22: ¹⁹And said, “I am showing you what the result of God’s anger will be. **The vision refers to the time of the end.**

²⁰ “The ram you saw that had two horns represents the kingdoms of Media and Persia. ²¹The goat represents the kingdom of Greece, and the prominent horn between his eyes is the first king. ²²The four horns that came up when the first horn was broken represent the four kingdoms into which that nation will be divided and which will not be as strong as the first kingdom.”—*Good News Bible*.*† [That prominent horn represents Alexander the Great.]‡

13. Notice that the vision in Daniel 8 did not include any information about Babylon which was coming to a close. It starts with Medo-Persia, then Greece, and then Rome up to “the end.” Is that the end of the world?

14. The angel’s explanation in Daniel 9:24-27 talks about 70 “weeks” instead of the 70 years that Daniel was contemplating.

Daniel 9:22: He explained, “Daniel, **I have come here to help you understand the prophecy.**”—*Good News Bible*.*†

Daniel 9:24-27: ²⁴ 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.

²⁵ 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.

²⁶ 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.

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.—*The Holy Bible: King James Version*.^{*} (2009). (Electronic Edition of the 1900 Authorized Version., Daniel 9:24-27). Bellingham, WA: Logos Research Systems, Inc.[†]

15. What can we know about the “70 weeks”?

[BSG:] The 70 weeks of Daniel 9 are “determined” from the longer prophecy of the 2,300 days, in Daniel 8:14. The **Hebrew word for “determined” appears only here in the Hebrew Old Testament**. It can be literally translated “cut off.” **The rabbis used this word to describe something severed, or amputated, from a longer period. Severance is precisely the meaning here. The future of the Jewish people, the temple, and Jerusalem are also outlined in this prophecy. The 70 weeks were to be a time of probation to restore Israel to full favor with God. During this period, the Messiah would come to “bring in everlasting righteousness” (Dan. 9:24).**

The question may be asked, What evidence do we have in the text itself that the 70 weeks are not literal weeks or 490 literal days? The Hebrew expression for “weeks” here is also used as a group of days and can be translated as 70 sevens. Because the events prophesied take place in a much longer period than 490 literal days and, in fact, span centuries—**this time period must be understood in the context of the day/year principle (Ezek. 4:6, Num. 14:34); that is, one prophetic day equals one literal year.**

Gerhard Pfandl of the Seventh-day Adventist Biblical Research Institute makes this insightful comment on Numbers 14:34: “God deliberately used the day for a year principle as a teaching device: ‘According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know my rejection’ (Numbers 14:34). And in an acted-out parable the prophet Ezekiel was told to lie 390 days on his left side and 40 days on his right side, ‘I have laid on you a day for each year’ (Ezekiel 4:6). However, Numbers 14 and Ezekiel 4 are not apocalyptic texts. **God, therefore, spells it out—one day stands for one year. In apocalyptic texts this is never stated, it is an underlying principle.**”—*Journal of the Adventist Theological Society* 23, no. 1 (2012), p. 9. This principle applies in the time prophecies of Daniel and Revelation.—*Adult Teachers Sabbath School Bible Study Guide*^{*} 81.^{†§}

16. When we calculate these prophecies using the “**day-for-a-year principle**,” the time periods work out exactly.

[BSG:] The 70 weeks of Daniel 9:24, 25 compute to 490 prophetic days or 490 literal years. This 70-week period begins with the decree to restore and rebuild Jerusalem. When Babylon was defeated by the Medes and the Persians, eventually the new rulers passed three separate decrees, allowing the Jews to return from Babylonian captivity to Jerusalem. The first two decrees, issued by Cyrus (*Ezra 1:1–4*) and Darius (*Ezra 6:1–12*), respectively, did not fully include each of the following: the rebuilding of Jerusalem, the restoration of the temple, and the legitimization of Israel as a judicial system. The last of the three decrees, issued by Artaxerxes in 457 B.C., not only allowed the Jewish people to return to their homeland, but it also provided provisions for them to do so and mandated the city of Jerusalem as their civil, judicial, and religious center.—*Adult Teachers Sabbath School Bible Study Guide** 81-82.†§

17. **From the time of Satan’s rebellion in heaven, the universe has been waiting for God to give His ultimate answer to Satan’s challenges. Satan was cast out of heaven; but, he managed to spread his rebellion to this earth. How would God respond? God’s answer, planned from before the creation of this world as we have already studied, was completed by the life and death of Jesus. The resurrection of Jesus on resurrection Sunday morning struck the death knell to Satan’s kingdom. Satan is still alive; but, his ultimate death and loss in the great controversy is guaranteed.**
18. God wanted to make it clear that not only the first coming of Christ but also His second coming would be in His plans. So, Christ Himself, through Gabriel, linked the first coming with a prophetic announcement of the second coming.
19. The 2300-day/year prophecy of Daniel 8:14 has been discussed almost without end for many years in the Seventh-day Adventist Church. What is it talking about?

[BSG:] Some argue that the 2,300 days are literal days. They also believe that this little horn of Daniel 8 applies to the Seleucid military leader Antiochus Epiphanes (216 B.C.–164 B.C.), who attacked Jerusalem and defiled the Jewish temple, even though 2,300 days does not fit even his time frame. **This interpretation, however, is contrary to the angel’s clear instruction that the vision applies to the “time of the end.” Antiochus Epiphanes certainly did not live at the time of the end.**

In Daniel 8, Gabriel begins his explanation of the 2,300-day prophecy. He names the ram as representing Media-Persia and the male goat as representing Greece (*Dan. 8:20, 21*). Though not named, as are the two powers before it, the next entity, the little horn, is obviously Rome (*Dan. 8:9, 23, 24*). He then depicts a kind of religiopolitical phase of Rome, which would “cast down the truth to the ground” (*Dan. 8:10–12, 25*) and interfere with Christ’s heavenly ministry (*Dan. 8:10–12*). The cleansing of the sanctuary in Daniel 8:14, the climax of the chapter, is God’s answer to the challenge of earthly and religious powers that have attempted to usurp the

authority of God. **It is part of God's divine solution to the sin problem.**—*Adult Sabbath School Bible Study Guide** for Monday, May 1.†§

Daniel 8:20-21: ²⁰ “The ram you saw that had two horns represents the kingdoms of Media and Persia. ²¹The goat represents the kingdom of Greece, and the prominent horn between his eyes is the first king.”—*Good News Bible*.*

Daniel 8:9,23-24: ⁹Out of one of these four horns grew a little horn, whose power extended towards the south and the east and towards the Promised Land....

²³ “When the end of those kingdoms is near and they have become so wicked that they must be punished, there will be a stubborn, vicious, and deceitful king. ²⁴**He will grow strong—but not by his own power.** He will cause terrible destruction and be successful in everything he does. **He will bring destruction on powerful men and on God's own people.**”—*Good News Bible*.*†

Daniel 8:10-12,25: ¹⁰It grew strong enough to attack the army of heaven, the stars themselves, and it threw some of them to the ground and trampled on them.

¹¹It even defied the Prince of the heavenly army, stopped the daily sacrifices offered to him, and desecrated the Temple. ¹²People sinned there instead of offering the proper daily sacrifices, and true religion was thrown to the ground. The horn was successful in everything it did....

²⁵ “Because he is cunning, he will succeed in his deceitful ways. He will be proud of himself and destroy many people without warning. He will even defy the greatest King of all, but he will be destroyed without the use of any human power.”—*Good News Bible*.*

[BSG:] Gabriel is ready to explain the details in God's prophetic timetable. At the end of Daniel 8, we can clearly see that Daniel did not understand the part of the vision about the 2,300 days (*Dan. 8:27*). The earlier part about the ram, the goat, and the little horn had all been explained, even with the first two powers outright identified by name (*Dan. 8:20, 21*). **The cleansing of the sanctuary was, however, not explained.**—*Adult Sabbath School Bible Study Guide** for Monday, May 1.†§

20. We have discovered that the only part of the prophecy which was not explained by Gabriel is the *2300 days*. What did Gabriel tell Daniel and us about that? The second appearance by Gabriel was specifically to help Daniel understand the prophecy in Daniel 8:14. Gabriel continued as recorded in Daniel 9:24-27 (as in item #14 above). What events in the life and ministry of Jesus is this about?

21. Read Ezekiel 4:6 and Numbers 14:34. These are just two examples in the Old Testament which suggest that **in prophetic situations one day stands for one literal year.**

[BSG:] Gabriel tells Daniel that 490 years are “cut off” (the literal meaning of the Hebrew word *chathak*, sometimes translated “determined”). Cut off from what? It only could be the other time prophecy alluded to here: the 2,300 days of Daniel 8:14. These 490 years, which are a time prophecy, are directly linked back to the time prophecy of Daniel 8:14, the only part of the

vision left unexplained in Daniel 8 and the only time prophecy in Daniel 8, as well. Thus, we can see that Gabriel with this prophecy is coming to help Daniel understand what he didn't understand in the previous chapter: the 2,300 days.—*Adult Sabbath School Bible Study Guide** for Tuesday, May 2.^{†§} [The 2300-day/year prophecy does not give us a starting date; but, the 490-year period cut off from the beginning of the 2300-day/year prophecy does!][‡]

22. Gabriel began this 490-year prophecy with an event that was extremely important to Daniel and to the Jews—the command to restore and build or rebuild Jerusalem. Although various decrees had been passed regarding Jerusalem, in Ezra 7, we discover that the decree passed in 457 B.C. allowed the Jews not only to return to their homeland but also to establish themselves as a religious community. (See Ezra 7:13,27.)

Ezra 7:13,27: ¹³ “Now I decree that any of the Israelites in my kingdom, including priests and Levites, who volunteer to go to Jerusalem with you, may go....”

²⁷ Praise be to the LORD, the God of our ancestors, who has put it into the king's heart to bring honor to the house of the LORD in Jerusalem in this way.—*The New International Version*.* (2011). (Ezra 7:13,27). Grand Rapids, MI: Zondervan.

23. The key words are in the middle of this decree.

Ezra 7:18: “Whatever seems good to you and your colleagues to do with the rest of the silver and gold, you may do, according to the will of your God.”—*The Holy Bible: New Revised Standard Version*.* (1989). (Ezra 7:18). Nashville: Thomas Nelson Publishers.

24. It was these words that allowed the Jews to rebuild the wall and provide protection for the people of Jerusalem. It was the fulfillment of the prophecy in Daniel 9:25.

Daniel 9:25: “Note this and understand it: from the time **the command is given to rebuild Jerusalem**, until God's chosen leader comes, seven times seven years will pass. Jerusalem will be rebuilt with streets and strong defences, [*sic*] and will stand for seven times 62 years, but this will be a time of troubles.”—*Good News Bible*.^{**†‡}

25. This decree including Ezra 7:18 was given to Ezra who took it to Jerusalem.

26. It is possible to calculate exactly that this decree was given in the autumn of 457 B.C. And 490 years later brings one to A.D. 27, the year in which Jesus was baptized. That was His “anointing.” The story of Jesus's baptism is familiar as recorded in Matthew 3:13-17.

Daniel 9:26: “After the sixty-two ‘sevens,’ the Anointed One will be put to death and will have nothing. [Footnote: Or *death, but not for himself.*] The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.”—*The New International Version*.^{*†§}

27. So, we see that at the end of the 69 “weeks of years,” Jesus was baptized. In the middle of that 70th week (3½ years later), in A.D. 31, He was crucified. At the end of that 70th week, in A.D. 34, Stephen was stoned; and then, the gospel was taken to the Gentiles.

28. Notice the specific words in Daniel 9:27.

Daniel 9:27: “He shall make a strong covenant with many **for one week, and for half of the week he shall make sacrifice and offering cease**; and in their place shall be an abomination that desolates, until the decreed end is poured out upon the desolator.”—*New Revised Standard Version*.*†

29. As we know, at the time of Christ’s crucifixion, the curtain in the temple “was torn in two, from top to bottom.” (Mark 15:38, *GNB**) That was the sign that sacrifices were to cease.

30. So, now we can see that **the first 490 years of this 2300-year prophecy applied to the Jewish people, particularly, and pointed to the story of the Messiah**. At the beginning of the 70th week, He was baptized. In the middle of the week, He was crucified. At the end of the week, in A.D. 34, God proclaimed that the gospel should go to the Gentiles. If we subtract 490 from 2300, we find there are 1810 years left. Add that to A.D. 34, and we come to 1844.

31. So, what was supposed to happen in 1844? What is suggested is *the cleansing of the sanctuary*. What does that mean? In the ancient sanctuary built in the desert at the foot of Mount Sinai and following on thereafter, an annual ceremony took place in the fall of the year known as *yom kippur* or the *Day of Atonement*. Leviticus 16 and 23 give us the details.

32. For three days, the people were to prepare themselves, very carefully getting clean and dealing with their sins as far as possible. Then, on the Day of Atonement, the high priest symbolically carried those sins into the most holy place in the sanctuary. From there, symbolically, the sins were carried out and placed on the head of the scapegoat and, **symbolically, completely removed from the people of Israel**. Imagine a Jewish child watching all of this and thinking: “There go my sins on the head of that goat.”

33. The same thing was supposed to happen starting in 1844. What is known as a pre-advent judgment or the investigative judgment is still taking place right now. The sins of God’s people must be removed and dealt with in the heavenly records so that all the beings who live in heaven and throughout the rest of the universe are satisfied that what God is doing is right. When that process is finished, Christ will return at His second coming.

34. Since 1844, we have been living in the judgment hour, and Revelation’s message of the first angel proclaims, “The hour of His judgment has come.” (Revelation 14:7, *NKJV**) How, then, do we today “afflict our souls”?

35. The Bible study guide has this summary regarding the 70-week prophecy.

[BSG:] **Here’s a quick and easy way to look at the 70-week prophecy of Daniel 9:24–27.**

First, there are the 70 weeks (*Dan. 9:24*),

Next, there are the seven weeks and 62 weeks, or 69 weeks (*Dan. 9:25*) of the 70 weeks.

There’s the last week, the seventieth (*Dan. 9:27*).

And, finally, that last week is divided—“in the middle of the week” (*Dan. 9:27*)—into two three-and-a-half-year sections.

That's it. Seventy weeks, which are composed of sixty-nine weeks and one week. And that one week is divided in half. Just plug in the date, 457 B.C., at the beginning, and with simple math—yes, we come to 1844 on the time line.

Also, in describing the 2,300 days, Daniel 8 never said when the 2,300 days began. “Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (*Dan. 8:14*). “Unto two thousand and three hundred days”—from what time? Why not from the time when Daniel had the vision itself, the “third year of the reign of King Belshazzar” (*Dan. 8:1*)?—*Adult Sabbath School Bible Study Guide** for Friday, May 5.^{†§}

36. It is possible to calculate exactly the 15th year of the rule of Emperor Tiberius when the Bible says Jesus went to John to be baptized.

Luke 3:1-22: ¹ It was the fifteenth year of the rule of the Emperor Tiberius; Pontius Pilate was governor of Judea, Herod was ruler of Galilee, and his brother Philip was ruler of the territory of Iturea and Trachonitis; Lysanias was ruler of Abilene, ²and Annas and Caiaphas were high priests. At that time the word of God came to John son of Zechariah in the desert. ³So John went throughout the whole territory of the River Jordan, preaching, “Turn away from your sins and be baptized, and God will forgive your sins.”...

¹⁵ People's hopes began to rise, and they began to wonder whether John perhaps might be the Messiah. ¹⁶So John said to all of them, “I baptize you with water, but someone is coming who is much greater than I am. I am not good enough even to untie his sandals. He will baptize you with the Holy Spirit and fire....” [That was the heavenly anointing of Jesus.]

²¹ After all the people had been baptized, Jesus also was baptized. While he was praying, heaven was opened, ²²and the Holy Spirit came down upon him in bodily form like a dove. And a voice came from heaven, “You are my own dear Son. I am pleased with you.”—*Good News Bible*.^{*†‡}

37. Read **Acts 8:1**. Stephen was stoned and Paul/Saul set out to destroy all Christians. As we know, sometime later, Saul had that experience on the road to Damascus and later became the foremost Christian evangelist. Thus, the gospel was to be spread to Jews first and also to Gentiles. (Romans 1:16-17; 2:6,10-11)

38. In summary:

[BSG:] The entire prophecy begins with the decree to “restore and build Jerusalem,” in 457 B.C. (*Dan. 9:25*). If you begin at 457 B.C. and move forward 2,300 years on history's time line (including the move from 1 B.C. to A.D. 1, which does not include a year 0), you arrive at A.D. 1844. This date ushers in the cleansing of the sanctuary in heaven and the work of judgment, prefigured by the Day of Atonement.—*Adult Teachers Sabbath School Bible Study Guide** 83.^{‡§}

39. So, what have we learned from this careful reading of Scripture and calculating dates?

[BSG:] **First: The Bible can be trusted.** It is mathematically precise. It is accurate in all its details. It reveals precise dates on the time line of history, convincing even skeptics of its veracity. Thus, prophecy bolsters our confidence in the trustworthiness of God's Word.

Second: The judgment-hour message is an appeal to our hearts to strive for a deeper commitment to Jesus as Lord of our lives. During this time of the end, God's people will examine their hearts, asking God to forgive their sins and cleanse them from any attitude or practice in their lives not in harmony with God's will. His people will plead with God to cover them with the robe of Christ's righteousness (*Isa. 61:10*).

Third: The urgency of the hour is a call for God's people to witness, with renewed fervency, to their relatives, friends, neighbors, and working associates. The judgment-hour call is heaven's final message to a sin-sick world, a message that will prepare hearts for the coming of Jesus.—*Adult Teachers Sabbath School Bible Study Guide** 83.^{†‡§}

Isaiah 61:10: Jerusalem rejoices because of what the LORD has done.

She is like a bride dressed for her wedding.

God has clothed her with salvation and victory.—*Good News Bible*.*

40. When will the end take place? Daniel 8:14 tells us that the prophecy involving the Jews was to be "cut off" from something. The only period of time from which a period of time could be cut off is the 2300-day prophecy. We can prove historically that the 490-year prophecy began in 457 B.C. and extends to A.D. 27 when Jesus Christ was baptized.

[BSG:] Mathematics is an exact science. **In the prophecies of Daniel and Revelation regarding the judgment, the Holy Spirit revealed to the prophets very specific mathematical proof that the Word of God can be trusted.** In this ... lesson, we ... [have examined] some of this evidence.

Daniel 9 is one of the most remarkable chapters in all the Bible. It clearly reveals the time for the baptism of Jesus, His death on the cross, and the proclamation of the gospel to the Gentiles. These prophecies are not merely given in vague or broad terms. When confronted with the accuracy of these prophecies, many skeptics, upon understanding their significance, have become committed followers of Jesus.—*Adult Teachers Sabbath School Bible Study Guide** 80.^{†‡}

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