

## A Delayed Explanation

*“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.” John 5:39.*

“The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time—‘unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ After bidding Daniel ‘understand the matter, and consider the vision,’ the very first words of the angel are: ‘Seventy weeks are determined upon thy people and upon thy Holy City.’” —*The Great Controversy*, p. 326.

SUNDAY

### 1. In what was Daniel especially interested?

**DANIEL 9:1-2** *In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; <sup>2</sup>In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.*

“Thus, while those who had remained loyal to God in the midst of Babylon were seeking the Lord and studying the prophecies foretelling their deliverance, God was preparing the hearts of kings to show favor to His repentant people.” —*Review and Herald*, March 21, 1907.

MONDAY

### 2. What did he do? Why?

**DANIEL 9:3-5, 18-19** *And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: <sup>4</sup>And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; <sup>5</sup>We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments...:<sup>18</sup>O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. <sup>19</sup>O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.*

“Daniel’s example of prayer and confession is given for our instruction and encouragement. For nearly seventy years, Israel had been in captivity. The land which God had chosen for His own possession was given into the hands of the heathen. The beloved city, the recipient of Heaven’s light, once

the joy of the whole earth, was now despised and degraded. The temple that had contained the ark of God's covenant and the cherubim of glory overshadowing the mercy seat, was in ruins. Its very site was desecrated by unholy feet. Faithful men who knew of the former glory were filled with anguish at the desolation of the holy house that had distinguished Israel as God's chosen people. These men had been witnesses to the denunciations of God because of the sins of His people. They had been witnesses to the fulfilment of this word. They had been witnesses also to the promises of His favor if Israel would return to God, and walk circumspectly before Him. Aged, gray-headed pilgrims went up to Jerusalem to pray amid its ruins. They kissed its stones, and wet them with their tears, as they entreated the Lord to have mercy on Zion, and cover her with the glory of His righteousness. Daniel knew that the appointed time for Israel's captivity was nearly ended; but he did not feel that because God had promised to deliver them, they themselves had no part to act. With fasting and contrition he sought the Lord, confessing his own sins and the sins of the people." —*Review and Herald*, February 9, 1897.

TUESDAY

### 3. How did God respond to Daniel's great longings?

**DANIEL 9:20-23; 8:26-27** *And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; <sup>21</sup>Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. <sup>22</sup>And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. <sup>23</sup>At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.... <sup>8:26</sup>And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. <sup>27</sup>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.*

"Yet God had bidden His messenger: 'Make this man to understand the vision.' That commission must be fulfilled. In obedience to it, the angel, some time afterward, returned to Daniel, saying: 'I am now come forth to give thee skill and understanding;' 'therefore understand the matter, and consider the vision.' Daniel 8:27, 16; 9:22-23, 25-27. There was one important point in the vision of chapter 8 which had been left unexplained; namely, that relating to time—the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time." —*The Great Controversy*, p. 325.

WEDNESDAY

### 4. What explanation did the prophet receive?

**DANIEL 9:24** *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.*

"The word here translated 'determined' literally signifies 'cut off.' Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter 8, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together. The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained." –*The Great Controversy*, p. 326.

THURSDAY

## 5. What numbers were pinpointed in the explanation that the angel gave to him?

**DANIEL 9:25-27** *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. <sup>26</sup>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. <sup>27</sup>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 decree of Artaxerxes went into effect in the autumn of 457 BC. From this date, 483 years extend to the autumn of AD 27.... At that time this prophecy was fulfilled. The word 'Messiah' signifies 'the Anointed One.' In the autumn of AD 27 Christ was baptized by John and received the anointing of the Spirit.... 'And He shall confirm the covenant with many for one week.' The 'week' here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from AD 27 to AD 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews....

"'In the midst of the week He shall cause the sacrifice and the oblation to cease.' In AD 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God....

"The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in AD 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world." –*The Great Controversy*, pp. 327-328.

FRIDAY

## 6. How important was this prophecy?

**DANIEL 9:2** *In the first year of his reign Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.*

“Even the prophets who were favored with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded from age to age, as the people of God should need the instruction therein contained.” –*The Great Controversy*, p. 344.

SABBATH

## **7. What special importance does this prophecy have for God’s people today?**

**DANIEL 8:14** *And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*

“Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 BC, and their expiration in AD 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks—490 days—having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From AD 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, ‘the sanctuary shall be cleansed.’” –*The Great Controversy*, p. 328.

### **FOR ADDITIONAL STUDY**

“Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of atonement preparatory to His coming.

“It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners.” –*The Great Controversy*, p. 422.