

NOTE: Seventy weeks would be four hundred and ninety days; and as a day in prophecy represents a year (**Numbers 14:34; Ezekiel 4:6**), this period would be four hundred and ninety years. The commandment to restore and build Jerusalem was brought to its completion by Artaxerxes Longimanus in the seventh year of his reign (**Ezra 6:14; Ezra 7:7-8**), which, as already noted, was **B.C. 457**. From this date the sixty-nine weeks, or four hundred and eighty-three years, would extend to the baptism of Christ in **27 A.D.**, and the whole period to **34 A.D.**, when the martyrdom of Stephen occurred, and the gospel began to be preached to the Gentiles. Before the end of that generation Jerusalem was destroyed by the Romans, **70 A.D.** The twenty-three hundred years would extend from **B.C. 457** to **1844 A.D.**, when began the great second advent movement, which calls upon all to come out of modern Babylon, and to prepare for the next great event, the coming of Christ and the destruction of the world by fire.

16. What question was asked in the vision of Daniel 8?

"Then I heard a holy one speaking; and another holy one said unto that certain one which spake, *How _____ shall be the _____ concerning the _____ burnt offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden underfoot?*" **Daniel 8:13**

NOTES: Literal Jerusalem was given into the hands of ancient Babylon, and the typical service in the earthly sanctuary was thus taken away. **Daniel 1:1-2**. This was prophetic of the experience of spiritual Jerusalem in modern Babylon foretold in the prophecies of Daniel and John, and of the taking away of the mediation of Christ in the heavenly sanctuary. **Daniel 7:25; Daniel 8:13**. These two visions expose the work of modern Babylon, the Papacy, and determine the limit of its permitted power over the people of God, and of its perversion of the **gospel of Christ in substituting another mediatorial system** for the work of Christ in the heavenly sanctuary.



The Foundation Bible Lessons

PART 6:

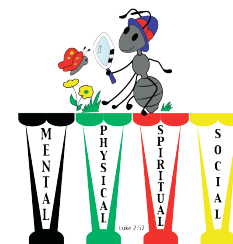
The Sure Word of Prophecy

Topic: A Great Prophetic Period

Lesson: 53

Part B

Volume: 6



MISSION STATEMENT

Foundation Progressive Sabbath Advent Ministries (FPSAM), Inc. exists to build upon the four **PILLARS** (*Mental, Physical, Spiritual and Social*) that **GUIDED** Jesus' life.

VISION

All Foundation Progressive Sabbath Advent Ministries (FPSAM), Inc. members will use the four pillars to establish and build their personal life and that of others.

SLOGAN

"Don't Accommodate Eliminate"

MOTTO

"Building on FOUR"

TEXT

"And Jesus increased in wisdom (Mental) and stature (Physical & Spiritual), and in favor with God (Spiritual) and man (Social)." **Luke 2:52**

WEBSITE

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8. What portion of the 2300 days (years) mentioned in the vision, was allotted to the Jews?

"_____ weeks are determined upon thy people and upon thy holy city." **Daniel 9:24, first clause.**

NOTES: "As both the 2300 years of chapter 8 and the 'seventy weeks' of chapter 9 start from the Persian period of Jewish history, in other words, as they both date from the *restoration era* which followed the Babylonian captivity, their starting- points must be either identical or closely related chronologically." - "**Light for the Last Days,**" by **H. Grattan Guinness, London, Hodder and Stoughton, 1893, page 183.**

"There is plainly a close correspondence between the two visions of Daniel 8 and Daniel 9. The seventy weeks are said to be *cut off* for certain distinct objects; and this implies a longer period from which they are separated, either the course of time in general, or some period distinctly revealed. Now the previous date (the 2300 days) includes **two events**, - **the restoration of the sacrifice**, and **the desolation**. The first of these is identical in character with the seventy weeks, which are a period of the restored polity of Jerusalem; and hence the most natural of the cutting off is that which refers it to the whole period of the former vision." - "**First Elements of Sacred Prophecy,**" by **T. R. Birks, London, 1843, pages 359, 360.**

9. What was to be accomplished at the close of the seventy weeks?

"To _____ the _____, and to make an _____ of _____, and to make _____ for _____, and to bring in everlasting _____, and to _____ up the _____ and _____, and to _____ the _____ Holy." **Daniel 9:24, latter part.**

NOTE: For "the Most Holy," the Douay version reads, "the Saint of saints."

10. What portion of this period was to reach to Christ, the Messiah, or Anointed One?

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be _____ weeks, and _____ and _____ weeks." **Daniel 9:25, first part.**

NOTE: The word Messiah means anointed, and Jesus was anointed with the Holy Spirit (**Acts 10:38**) at His baptism in **27 A.D. Matthew 3:16**

11. At the end of this time, what was to be done to Messiah?

"And after threescore and two weeks shall Messiah be _____. " **Daniel 9:26, first part.**

12. How was the destruction of Jerusalem and the sanctuary by the Romans then foretold?

"And the people of the prince that shall come shall _____ the _____ and the _____; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." **Daniel 9:26, last part.**

13. What was Messiah to do during the seventieth week?

"And He shall _____ the _____ with many for one week." **Daniel 9:27, first clause. See Matthew 26:26-28**

14. What was He to take away in the midst of this week?

"And in the midst of the week He shall cause the _____ and the _____ to _____. " **Daniel 9:27, next clause**

NOTE: Ancient Babylon took away the typical service by the destruction of the temple at the capture of Jerusalem. This service was restored at the rebuilding of Jerusalem, but was perverted into mere formalism by the Jews, and was taken away by Christ at the first advent, when He blotted out the handwriting of ordinances, and "took it out of the way, nailing it to His cross." **Colossians 2:14** He then became "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." **Hebrews 8:2** Thus He established the service in the heavenly sanctuary. The little horn, the **Papacy**, as far as was within its power, took away from the people the mediation of Christ in the heavenly sanctuary, and **substituted for it the Roman priesthood**, with the **Pope as Pontifex Maximus, or high priest**. Power over this truth of the gospel and over the people of God was allowed to the Papacy because of transgression (**Daniel 8:12, R.V.**), just as the people of Jerusalem were given into the hand of the king of ancient Babylon for the same reason. **1 Chronicles 9:1.** Thus has the Papacy "cast down the truth to the ground," and has trodden underfoot the sanctuary and the people of God

15. How are the judgments upon Jerusalem again foretold?

"And for the overspreading of _____ He shall make it _____, even until the _____, and that determined shall be poured upon the desolate." **Remainder of Daniel 9:27**