

1844 Made Simple



SABBATH—AUGUST 12

READ FOR THIS WEEK'S STUDY: Leviticus 7:27; Leviticus 17:10; Luke 3:1-22; Romans 5:8; Galatians 3:13; 1 Thessalonians 5:9, 10; 1 Peter 2:24.

Memory Verse: “At that moment the temple curtain was torn in two from top to bottom. The earth shook. The rocks split” (Matthew 27:51, NIV).

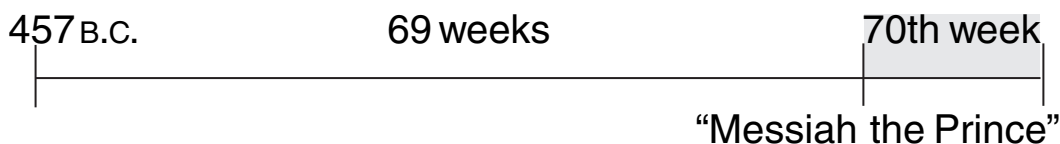
DANIEL 8 ENDED WITH DANIEL NEEDING MORE EXPLANATION ABOUT THE 2,300 DAYS. Daniel 9 gives that explanation. Gabriel points Daniel back to the *mareh* of Daniel 8. This is the only part of the vision that Daniel did not understand. Gabriel quickly gives Daniel another time prophecy. This one is the 70 weeks, which is “cut off” from the larger time prophecy of the 2,300 days.

This 2,300 days prophecy does not have a starting point. But Daniel 9 does have a starting point: the command to rebuild Jerusalem. This command was given in 457 B.C.

Meanwhile, 69 of the 70 weeks of this prophecy reach to “the Messiah the Prince.” Jesus is the Messiah. So, Jesus Himself is the center of this prophecy. It all depends on Him, “the chief corner stone” (Ephesians 2:20).

So far, then, the 70 weeks look like this:

70 weeks are “cut off”



SUNDAY—AUGUST 13**DOING THE MATH (Luke 3:1-22)**

Last week we saw that the command to rebuild Jerusalem was given during the rule of the Persian king, Artaxerxes. The command was given during the kingdom of Media-Persia.

What kingdom did the prophecy of Daniel 8 start with? How does that answer give another connection between Daniel 8 and Daniel 9?

Daniel 9 gives us the exact starting point of the 70-week prophecy, 457 B.C. From that point, there will be 69 weeks until “the Messiah the Prince.” Sixty-nine weeks comes to 483 days. If we use the day-year principle¹ it means that 483 years would pass from the command to rebuild Jerusalem until the Messiah the Prince.

Do the math, counting 483 years from 457 B.C. What date do you get?

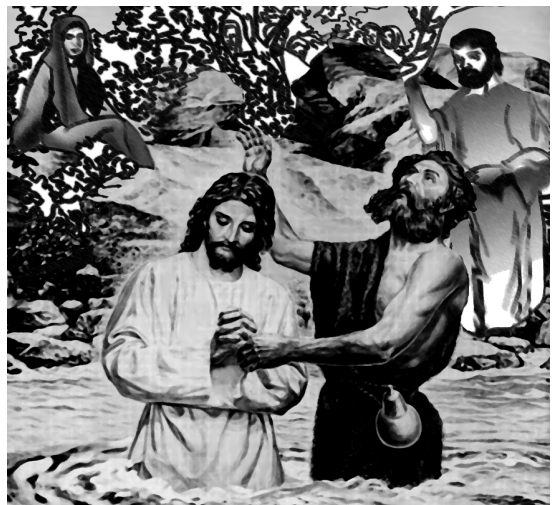
To get this date, you need to subtract 457 from 483. That comes to 26, which would be A.D. 26. But, we are working with a calendar, not a straight number line. A straight number line goes like this: -2 -1 0 1 2 3. But the calendar does not have a place for zero. (There is no zero year.) The calendar goes like this: -2, -1, 1, 2, or more exactly 2 B.C., 1 B.C., A.D. 1, A.D. 2. Without the zero year on the calendar, 483 years would add one more

year on the calendar. Then this would come to A.D. 27, instead of A.D. 26.

What important event² is shown in Luke 3:1-22? How does this help us understand the meaning of this prophecy?

Daniel 9 does not talk about Jesus’ birth. Instead, Daniel 9:25 talks about Jesus as the “Messiah,” the “Anointed,” the Christ. This is Jesus in His official work. Luke puts John’s ministry (work) in the fifteenth year of the rule of Tiberius. This can be dated to A.D. 27. John baptized Jesus shortly after his ministry began, so we have this wonderful prophecy. It was given more than 500 years earlier, pointing to Jesus’ work.

What does Jesus’ baptism say to you about how closely He relates to people? What hope does His close tie to us offer us in our daily struggles?

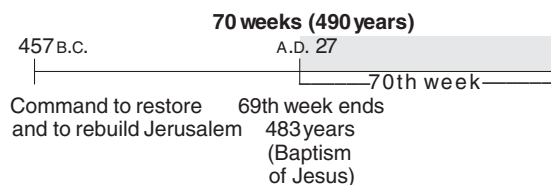


¹day-year principle—in Bible prophecy, a day equals one year.

²event—thing that happens.

MONDAY—AUGUST 14**MESSIAH CUT OFF (Romans 5:8)**

In our study of the 70-week prophecy (490 years), we have covered 69 weeks (or 483 of those 490 years). We have also looked at two special historical events that can be dated. Study the chart below until the events on it are clear to you.



Read Daniel 9:26. This verse says that after the 62 weeks, the Messiah will be “cut off.” That is, 62 weeks that come after the first 7 weeks (Daniel 9:25). This means that after this 69th week (A.D. 27), the Messiah will be cut off, but “not for himself.”

How do the following verses help us understand what this prophecy is talking about: Isaiah 53:5; Romans 5:8; Galatians 3:13; 1 Thessalonians 5:9, 10; 1 Peter 2:24?



The prophecy shows that Jesus would be crucified (cut off).

Up until now, the prophecy covered the first 69 weeks. Daniel 9:26 introduces the last week. The last week is the final 7 years of the prophecy. It shows the idea of Jesus’ death. He was “cut off,” (a different verb³ from the verb used in Daniel 9:24). But He also was cut off “not for himself.” This gives the idea that His death was for other people’s sake. Here we see Jesus’ sacrifice as our Substitute.⁴ His death was not for Himself. His death was for us.

It is interesting, too, that the verb used for “cut off” is connected with the Old Testament sacrificial system. Those who broke the covenant⁵ were “cut off” from the people (Leviticus

³verb—a word that shows action.

⁴substitute—someone who takes another person’s place. Jesus is our Substitute because He died for our sins.

⁵covenant—an agreement between God and His people.

7:27; Leviticus 17:10; Leviticus 14; Leviticus 20:6, 17). In Daniel 9:26 we see the idea of the innocent Jesus being “cut off” for our sins.

What does it mean that the penalty for our sins has been paid by the One who was “cut off”?

TUESDAY—AUGUST 15

IN THE MIDST (MIDDLE) OF THE WEEK (Daniel 9:27)

Read Daniel 9:27. Twice this verse talks about the “week.” What week is this?

So far, we know that the prophecy is talking about Jesus. And we know that the 69th week brings us to His baptism in A.D. 27. We saw, too, that Daniel 9:26 is talking about sacrificial death. His death is the reason He came (Mark 10:45; John 3:14).

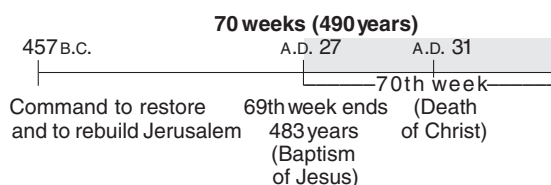
All that is left of the 70-week prophecy is the last week (the 70th), the last seven years.

What happens in the middle of the last week? What time period is it talking about?

Daniel 8:26 talks about Jesus’ death somewhat directly. But Daniel 9:27 talks about Jesus’ death in the sense of what His death did. His death put an end to an Old Testament sacrificial system. This point is made clear in Mark 15:34-39, with the veil of the

sanctuary tearing in half. The real sacrifice had been offered. The old sacrifices would be replaced by a new and better sacrifice. Everything connected with the old system (the sacrifice, the priesthood, and the sanctuary) would be replaced (Hebrews 9:1-15).

This happened in the “midst of the week.” That would be three and a half years (half of seven). Through counting Passovers in John, we can see that it was three and a half years later, in the spring of A.D. 31, that Jesus was crucified. So, our chart now looks like this:



What a powerful prophecy for Jesus as the Messiah! Take whatever time you need to understand what this prophecy is teaching. How is this wonderful prophecy another example of God’s love to us? How does this prophecy make your faith stronger?

WEDNESDAY—AUGUST 16

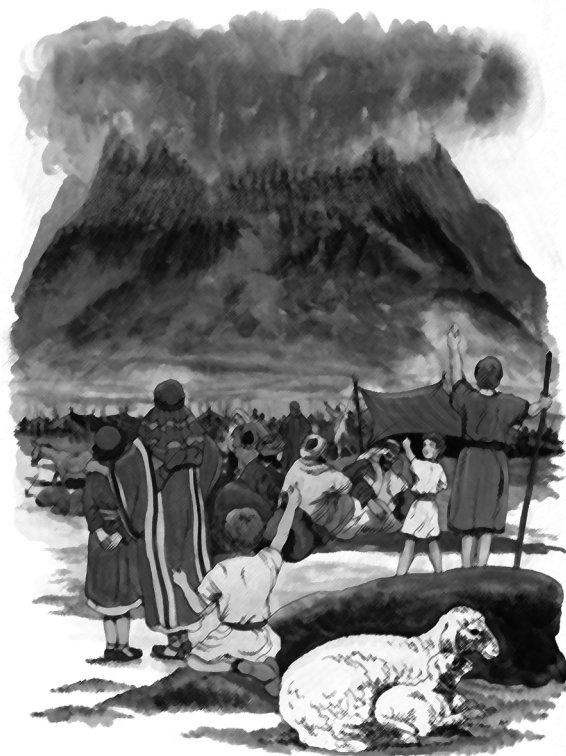
THE 70TH WEEK (Daniel 9:27; Exodus 19:5)

The last thing we need to look at in the 70-week prophecy is found again in Daniel 9:27: “He shall confirm [make good] the covenant⁶ with many

⁶covenant—an agreement between God and His people.

for one week.” What week is that? It is the 70th week, the last week in the prophecy. If we begin with 457 B.C., then 490 years later bring the end of the 70-week prophecy to A.D. 34. So, the last week, the 70th week, ends at that date.

Daniel 9:27 talks about the covenant. What covenant could that be? (Exodus 19:5; Exodus 34:10; Leviticus 26:45; 1 Kings 19:10; Isaiah 59:21; Jeremiah 50:5).



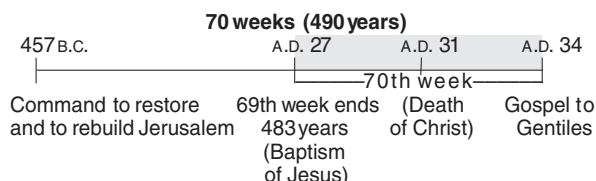
God made the covenant with Israel at Mount Sinai.

The 70-week prophecy talks about a successful end of the covenant that God made with Israel. He will “con-

firm the covenant with many” during that period.

The “many” are the Jews who accepted Jesus at that time. The prophecy itself does not name a special event for that last year, A.D. 34. But people believe that A.D. 34 was the year the apostle Paul accepted the gospel and became the great preacher to the Gentiles (Acts 9). Then Israel stopped being God’s chosen people. A new period in salvation history started at the end of the 490 years when the gospel went to all the world.

Review the chart below until you understand it well enough to explain it to others.



This prophecy is so wonderful. But we must remember that it is just part of a larger prophecy, the 2,300 days. This 70th week was “cut off” from the larger *mareh* of Daniel 8. So, we have two time prophecies: (1) the 2,300 days without a starting point, and (2) the 70 weeks which *did* have a starting point. So, we have the following two time periods:



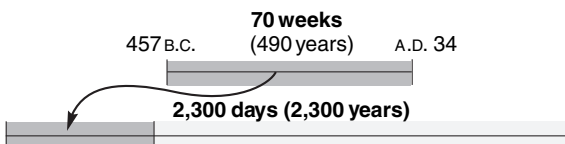
⁷apostle—a disciple of Jesus who preached the gospel after Jesus returned to heaven.

⁸Gentiles—people who are not Jews.

THURSDAY—AUGUST 17

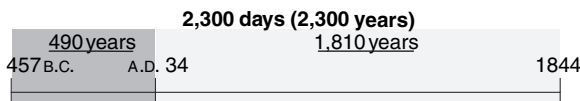
1844 MADE SIMPLE (Daniel 8:14)

The 70-week prophecy is centered in Jesus. Because the 70-week prophecy is part of the 2,300-day prophecy, the 2,300-day prophecy also is centered in Jesus. The 70 weeks, which have a starting point, are “cut off” from the 2,300 days.



If you use the 70 weeks as the starting point of the 2,300 days, what date do you come to?

If you count 2,300 years from 457 B.C., you get 1844. (Do not count the zero year.) Or, if you count the remaining 1810 years from A.D. 34 (2,300 minus the first 490 years), you also come to 1844. So, the cleansing of the sanctuary in Daniel 8:14 starts in 1844.



Go back to Lesson 5, Friday’s lesson. We saw from the comparisons⁹ between Daniel 7 and Daniel 8 that the cleansing of the sanctuary, (the same event as the judgment in Daniel 7) had to happen after the 1,260-year period in Daniel

7 but before the Second Coming. How does the math done today fit in nicely with that study?

What is so important is that the 2,300-day prophecy is closely connected with the 70-week prophecy. But it is closely connected with Jesus, too. Again, we cannot fool with those dates in any way without fooling with the dates for Jesus. Jesus Himself is the guarantee of this prophecy. Clearly, God thought the 2,300-day prophecy important enough to center it in Jesus and to include it in the greatest and most exact prophecy about Jesus’ earthly mission—the 70-week prophecy of Daniel 9.

Review what we have studied this week. Be prepared to talk about it in class on Sabbath.



Jesus is the center of all prophecy.

⁹comparisons—how things are the same.

FRIDAY—AUGUST 18

ADDITIONAL STUDY: Ellen G. White, *The Great Controversy*, pp. 409–432.

It is clear that the 70 weeks are cut off from the 2,300 days. But why do we cut them off from the beginning and not the end? The answer is because that is the only way it works that makes sense. If we cut the 70 weeks off at the end, the 2,300 days would end in A.D. 34. This would not make sense if we understand Daniel 8 correctly. Daniel 8 works with Daniel 7. Daniel 8 connects the 2,300 days with the time of the end. And the time of the end could not have happened in A.D. 34. If you cut the 70 weeks off from the 2,300 days, the beginning of the prophecy would start about 1,600 years before Babylon, the first kingdom shown in these prophecies. Cutting them off from the end does not work at all in the order the kingdoms appear. Meanwhile, cutting the 70 weeks off at the beginning of the 2,300 days places the start of the prophecy in the rule of Media-Persia. This fits with the vision (Daniel 8). This also places the end of the 70 weeks after the 1,260 years, and before the Second Coming. This also fits perfectly with the vision.

DISCUSSION QUESTIONS:

1. As a class, go over what has been studied in the past few weeks. Make sure that everyone understands as much as possible what has been covered.
2. Why does the date 1844 for Daniel 8:14 show why the sanctuary being cleansed is the heavenly sanctuary and not the earthly sanctuary?
3. Why do you think it is important for us, as Adventists, to understand this prophecy, especially when the cleansing of the sanctuary happened so long ago? What does it mean to us as a church today?
4. As a class, discuss the phrase He (Jesus) was “cut off but not for Himself.” What hope does that offer to us? For whom was Jesus cut off? Why was He cut off? The 70-week prophecy is a prophecy of the gospel. The 70 weeks is connected with the 2,300-day prophecy. What does that tell us about why the gospel should be the basis of our understanding of the meaning of the 2,300-day prophecy?