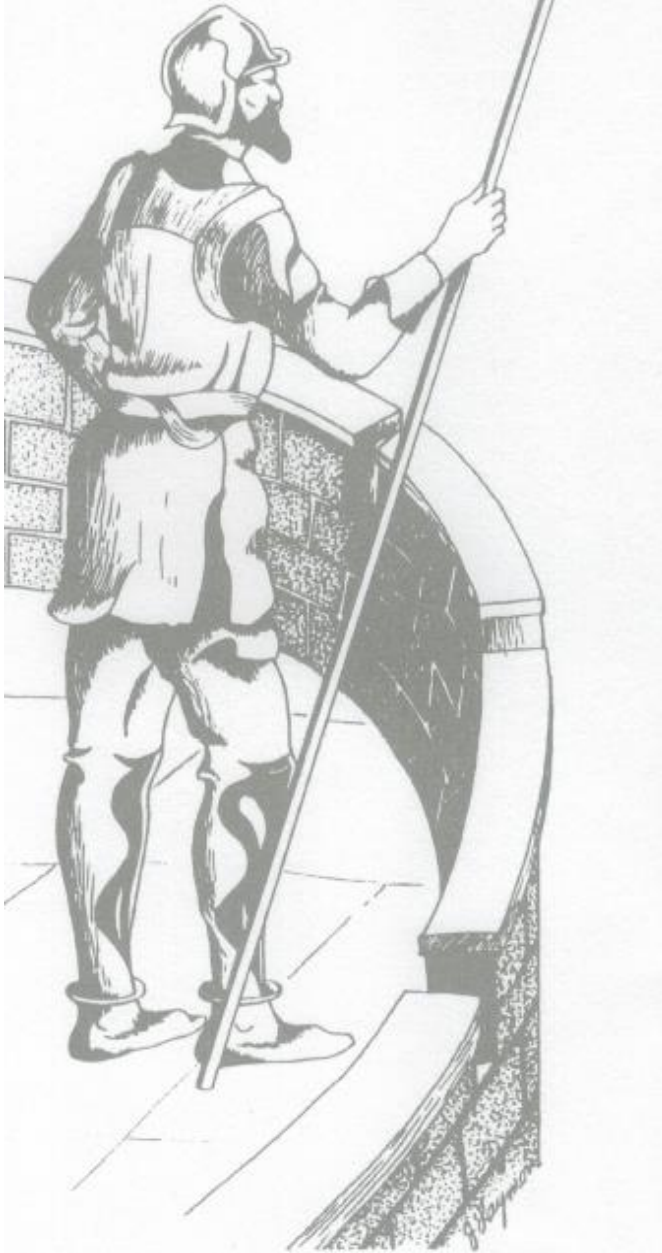


*“Watchman,
what of the night?”*

*“The hour has come, the hour is striking, and striking at you,
the hour and the end!”* Eze. 7:6 (Moffatt)



The “unsearchable riches of” the Man in linen—

“AD MATHAY”

and the “*Everlasting Gospel*”

More on the **connection** of the
“*seventy weeks*” to “*ad mathay*”

Pg. 1

Editor's Preface

This thought paper is going to bring to our reader's view some information (discovered by a reader) that our readers may be interested to know. This exposé of certain non-Adventist sources actually appears to play a part in affirming the Adventist understanding of Daniel's 70 weeks of **chapter 9** and the 2,300 days or years of **chapter 8**. This then means they can be capable of, in fact, affirming the date of 457 B.C. as the starting of the 70 weeks reaching to 34 A.D. - and the 2300 yrs from 457 B.C. reaching to 1844 A.D. - **Question:** Do you mean these Divine Truths were NOT solely studied, understood & taught in Adventism—from about the time Adventism came onto the scene? Has Mainstream Christianity—the Evangelical community today either forgotten, been neglectfully taught or have they willfully rejected these historical lessons? You be the judge!

First, a disclaimer: I don't pretend to be an expert on the following historical sources. Far from it! I am only going to share the material as food for thought; the continuing intent of the thought paper. Since this material has been made available from the works of others, including some findings that have been shared with me, corrections may be in order. You see, everything *must* agree with the **Bible and the Bible only** as our guide map and compass. This info is meant as a “FYI”. It is not our intent to—without question—either blindly affirm or deny any part of the following. Fact is, even if some or all of the names or theological sources are faulty—the Bible Truth/Evidence stands on its own foundation by a “*Thus saith the LORD*” and therefore stands without controversy—full stop. (c.f. Isa. 8:20) In entreaty—Be a Berean! (Acts 17:11)

“AD MATHAY” = “HOW LONG?” or “UNTIL WHEN...?”

Note: Christ's antitypical “*daily*” High Priestly Ministration commenced in the “*midst of the week*” (the 70th week) in 31 A.D. (just after the Cross) following His High Priestly inauguration in the Heavenly Sanctuary. Which vision (Chazown) concerning the “*daily*” goes until the “*AD MATHAY*” “*Until when?*” enquiry time—which enquiry concerned the “*daily*” and the hostile events towards it by the little horn—as being “*Unto two thousand and three hundred days; then shall the sanctuary be cleansed*” as spoken by the **Man in linen** in answer to “*AD MATHAY*” = 1844 A.D. This is why the “*daily*” & the little horn's transgression/abomination of Desolation against the “*daily*” for 1290 yrs also goes “*Unto*” the same time of 1844. (Dan. 8:13-14; 12:11)

This is the most obvious connection of the “*seventy weeks*” (9:24) to “*AD MATHAY*”. A WOW moment!

The link:
everlasting-gospel.blogspot.com

Non-Adventist sources affirm the Adventist understanding of Daniel's 70 weeks & the 2,300 years' prophecy — The 2300 days of Daniel 8:14 are 2300 years—

Observe the well-known, renowned, celebrated, prominent & recognised names & sources throughout:

- English theologian George Downham (died 1634).
- The writer of the anonymous pamphlet *De Semine* in 1205 A.D.
- Villanova in the 1290's.
- Nicholas of Cusa in 1440.
- Sir Isaac Newton in 1727.
- Judge John Bacon, a Congregational clergyman from Massachusetts in 1799.
- Adam Clarke, Wesleyan Commentator from Ireland, in 1810.
- British barrister Edward King in 1798.
- Congregational theologian Cotton Mather.
- Governor William Burnet.
- Episcopalian rector Richard Clarke.
- Postmaster General Samuel Osgood.
- Harvard librarian James Winthrop.

Jewish expositors who affirmed the same:

- Nahawendi in the 8th or 9th century.
- Bar Hiyya about the 11th century.
- Abravanel about the 15th century.

What we see in this list of names as well as in the foregoing is that, these individuals, whoever they might be, got the "seventy weeks" (Dan. 9:24) correct. This Truth was not exclusively held by the Adventists. And while there might have been some things that were held to be truth by these individuals, but were in fact, far from it, the insurmountable evidence behind the 70 weeks starting in 457 B.C. cannot be denied. The facts can be ignored but never proven wrong.

Next, we are given the point that the '70 weeks of Daniel 9 are part of the 2300 years' and that the 'notes found in the Berlenburg Bible' (finished in 1739) state the same. 'It was a Bible popular among German Baptists as well as the first Bible printed in America in 1743.' Also, held by a 'John Tillinghast, an English clergyman (1604-1655)'.

Next, the point is made that the '70 weeks and the 2300 days begin at the same time' were understood by 'Johann Petri, Reformed pastor in Germany in 1768. William C. Davis, Presbyterian minister from South Carolina in 1811. Dr. Joshua L. Wilson, Presbyterian minister and General

Assembly moderator from Ohio, in a sermon first preached in **1828**.

<p>Remember, it was also in 1828 that the following took place—</p>	
<p style="text-align: center;">III. White—Ends 1290, 2300, and 391 in 1843-44</p>	
<p>THOMAS WHITE,⁵ rector of St. Andrews, Hertford, and minister of Welbeck Chapel, St. Marylebone, was the writer of the closing paper in a series of seven read in 1828 before this Society for the Investigation of Prophecy. It was titled "Diagram and Observation Intended to Illustrate the Arrangement and assist the Exposition of the Apocalypse." Citing G. S. Faber, Thomas Gisborne, J. A. Brown, and William Cuninghame on the dating of the 1260 years—whether from 533 to 1793, or otherwise—White contends that Justinian was not successful in the recovery of authority over the Western Empire until the overthrow of the Gothic kingdom in 554 by the success of Narses.⁶</p> <p>So he suggests the 1260 years as from 554 to 1814, and the 1290 as from 554 to 1844—which year is to White the pivotal date of the prophetic numbers. (Title page and inset reproduced on page 444.) Here is his unique tabulation, making</p>	
<p>⁴ <i>Ibid.</i>, p. 87.</p>	<p>⁶ Biographical data not yet available.</p>
<p>⁵ <i>Papers Read Before the Society for the Investigation of Prophecy (1828)</i>, p. 124. The other papers were by John Tudor, Henry Drummond, John Thompson, M.D., and T. W. Chevalier.</p>	
<p>PROPHETIC SOCIETY AND MORNING WATCH 501</p>	
<p>1844 the terminal point of the 1290-, 2300-, and 391-year periods:</p>	
<p>"From A.D. 554 to A.D. 1814 were 1260 Years. 554 to 1844 will be 1290 Years.</p>	
<p>From B.C. 457 (date of 7th of Artaxerxes), to the death of our Lord 33 were 490 Years. 457 to 1843 will be 2300 Years.</p>	
<p>From A.D. 1453 (when the Eastern third part of men were slain) to 1844 will be 391 Years."</p>	
<p>On the 391 years of the Turkish woe, White believes they should be dated not from Turkey's "first rise" but "from its triumph over the Eastern Empire; and that it marks out the time during which that empire shall continue to be slain, and the duration of the second woe."⁸ He questions the position of many who place the termination sometime before the French Revolution, and observes:</p>	
<p>"I am very much of the opinion that the Turkish power is yet a woe, both to Jews and Christians; and that it will continue to be so until its downfall. Present appearances make that downfall seem nearer than the above calculation leads me to anticipate; but it is not difficult to suppose that causes, such as have hitherto prevented that most desirable consummation, may yet retard it for seventeen years."⁹</p>	
<p>So, following the exegesis that would end the 391 years approximately with the 2300 years, White dates the beginning of this longer time period synchronously with the seventy weeks in 457 B.C. And he terminates it in 1843—another in the growing list of expositors holding such a position.</p>	

Neither Dr. Joshua L. Wilson nor Thomas White were Adventists. This understanding of the light of 457 B.C., 554 A.D., 1844 A.D. and resulting material was all pre-1844, pre-Adventism and pre-William Miller.

Next, Alexander Campbell, founder of the Disciples of Christ, in an 1829 debate in Ohio. Samuel M. M'Corkle, a Disciples of Christ layman from Tennessee, in 1830.'

Next, the point is made that the '70 weeks begin with the seventh year of Artaxerxes' understood by 'Thomas Scott, Church of England commentator, in 1812. Samuel Osgood, American soldier, legislator, and Postmaster General, in 1794. George Stanley Faber, prebendary of Salisbury Cathedral, in 1811. Sir **Isaac Newton** studying these historical evidences concluded that Ezra took the Artaxerxes' decree to Jerusalem in 457 B.C. This was placed in the margin of the King James Version in 1701.'

Please, while reading the below paragraph refer now to the enclosed Bible chart titled "The Threefold Decree (Ezra 6:14) & the "Seventy weeks" (Dan. 9:24)"—

Next, the point is made that the '70 weeks begin in 457 B.C.' as brought out in the 'Harper Study Bible, page 1313', which says: "The terminus a quo for the commencement of these 69 weeks of years is stated to be from the going forth of the word (or decree) to restore and build Jerusalem (ver 25). This may refer to the divine decree, or one of three historical edicts: (1) the decree of King Cyrus in 538 B.C. (Ezra 1:1-4); (2) the order of Artaxerxes to Ezra in 457 B.C. (which apparently involved authority to erect the walls of Jerusalem, cf. Ezra 7:6, 7; 9:9); (3) the order to Nehemiah in 445 B.C. to carry through the rebuilding of the walls (which Ezra had not been able to accomplish). Of these choices, (1) must be **ruled out** as coming **nowhere near** to the time of Christ's ministry; (3) comes out **too late**, unless lunar years are used for the computation. Only (2) **comes out right** according to regular solar years, for it yields the result of A.D. 27, or the commencement of Christ's ministry".'

Mention is then made of Gleason L. Archer, who is a very interesting source, from the 'Encyclopedia of Bible Difficulties (Grand Rapids: Zondervan, 1982). See p. 290,' which says the following: "If, then, the decree of 457 granted to Ezra himself is taken as the ... commencement of the ... 483 years, we come out to the precise year of the appearance of Jesus of Nazareth as Messiah (or Christ): 483 minus 457 comes out to A.D. 26. But since a year is gained in passing from 1 B.C. to A.D. 1 (there being no such year as zero), it actually comes out to A.D. 27...most remarkable exactitude in the fulfillment of such an ancient prophecy"(b).'

Then from the 'Christian Research Institute (CARM) cites Gleason L. Archer positively, "According to Archer, 290-91, the calculation would run something like this. Since the amount of years is 483 one would minus 457 for the rough date of the decree and then add 1 for the change from B.C. to A.D. since there is no zero. This would bring the end of the sixty nine weeks to 27 A.D. (483-457=26+1=27). It is generally acknowledged that Jesus died around 30 A.D. (Fact is, it was in 31 A.D. "in the midst

of the week") and he began his public ministry around 27 A.D. This leads to an amazing conclusion!" (c).'

Then from 'Dr. David R. Reagan, a Christian Bible scholar who heads Lamb and Lion Ministries,' is quoted "Now, using Ezra's decree as the starting point (457 B.C.), if we count forward 483 years we will arrive at 27 A.D. ..This is most likely the year that Jesus began His public ministry. This is hinted at in Luke 4 where it says that when Jesus launched His ministry at the synagogue in Nazareth....**Further evidence that this date is correct is the fact that it would place the end of Jesus' 3½ year ministry in the spring of 31 A.D. And that happens to be the most likely year of the crucifixion**" (d).'

Then others who calculate the 70 weeks from 457 B.C. 'Robert Reid, Reformed Presbyterian minister of Pennsylvania and president of Erie Academy, in **1828**. Miss Harriet Livermore, "first woman ever to speak publicly within the walls of the U.S. Congress," in 1839. In the German Reformation Johann Funck (1564) placed the seventy weeks (490 years) as reckoned from the seventh year of Artaxerxes, from 457 B.C. to A.D. 34. Protestant scholar Cappel in France. Protestant scholar Bullinger in Switzerland. Other protestant expositors such as Doderlein, Franc, Geier, Pusey, Auberlen, Blackstone, Taylor, and Boutflower have concurred, as well as Roman Catholics such as Lempkin.' [This is interesting, in light of what the little horn did for 1290 yrs from 554 to 1844 A.D., c.f. Dan. 8:9-12; 12:11]

What does all this mean? These Divine Truths—Divine Dictums of the "Everlasting Gospel"—are an Inexhaustible Theme—"unsearchable riches" concerning the Man in linen and His High Priestly Ministration—a "NECESSITY" & "NECESSARY" Dual Atonement Ministration "after the order of Melchizedek" (Ps. 110:4). Testified by the Man in linen Himself by **two Divine Chronologies** (specifically # 1 Dan. 8:14 the 2300 years— # 2 Dan. 12:11 the 1290 years) and constitute present Truth for us today.

In fact, this is why the Latter Rain—the Message of Righteousness by Faith through a Dual Atonement of "NECESSITY" & "NECESSARY" by the Man in linen is **LIGHTYEARS** ahead of mainstream Christianity's and Laodicea's lukewarm message of 'Jesus loves you', a self-righteousness by works program. There were many, even of those who understood the correct starting point of the 70 weeks, but, for whatever reason did not—could not take these Truths to its ultimate conclusions.

Namely, the Truth of the 70 weeks from 457 B.C. as well as the 2300 yrs from the same point "Unto" 1844 (Dan. 8:14) is meant to lead us **unto** Christ—the Man in linen—

pointing us to our Saviour — “considering” our Great High Priest after the order of Melchisedec. Even revealing unto us that He was going to “*cleans*e” us and resolve the sin problem in our sinful flesh. **Yes, even the ‘how’** — “*but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.*” (c.f. Heb. 9:23-28)

Then we are told that there were ‘Scores in early nineteenth century’ that ‘fix on 1843, '44, or '47’. Naming ‘John A. Brown (scholar) in 1810. Birks (scholar) in 1843. William C. Davis (scholar) in 1810.’ [Prior to William Miller’s preaching!] ‘Dr. Joshua L. Wilson, moderator of the Presbyterian General Assembly. Protestant Episcopal Bishop John P. K. Henshaw. Alexander Campbell, founder of the Disciples Church. Archibald Mason - Reformed Presbyterian minister. Timothy Dwight - President of Yale. Eliphalet Nott - President of Union College in Schenectady. George Junkin - President of Maimi Univ. in Oxfxford, OH. Elias Burdick - Physician. Robert Scott - Physician. John Bacon - Judge. Elias Boudinot - Congressman and Director of the Mint. **Some 40 European expositors looked to the 1840’s.**’

Is mainstream Christianity—Evangelicalism who deny the validity of Dan. 8:14 and breaks the 70 weeks via the ‘gap theory’ aware of this history? Someone’s not going to be happy with this exposé!

Then we are told that the ‘490 years of Daniel 9 are “cut off from the longer time span” of 2300 years’ citing ‘Phillip Newell’s commentary, “The Hebrew word used here . . . has the literal connotation of ‘cutting off’ in the sense of severing from a larger portion.” (Source: cited in Desmond Ford, *Daniel* (Nashville: Southern Pub. Assn., 1978), p. 225.) Pulpit Commentary is in accord that “determined” means “cut off.” (Source: *The Pulpit Commentary*, ed. H.D.M. Spence (New York: Funk & Wagnalls, 1950), Vol. XIII, p. 218.) The well-known Hebrew-English dictionary by Gesenius states that properly it means ‘to cut’ or ‘to divide.’ (Source: *Gesenius, Hebrew and Chaldee Lexicon to the Old Testament Scripture*, trans. Samuel P. Tregelles (Grand Rapids: W. B. Eerdmans, reprinted, 1950), p. 314.)’

Then, mention is made of the ‘Investigative Judgement’, but we’ll get back to this subject at a later time.

Then sources are given under the heading ‘The idea that the Heavenly [books] place itself should be purified’, citing ‘D. Martyn Lloyd-Jones, an eminent British Evangelical scholar referring to [Hebrews 9:23](#), says: “We are taught here quite clearly that it was necessary that the heavenly place itself should be purified.” He continues: “And thus, it seems to me, we arrive at a kind of understanding of what is meant here by the necessity to purify even the heavenly tabernacle itself.” (D. M. Lloyd-

Jones, God the Father, God the Son (Wheaton, IL: Crossway Books, 1996), 346-48) [\(a\)](#).’

Then ‘Dean Henry Alford, Biblical scholar, “But this does not meet the requirements of the case. There would thus be no cleansing, as far as the relations of God and men are concerned: none, to which the propitiatory effect of blood would in any way apply. We must therefore rest in the plain and **literal sense: that the heaven itself needed**, and obtained, purification by the atoning blood of Christ. — *The Greek Testament*, 1864, p. 179’

Then the ‘New-Century Bible, “What is meant by the cleansing of the heavenly sanctuary must be determined by its meaning as applied to the earthly. The ritual of the Day of Atonement was designed, not merely to atone for the sins of the people, but to make atonement for the sanctuary itself. The sense of this would seem to be that the constant sin of Israel had communicated a certain uncleanness to the sanctuary. Similarly **the sin of mankind might be supposed have cast its shadow even into heaven**”.—*New-Century Bible*, “Hebrews,” p. 191. (*Italics supplied.*)’

Lastly, Dr. Brooke Foss Westcott (Biblical scholar and theologian), “The Blood of Christ by which the New Covenant was inaugurated was available also for the cleansing of the heavenly archetype of the earthly sanctuary. . . It may be said that even “heavenly things,” so far as they embody the conditions of man’s future life, contracted by the Fall something which **required cleansing**. — *The Epistle to the Hebrews* (1903), pp. 271, 272.’

Thus, the “*Seventy weeks*” (Dan. 9:24) contains within it—even within the last week or 70th week the events of the midst of the week in 31 A.D. when Christ was crucified— “*Messiah...cut off*” (v. 26) and then inaugurated as our Great High Priest after the order of Melchisedec and began His antitypical “*daily*” - Tamid Ministration from post 31 A.D. “*Unto*” 1844. [for more see WWN Au.Ed. - IV - 7(18)] These undeniable—simple facts establish the immutable connection of the “*Seventy weeks*” to “*ad mathay*” = “*How long?*” or “*until when...?*” concerning the “*daily*” and the little horns Transgression/Abomination of Desolation against it for 1290 years and the Man in linen’s answer as being “*Unto*” 1844 A.D.

Thus, the Evangelical ‘gap theory’ - placing the 70th week into the future comes crashing down dead to the ground. Because to do so, means to reject the events of the “*midst of the week*” in 31 A.D. when Christ was crucified— “*Messiah...cut off*”.

A suggestion/request from the field came through to our office — ‘Also what would really be awesome would be to

present a chart utilizing the 70 weeks' prophecy in conjunction with the decrees of Cyrus, Darius, and Artaxerxes 7th year and his 20th year. The first 2 are way too early for the coming of Jesus. It would have taken place around the time of 50 or 30 B.C. and the 20th year of Artaxerxes is way too late sometime around 47 A.D. and the one that perfectly locks in is the **7th year of Artaxerxes** which was the Fall of 457 B.C. In other words, 4 separate charts for the 4 decrees and adding 70 weeks to each of their respective starting points. With regard to the Cyrus and Darius decrees a year plus or minus makes no difference, Jesus would have arrived around 50 or 30 BC.'

The enclosed Bible help chart titled 'The Threefold Decree (Ezra 6.14) & the Seventy weeks (Dan 9.24)' is in answer to this well thought out request from a sincere brother in Christ – and Bible student in the field.

Observe:

As you take a look at the chart, you'll notice that we are referring you to the threefold decree mentioned in Ezra 6:14, which says – *“And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.”*

Then we refer you to the *“seventy weeks”* in (Dan. 9:24), which says – *“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.”*

I will also include on the back of this thought paper's help chart, the chart on 'The Three Chronological Segments of Dan. 9' which we sent out in Oct. 2016 & Nov. 2018 for your Bible study comparison. Please refer to it for the following details.

What follows verse 24 (25-27) is the immutable details for the 70 weeks or 490 years' prophecy –

“Know therefore and understand, that from the going forth [457 B.C.] of the commandment to restore and to build Jerusalem unto the Messiah the Prince [27 A.D.] shall be seven weeks, and threescore and two weeks: [457 B.C. + 49 yrs seven weeks + 434 yrs threescore and two weeks or 62 weeks = 483 yrs arriving at 27 A.D.] the street shall be built again, and the wall, [408 B.C. 49 yrs seven weeks from 457 B.C.] even in troublous times. [See Ezra] And after threescore and two weeks [408 B.C. + 434 yrs threescore and two weeks or 62 weeks to 27 A.D. after this time frame came 31 A.D. “in the midst of the week” is when]

shall Messiah be cut off, [31 A.D.] but not for himself: and the people of the [P]rince [can only equal “Messiah the Prince” in context as no other ‘prince’ was introduced] that shall come shall destroy the city and the sanctuary; [=Jewish-Roman wars] and the end thereof shall be with a flood, and unto the end of the war desolations are determined. [70 A.D.] And He [“Messiah the Prince”] shall confirm the covenant [New Mediatorial Covenant with Christ as Great High Priest which entails writing His perfect and holy Ten Commandment Covenant on our hearts and minds – see Heb. 4, 8, 10] with many for one week: [7 yrs one week 27 A.D. to 34 A.D. which was the end of the full 70 weeks Seventy weeks or 490 yrs] and in the midst of the week [31 A.D. the Cross = 3.5 yrs from 27 A.D. and 3.5 yrs to 34 A.D.] He shall cause the sacrifice and the oblation to cease, [“Christ our Passover is sacrificed for us” 1 Cor. 5:7, thus He “accomplished” “finished” Jn. 19:28, 30 the need to keep the Feasts literally, the sanctuary services, animal sacrifices, and “condemned sin in the flesh” Rom. 8:3] and for the overspreading of abominations [the Cross 31 A.D. – 66-70 A.D. “Jerusalem compassed with armies” Lk. 21:20] He shall make it desolate, [“Behold, your house is left unto you desolate.” Matt. 23:38] even until the consummation, [70 A.D.] and that determined [“destroy the city and the sanctuary...a flood...desolations are determined”] shall be poured upon the desolate [“your house”].” Daniel 9:25-27

The Cyrus decree. Coming back now to the new help chart on the threefold decree and the 70 weeks, you'll notice that the decree of Cyrus around circa 538-536 B.C. and adding 69 or 70 weeks (483 or 490 yrs) to either of these dates takes you to either circa 55-53 or 48-46 B.C. which is 80 yrs give or take **too soon** for the Messiah's arrival. This is based on the immutable Bible dictum found in Luke 3:1, and verse 21 which established the 15th year of Tiberius Caesar as the Messiah's arrival when the True Messiah – Jesus Christ was baptised by John the Baptist in the River Jordan in 27 A.D. – right on schedule!

This is the reason for the [vertical red line](#). The vertical red line = 69 wks. or 483 yrs. *“from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince”* (Dan. 9:25)

The Darius decree. The same applies to the decree of Darius around 519 B.C. and adding 69 or 70 weeks (483 or 490 yrs) to this date takes you to 36 and 29 B.C. which is 60+ yrs **too soon** for the Messiah's arrival.

The decrees of Cyrus and Darius were indeed issued – but neither of these decrees began the ticking of the prophetic time clock for the 70 weeks. God knew why! Darius’ renewal of the 1st decree by Cyrus was due to the fact that there had been some hindrance to the work. You can read about it in Ezra 6:7-12.

The Artaxerxes 7th Year decree. It was this 3rd decree which completed the commandment and gave legal status to the city in order to function properly. When using the starting date of 457 B.C. everything locks in tightly - observe:

457 B.C. + 69 wks. or 483 years takes us to 27 A.D. the 15th year of Tiberius Caesar when Jesus was Baptized = an anointed One – Messiah the Prince. (Luke 3:1, 21)

3 1/2 years later He died in 31 A.D. 3 1/2 years after 31 A.D. the 490th year or 70th week expired in 34 A.D.

Artaxerxes 20th Year. You’ll notice that the date of circa 444 B.C. and adding 69 or 70 weeks (483 or 490 yrs) to this date takes you to 40 and 47 A.D. which is 13 yrs **too late** according to the dictum in Luke for the Messiah’s arrival.

The question has been asked and answered: ‘Do you realize what you have in your possession? A Masterpiece of Divine Truth—it’s priceless!’ Because it correctly pinpoints the Messiah—which in turn pinpoints your – dear reader – your Great High Priest after the order of Melchisedec. But - are you *“determined not to know any thing among you, save Jesus Christ, and Him crucified”*? (1 Cor. 2:2)

The many errant theological speculations out there regarding the 70 weeks still don't account for the fulfillment of the 70 weeks’ prophecy which foretold the coming of the Messiah. As well as the destruction of the Jewish Temple in 70 A.D. over 490 years prior to the Roman Empire's time frame of Pax Romana which was around the time Jesus was born. Daniel received the prophecy near the end of the 70 years of captivity in Babylon and the book of Ezra which is dated around 550-399 B.C. (536-457) reveals the starting date of the 70 weeks’ prophecy which was the 7th year of the Medo-Persian King Artaxerxes Longaminus which was the fall of 457 B.C. You can find the match in Dan. 9:25 and then go to Ezra 7:7-14.

Conclusion: Mainstream Christianity and Laodicea - which denies a Dual Atonement – that is evidenced in the Old Testament book Daniel by TWO DIVINE CHRONOLOGIES (the 2300 yrs – which also contains the “seventy weeks”, and the 1290 yrs) and the New Testament

Book of Hebrews in 8:3 & 9:23 as a Dual Atonement of “necessity” & “necessary” are totally without an excuse!

Denied? - yes! But the Bible evidence can NEVER be disproven! A true paradox for the Evangelicals! And for the Messianics, they likewise cannot explain how God resolves the sin problem in sinful flesh by their keeping the Feasts, which Feasts technically ceased with the sacrifices in the destruction of the Temple in 70 A.D. – following the fulfillment of the “seventy weeks” in 34 A.D. **Why must something be kept that was done away with and cannot resolve the sin problem in sinful flesh when we have a Heavenly High Priestly Ministration that can?**

This “*Everlasting Gospel*” (Rev. 14:6) – summarised in the Book of Hebrews remains for and will be recognised as a “*pearl of great price*” by the “*remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ...Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus... the testimony of Jesus is the spirit of prophecy*” (12:17; 14:12; 19:10). Amen!

The online article cites the following:

Leroy Edwin Froom's four-volume Prophetic Faith of Our Fathers

- <http://www.pickle-publishing.com/papers/jeremiah-films/video-2.htm#64>)

- <http://www.sdanet.org/atissue/books/god/q27.htm>

(a)[http://sdaforme.com/blog/SDA For Me Blog/post/Noted Evangelical Scholar Teaches the Cleansing of Heaven%2%80%99s Sanctuary/](http://sdaforme.com/blog/SDA%20For%20Me%20Blog/post/Noted%20Evangelical%20Scholar%20Teaches%20the%20Cleansing%20of%20Heaven%20Sanctuary/)

(b)"According to a recent Zondervan book widely advertised and acclaimed among evangelicals, Encyclopedia of Bible Difficulties, sets 457 B.C. as Daniel 9's prophetic starting date" . See: <http://www.vop.com/article.php?id=72>

c) <http://carm.org/does-daniel-9-24-27-predict-jesus>

d) <http://www.raptureready.com/featured/reagan/dr31.html>

<http://www.ministrymagazine.org/archive/1994/October/1844-is-it-biblical>

SDA Bible Commentary, vol. 4, pages 58-59.

<http://www.ministrymagazine.org/archive/1965/October/some-reflections-on-the-investigative-judgment>

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