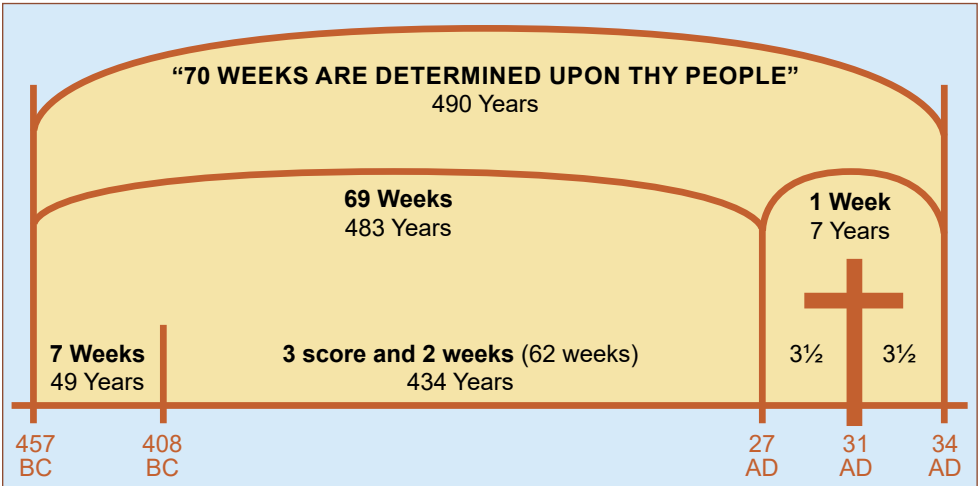


After the 70 weeks, as already described in verse 26, “he...” (Rome, “the people of the prince that shall come”) “...shall make it desolate” for the “overspreading of abominations”. This is the same “abomination that maketh desolate” (Dan. 11:31, 12:11) and “transgression of desolation” (Dan. 8:13) elsewhere in Daniel. Jesus also identified Rome as the abomination of desolation (Lk. 21:20-24, Matt. 24:15, Mk. 13:14). When Jesus is repeatedly rejected and excluded from the services performed in the sanctuary, He finally withdraws and leaves it alone (Matt. 23:37-38). It is then vulnerable to be desolated or, as the original word means, to experience astonishing devastation. The way is paved “for the overspreading of abominations”, which means detestable and idolatrous. Sadly, in early church history and onward, just as in the symbolic earthly sanctuary, abominations were brought into the church that obscured Jesus’ mediatorial work in the heavenly sanctuary (Heb. 8:1-6). Many of God’s people were led to focus on man-made methods of salvation and on human intercession in place of Jesus (1 Tim. 2:5). Their eyes were taken off the Lamb. The prophecies in Daniel 7, 8 and 11 provide details of how Rome continues on to spread these abominations until the “consummation”.

To sum up, the timeframe, events and nature of Jesus’ ministry align exactly with those of the Messiah of Daniel 9. This prophecy provides a sure anchor for placing faith in Jesus as the Messiah. It gives every person, from the committed atheist and strictly orthodox Jew to the committed Christian, solid evidence of the reliability of God’s Word and prophecy.



As God did for Daniel, notably after much confession and supplication, He will also give to each of us “skill and understanding” (Dan. 9:22). Daniel studied the prophecies, repented and sought God with all of his being (Dan. 9:1-23). This needs to be our experience as we study the prophecies of our day. It is a deliberate choice, and the approach intentional. Our trajectory will be toward that upon which we focus. Let us keep our eyes on the Lamb! ○●○



UPLIFT

Farmington Seventh-day Adventist Church Newsletter

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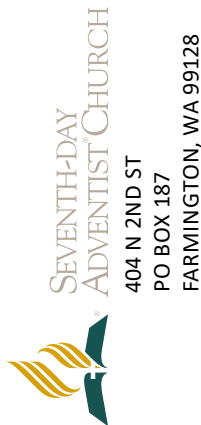
Scripture quotations are taken from the King James Version of the Bible.

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Note From the Editors

Dear Reader, we thank you for your interest in the UPLIFT. This issue is focusing on one important subject – Jesus and how the prophecies of the Old Testament point directly to His ministry.

This is a brief outline of the prophecy in Daniel 9; there is more we could not address in this issue. If you have questions or wish to study this subject further, please contact us at Editor@FarmingtonAdventist.net.

Our gift to you, if you contact us, is a magazine called “A Divine Design” explaining the Jewish temple in history, prophecy and your life.

We hope you are having a blessed Holiday Season.

Lyle and Ronni



Please join us for music and stories at a

Special Church Service

Dec 24, 2022 at 10:30 am

Everyone is welcome!

Come meet our new pastor.

UPLIFT

FARMINGTON
SEVENTH-DAY ADVENTIST
CHURCH NEWSLETTER



Vol. 3, No. 2, 2022

All Eyes on the Lamb

○●○ Karla Wagner

“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful” (Rev. 17:14).

People are talking about the events taking place in the world and know that something unusual is developing. There is a variety of opinions from radio talk show hosts, medical professionals, politicians, pastors, and others. Some are seeking God for answers, yet stop short of believing the very Bible prophecies that provide God’s answers.

Most of the prophecies in the Bible have already been fulfilled. Fulfillment of the remaining portion is looming large as we see principalities and powers in the world creating the environment in which final events occur. Of critical note is the development of a spirit of intolerance and coercive control in countries that have been beacons of liberty, laying the groundwork for the eventual ban of buying and selling and a death decree (Rev. 13:15-17). A previous UPLIFT article (edition #2 of 2021) outlined the coalescing of these forces in symbolic Babylon (Rev. 17) on one hand, and the mighty work of the Lamb’s forces to counteract the lies and draw hearts to Jesus and out of Babylon on the other hand (Rev. 14:6-12, 18:1-4). It is time, in a very real and urgent way, to join forces with the Lamb.

As we all look for answers for the path ahead, let me encourage you to study the prophecies in the Bible a bit deeper. To that end, in this holiday season when all eyes are drawn to the Babe of Bethlehem, let’s focus on one prophecy in particular that, possibly above all others, solidifies trust that Jesus is indeed the Lamb, and that Bible prophecy is indeed trustworthy. You can read about it in Daniel 9.

Continued on inside...

Let’s examine it more closely, verse-by-verse, starting in verse 24.

► **v. 24 “Seventy weeks are determined upon thy people and upon thy holy city,”**

As the prophet Daniel’s mind was focused on the end of the 70 years of captivity and the rebellion of the Jews, and as he was earnestly praying and fasting (*Dan. 9:1-20*), the angel, Gabriel, appeared. Gabriel had returned to further explain Daniel’s vision (*Dan. 9:21-23*), which was described in chapter 8, and he did so through a glimpse into the Jew’s future.

The “seventy weeks” were “determined” for “thy people”, Daniel’s people, the Jews. The word translated to “determined” means to cut off or decree. So, a portion of the time period of the vision, the 2,300 days (*Dan. 8:14*), was being cut off or appointed especially for the Jews.



When Jesus was on earth He also used seventy sevens (*Matt. 18:21-22*). It was the number of times to forgive a brother, reflecting the long-suffering of God. The Jewish nation had been selected for a special work; to spread the good news about salvation and provide the bloodline for the Messiah to come into the world. They were allotted this time period to complete their work.

► **v. 24 “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.”**

Only the Messiah could accomplish the activities outlined in this prophecy. For hundreds of years, the Jews conducted sacrifices and ceremonies in the earthly sanctuary that were symbolic of these real and actual activities of the Savior in the plan of salvation. They were privileged to know the symbols and safeguard the prophecies and announce their fulfillment when the time came.

► **v. 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.”**

Gabriel explained the start date for the 70 weeks and when the time would come for the Messiah to appear. There were four decrees related to the return of the Jews to Jerusalem. The one referred to in verse 25 would specifically enable, not only a return to Jerusalem and a rebuilding of the temple or walls, but the restoration of the city.

1. 537 BC - Decree by Cyrus (*Ezra 1:1-4*). He set the stage for the Jews to return to their homeland and rebuild the house of God (*Is. 44:28, 45:1*).
2. 519 BC - Decree by Darius (*Ezra 6:1-12*). This enabled the Jews to continue the work on the temple that had been hindered.
3. 457 BC - Decree by Artaxerxes (*Ezra 7:12-26*). This comprehensive decree, in the autumn of 457 BC by Artaxerxes Longimanus, made restoration

possible. It enabled an independent civil order to be established with magistrates and judges and control of religious and civil affairs.

4. 444 BC - Decree by Artaxerses (*Neh. 2:1-8, 17-20*). The building process had been interrupted, and this reinstated Nehemiah to build the walls.

This verse predicts the exact date the world could expect to see the Messiah! After 457 BC (the commandment/decreed to restore Jerusalem), the Messiah (meaning the “Anointed One”), could be expected in 69 prophetic weeks, in the autumn of 27 AD. To calculate the time we use the Biblical principle that in prophecy, one prophetic day equals one literal year (precedents for using the “day for a year” principle appear in *Num. 14:34, Eze. 4:6 and Gen. 6:3*). Also, remember that when calculating dates, there is no “zero” year (1 BC is followed by 1 AD).

Jesus was baptized and anointed with the Holy Spirit in the autumn of 27 AD, which marked the beginning of His public ministry (*Jn. 1:32-34, Acts 10:38, Lk. 3:1,21-23*). This was exactly 69 weeks into the prophecy. This date is also confirmed in Luke 3:1 when it refers to the 15th year of the reign of Tiberius. In Judea, his reign began when he was given legal equality (“co-princes”) with Augustus in 12 AD, which makes his 15th year in 27 AD.

Right after Jesus was baptized, and began to preach, he announced that “*The time is fulfilled*” (*Mk. 1:15*). Jesus conducted His ministry, all according to prophecy. As verse 24 outlined, He became an atoning sacrifice, took the punishment of transgressing God’s law upon Himself, made a way to end human rebellion and sin, was resurrected, ascended to dedicate the heavenly sanctuary and minister as high priest in applying the benefits of His sacrifice to believers, and thus ushers in righteousness that will last forever.

► **v. 26 “And after threescore and two weeks shall Messiah be cut off, but not for himself:”**

Here is one of several Old Testament predictions that the Messiah’s life would be cut short for the benefit of others. The prophet Isaiah also foretold that “... *he was cut off out of the land of the living: for the transgression of my people was he stricken*” (*Is. 53:8*). This is where it gets very real and personal. This isn’t just a story of other people, but rather involves each of us as recipients of unmerited benefits. Here is put forth the choice of joining the Lamb’s kingdom of self-sacrifice and unselfish service in stark contrast with the coercion, greed, pride and self-exaltation of Babylon (Satan’s kingdom).

These types of verses had largely been overlooked and people were expecting the kingdom of glory, that will appear at Jesus’ Second Coming, to appear when the Messiah came the first time. But the Messiah’s life would first be characterized by suffering, humiliation, loneliness and death. Jesus died on the cross as a substitute for others. Though innocent, He died a violent death,

CALCULATING THE DATE	
1	7 weeks + 62 weeks* = 69 weeks
2	69 weeks x 7 (days/week) = 483 days
3	483 prophetic days = 483 literal years
4	457 BC (the start date) + 483 years = 27 AD

*1 score is 20, so “threescore and two weeks” equals 62 weeks

not accepted by His own people and alone. Isaiah also describes the Messiah’s life as one of service and sacrifice, affliction and grief (*Is. 53:1-12*).

► **v. 26 “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.”**

Jerusalem would be rebuilt (*v. 25*), but its later overwhelming destruction is also here foretold. This occurred in 70 AD, when the Romans besieged Jerusalem, destroyed the city and burned the sanctuary. This identifies Rome as “*the prince that shall come*”. Remember that Daniel 9 is explaining the vision in Daniel 8. The “*king of fierce countenance*” of Daniel 8 is the same power here brought to light (Rome). This is the prince/king that would come to fulfill the curse of Deuteronomy 28 that had Daniel so distressed (*Dan. 9:11*). Moses predicted the Jews’ enemy would besiege them, parents would eat their children and families would turn upon one another. There would be sickness and fear, and they would be dispersed among nations (*Deut. 28:64*). These were the exact results when Jerusalem was besieged by Rome, the “*nation of fierce countenance*” (*Deut. 28:50*).

► **v. 27 “And he shall confirm the covenant with many for one week:”**

Christ and His apostles focused on taking the gospel message primarily to the Jews for 7 years (3-1/2 years during Jesus’ ministry and 3-1/2 years after), from 27 AD until the year 34 AD (*Matt. 10:5-6*). At the end of those seven years (“*one week*”), Stephen preached a final, convincing sermon to the leaders of the Jewish nation, giving them one last chance to accept Jesus as the Messiah and keep God’s everlasting covenant. But they rejected the message (*Acts 7:54-58*) and stoned Stephen to death. After this, the apostles shifted their focus to the Gentiles (*Acts 22:20-21*). The 490 years (70 weeks), designated especially for the Jews, had come to an end. The Jews, while entitled to salvation just like everyone else (*Rom. 11:23-24*), lost their special privileges as a nation, and the responsibility of disseminating the truth to the world and caring for the growing body of believers was given to the Christian church (*Matt. 21:33-45, Eph. 2:12-19, Rom. 9:6-8, Gal. 6:15-16*). God’s covenant promises are to be fulfilled to those who are part of Christ’s body/church, who live according to the Spirit of God instead of their own selfish desires (*Rom. 2:29, Gal. 3:29, Heb. 8:10*).

► **v. 27 “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.”**

In the spring of 31 AD, precisely halfway through, or “in the midst of”, the 70th week, Jesus died on the cross. This occurred on the exact day of the Jewish Passover (14th day of the 1st month), perfectly fulfilling the symbolism of the feast and forever binding the identity of the innocent “*Lamb of God, which taketh away the sin of the world*” (*John 1:29*) to Jesus.

Jesus eliminated the need for animal sacrifices, because His great sacrifice was what all the sacrifices foreshadowed. This was emphasized the moment Jesus died, as the veil in the temple tore in half from top to bottom (*Matt. 27:51*).