



## SAVED TO SERVE

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### 70 WEEKS IRREFUTABLE; IT CONFIRMS THE HEAVENLY SANCTUARY; IT COVERS THE OLD AND NEW COVENANTS

“In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?” Review and Herald, May 25, 1905.

1. Let us read Daniel 8:14.
  2. On what day did the cleansing of the sanctuary take place? Leviticus 16:15-22; 29-30 \_\_\_\_\_
  3. **Note:** On the day of atonement when the cleansing of the sanctuary took place, the people were investigated. On that very day the blotting out sins took place. Leviticus 23:27-29
  4. When did the investigative judgment and the cleansing of the sanctuary begin? **Answer:** October 22, 1844
  5. Let us study Daniel 9:24 and 25. What does Daniel 9:24 say? \_\_\_\_\_
  6. **Note:** The word “determined” means to cut off. See The Strong’s Exhaustive Bible Concordance, number 2852. The 70 prophetic weeks are cut off from the 2300 years.
  7. The 70 prophetic weeks represents 490 literal years. One day represents one year in Bible prophecy. See Numbers 14:34; Ezekiel 4:6.
  8. **Note:** The 70 prophetic weeks or 490 literal years began at the going forth of the commandment to rebuild the temple in Jerusalem and to restore true worship. See Daniel 9:25.
  9. **Note:** The king that gave the commandment, the decree for the Jews to rebuild their temple in Jerusalem was Artaxerxes.
  10. During what year of king Artaxerxes’ reign was the decree given? Ezra 7:7-27 \_\_\_\_\_
  11. According to history king Artaxerxes began his reign in 464 B.C.  
“In (Nehemiah 2:1) we have another Artaxerxes. We may safely identify him with Artaxerxes Macrocheir or Longimanus, the son of Xerxes, who reigned 464-425 B.C.” Smith’s Bible Dictionary <http://biblehub.com/topical/a/artaxerxes.htm>
  12. **Note:** Therefore, Artaxerxes’ seventh year as king is 457 B.C.
  13. **Note:** Using 457 B.C. as the starting point for the 70 prophetic weeks or 490 literal years, A.D. 34 is the ending date.
  14. **Note:** Daniel 9:24 states that the Jews had 490 years to put an end to sin as a nation and accept Jesus. However, as a nation they rejected and crucified Jesus. The Jewish nation finally rejected Jesus after the cross, when they stoned Stephen. The stoning of Stephen is the primary event that shows that probation closed on the Jews.
  15. What did Stephen say to the Jewish leaders and what did Stephen see in heaven while they were stoning him to death? Acts 7:51-56
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16. **Note:** Jesus sat at the right hand of the Father after His ascension. See Acts 2:32-34; Hebrews 1:3; Hebrews 10:12.
  17. **Note:** Jesus sitting at the right hand of the Father means that He is interceding for His people. See Romans 8:34.
  18. **Note:** However, when Jesus was seen by Stephen “standing at the right hand” the context tells us that probation closed on the Jewish people.
  19. **Note:** The following scriptures confirm that Jesus standing up or rising up represents judgment and the close of probation. See Luke 13:25-28, James 5:9, and Ezekiel 9:3-6 (the phrase “gone up” means that the Lord rose up or stood up).
  20. **Note:** Stephen was stoned to death in the year A.D. 34.  
“On Dec. 26, the universal Church commemorates the death of St. Stephen in 34 A.D., the first man to give his life in witness to the faith. He is sometimes referred to as the ‘protomartyr.’” <http://www.catholicnewsherald.com/faith/190-news/faith/faith-dec/142-ststephen-the-first-martyr-remembered-dec-26>
  21. **Note:** Therefore, A.D. 34 is the completion of the 70 prophetic weeks or 490 literal years. So we have just proven 457 B.C. as the starting date and 34 A.D. as the end of the 70 weeks. This means we can now prove 1844.
  22. **Note:** The Bible says that there would be 69 prophetic weeks or 483 literal years, from 457 B.C., then the Messiah would come.
  23. **Note:** The word Messiah means “the anointed one.” See The Strong’s Exhaustive Bible Concordance, number 4899.
  24. **Note:** Jesus is the Messiah; He was anointed by God at His baptism. See John 1:29-36, 40 and 41; John 4:24-26; Acts 10:36-38.
  - 25a. **Note:** Using 457 B.C. as the starting point, go 483 years in the future; you will arrive at A.D. 27. This is the date of Jesus’ baptism.
  - 25b. **Note:** Sixty-nine prophetic weeks or 483 literal years from 457 B.C. brings us to A.D. 27, Jesus’ baptism. Daniel 9:27 says that Jesus would confirm the covenant with His people for one prophetic week or seven literal years. A.D. 27 to A.D. 34 is seven literal years.
  - 25c. **Note:** In the middle of the one prophetic week or seven literal years, Jesus would be crucified. As the Lamb of God, Jesus, was crucified on the Passover day. Passover was always held during the Spring of the year.

26a. **Note:** The following is another point to confirm that the baptism of Jesus took place in the year of A.D. 27. In John 1:29-36, 40 and 41 Jesus was baptized. This date as mentioned before is A.D. 27. Jesus attended the first Passover feast after His baptism, which was only a few months afterwards. See John 2:13. At this Passover feast, there was a conversation between Jesus and the Jews. It was told to Jesus that the temple building had been in renovation for 46 years. See John 2:18-21. Herod, the great, began the renovation of the Jewish temple between 20 and 19 B.C., according to history.

26b. “In the eighteenth year (20-19 B.C.) of his reign Herod rebuilt the Temple on a more magnificent scale. There are many evidences that he shared the passion for building by which many powerful men of that time were moved. He had adorned many cities and had erected many heathen temples; and it was not fitting that the temple of his capital should fall beneath these in magnificence. Probably, also, one of his motives was to placate the more pious of his subjects, whose sentiments he had often outraged.” <http://www.jewishencyclopedia.com/articles/14304-temple-of-herod>

27. **Note:** Using 19 B.C. as your starting point, go forward 46 years in the future; you will arrive at A.D. 28. The Passover feast of John 2:13 would have been in A.D. 28 Spring, because Passover is always held in the Spring of the year.

28. **Note:** In Daniel 9:24 and 25, two anointings are mentioned; namely, the anointing of the most holy (Daniel 9:24) and the anointing of Jesus as the Messiah (Daniel 9:25).

29. **Note:** The phrase, “to anoint the most holy” means to sanctify, consecrate, dedicate the tabernacle and the sanctuary. See The Strong's Exhaustive Bible Concordance, number 6944.

30. **Note:** The dedication of the sanctuary or tabernacle was to take place within 70 prophetic weeks or 490 literal years. The only tabernacle to be “anointed” at the end of 490 years in A.D. 34 had to be the heavenly, because the earthly was done away with at the crucifixion of Jesus on Calvary's cross. See Matthew 27:50, 51. Therefore, the 70 prophetic weeks or 490 years point to the heavenly sanctuary.

31. **Note:** We must understand the type in order to comprehend the antitype. The anointing of the tabernacle for service was connected to the anointing of Aaron, as high priest. See Leviticus 8:10-12.

32. **Note:** Jesus was anointed as high priest after His death, burial, resurrection, and ascension to heaven. Then Jesus anointed, dedicated, and opened the tabernacle for service. See Hebrews 5:3-5 and Hebrews 9:11,12.

33. **Note:** Jesus did not anoint the earthly sanctuary while on earth, because at that time He was not yet officially our high priest, and He had said that the temple of Jerusalem would be destroyed.

34a. **Note:** The first testament or covenant was connected with the earthly sanctuary; likewise the new testament or new covenant is connected with the heavenly sanctuary. See Hebrews 9:15-18,22,23.

34b. **Note:** The anointing of the tabernacle in the days of Moses, under the first covenant or first testament, was connected to the anointing of the book and the people. See Hebrews 9:15-21.

35. **Note:** Since the first and the second covenants were connected with the earthly sanctuary and the heavenly sanctuary, respectively, a person who refuses to believe in the Heavenly Sanctuary cannot enter into a covenant with Jesus.

36a. Once Jesus was anointed as high priest, and once He anointed the heavenly tabernacle, dedicated it for service with His presence and blood, what fell upon the faithful followers of Jesus on earth? Acts 2:1-4; Psalm 133:1-3. \_\_\_\_\_

36b. “Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.” {AA 38.3}

37. What lessons should the “anointing of the most holy” teach us? Hebrews 9:11-14 and Hebrews 10:16-22. \_\_\_\_\_

38. The following statement shows us one meaning of Jesus' baptism and how it applies to us.

“Here Christ virtually says, On the bank of the Jordan the heavens were opened, and the Spirit descended like a dove upon Me. That scene was but a token that I am the Son of God. If you believe on Me as such, your faith shall be quickened. You shall see that the heavens are opened, and are never to be closed. I have opened them to you. The angels of God are ascending, bearing the prayers of the needy and distressed to the Father above, and descending, bringing blessing and hope, courage, help, and life, to the children of men.” {DA 142.4}

“The angels of God are ever passing from earth to heaven, and from heaven to earth. The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of the angels. And it is through Christ, by the ministration of His heavenly messengers, that every blessing comes from God to us. In taking upon Himself humanity, our Saviour unites His interests with those of the fallen sons and daughters of Adam, while through His divinity He grasps the throne of God. And thus Christ is the medium of communication of men with God, and of God with men.” {DA 143.1}