

Three Angels, One Message God's Everlasting Gospel



By Pastor and Author John T. Anderson



Welcome & Announcements



Every registered guest who attends at least 9 of the lectures will receive a FREE copy of the speaker's book:
"Three Angels One message"
at the close of the series.




A complete free DVD set of the entire lecture series will be available upon request.




Series Theme Song

We Have This Hope

#214



For **God** So Loved the
World, that **He** Gave **His**
Only Begotten **Son**, that
Whosoever Believeth in **Him**
Should Not Perish, but Have
Everlasting **Life**.



For **God** Sent Not **His**
Son Into the World to
Condemn the World; But
that the World Through
Him Might Be Saved.

John 3:16-17

Special Music



“The Hour of His Judgment Has Come”

Evangelistic Series

Sermon Four





How Can We Know When The

1) Pre-Advent Judgment Began?

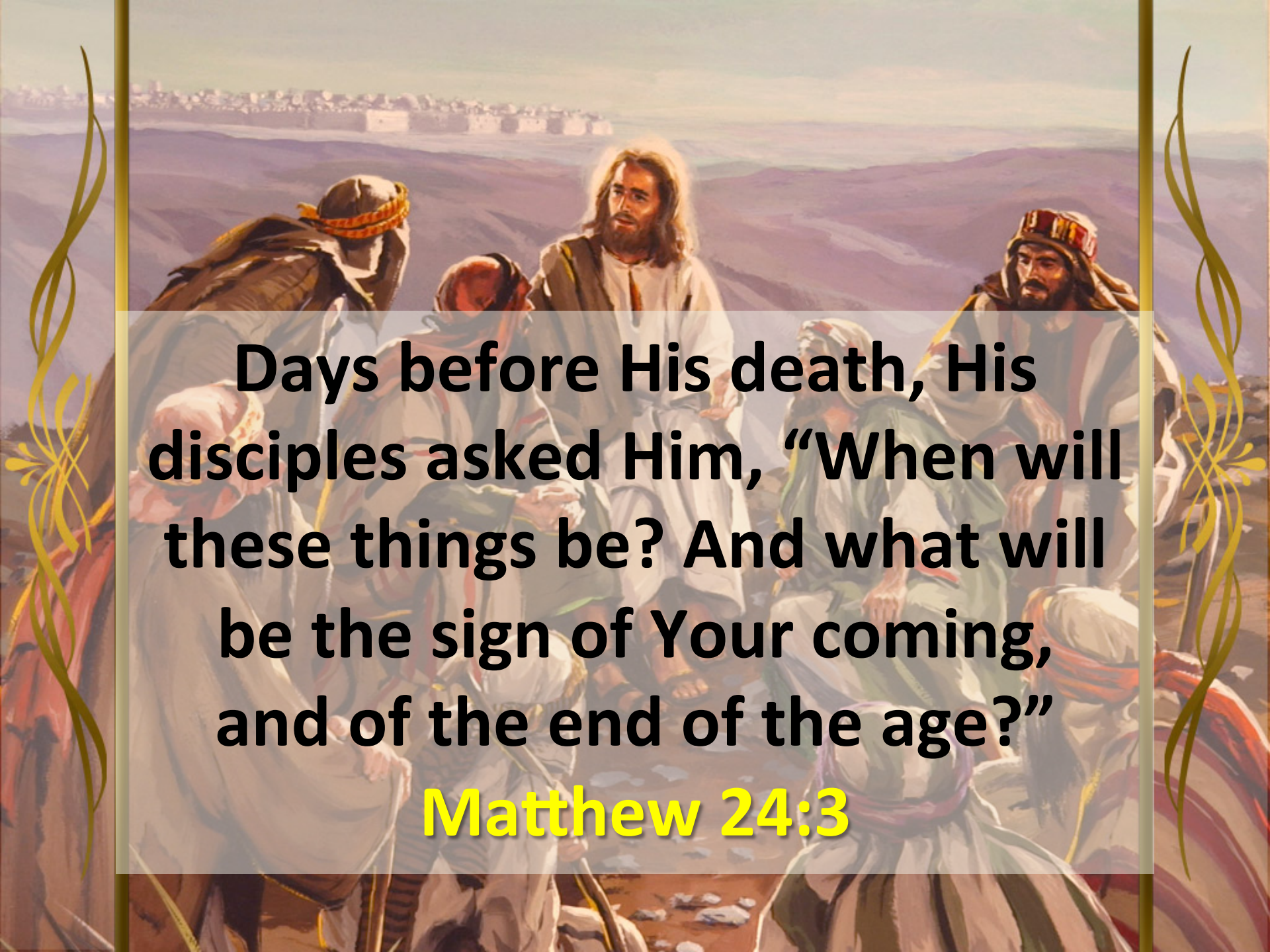
2) The Remarkable “70-Week”

3) Prophecy Of Daniel 9

**4) The Conclusion Of The 2300
Year Prophecy**

It is not within God's plan to give us the "day and hour" of His coming to earth in glory, but He has consistently provided "way marks" by which we can know when it is near.



A painting depicting Jesus with his disciples in a desert landscape. Jesus is seated in the center, wearing a white robe and a sash, with long brown hair and a beard. He is surrounded by several disciples, some wearing head coverings and robes. The background shows rolling hills and a distant city on a hillside under a hazy sky. The scene is framed by decorative green and yellow floral patterns on the left and right sides.


Days before His death, His disciples asked Him, “When will these things be? And what will be the sign of Your coming, and of the end of the age?”

Matthew 24:3


Jesus proceeded, in that chapter, to outline several significant events which would serve as precursors to His coming. He said, “When you see all these things, know that it is near, at the very doors.”

Matthew 24:33







In addition to the signs that Christ made known to His followers that have become visible on earth as they have been fulfilled, the Scriptures have also provided us with a crucial date in God's timetable;



the beginning of His investigative judgment in heaven. Though the event was not seen by earthly eyes (excepting the prophet Daniel in vision), we know by faith that it will most certainly come to pass.



Our objective is to find the beginning point of God's pre-advent judgment, pictured in **Daniel 7**. (Nothing is said in Daniel 7 as to when the judgment begins.) We believe that we can do that, on the basis of three




“witnesses” found in Daniel 8:14,
which addresses something called
the **“cleansing of the sanctuary,”**
for which a prophetic date can be
established. First we need to see
that the **“judgment” of Daniel 7** is
the same as the **“cleansing of the
sanctuary” in Daniel 8.**




These witness are:

1) The structural comparison between chapter 7 and 8 of Daniel, showing that the “cleansing of the sanctuary” occupies the same place in its vision as the “judgment scene” does in chapter 7.




2) The legal connotation of the word “cleansed,” as used in Daniel 8:14.


3) A study of the service of *Yom Kippur*, the Day of Atonement, brought to view by the phrase “cleansing of the sanctuary.”



A structural comparison between the contents of chapter 7 and chapter 8 of Daniel, if you were to line up the component parts,



reveals that the place taken by the heavenly court scene in chapter 7 is occupied by something called the “cleansing of the sanctuary” in chapter 8.



In chapter 7, we find that the judgment scene is the hinge point of the prophecy. Up until that time, it appears that satanic agencies, led by worldly kingdoms represented by wild beasts and followed by a destructive horn power, are in control.


Then something happens that changes everything. “But the court shall be seated and they shall take away his dominion, to consume and destroy it forever.”

Daniel 7:26

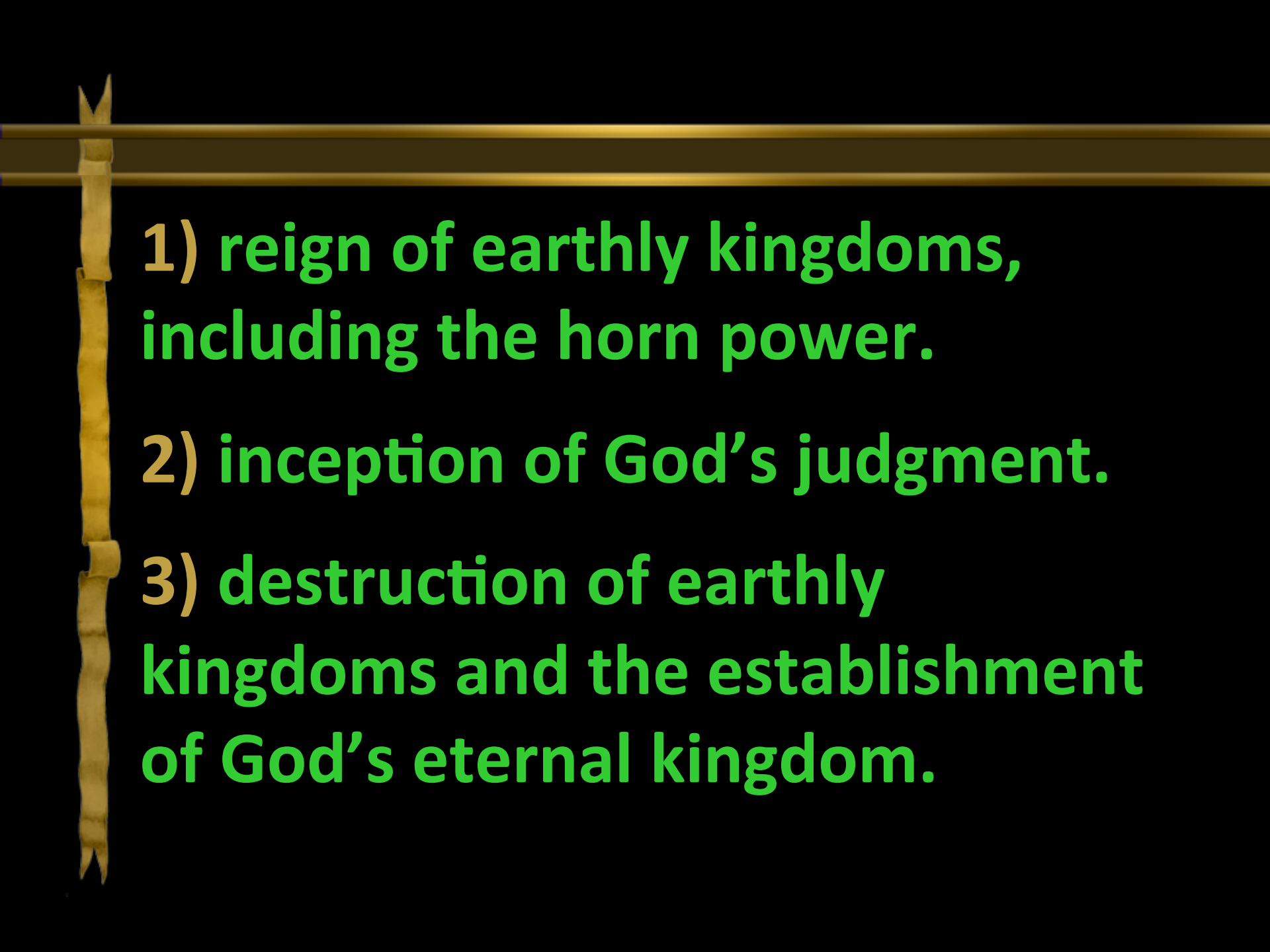



The seating of the heavenly court is most crucial to the outcome of the events portrayed.





If we reduce the content of the prophecy of **chapter 7** to a simple outline, it could read:

- 
- 1) reign of earthly kingdoms, including the horn power.
 - 2) inception of God's judgment.
 - 3) destruction of earthly kingdoms and the establishment of God's eternal kingdom.




In this analysis, the beginning of God's pre-advent investigative judgment, when "the court was seated and the books were opened," is the turning point in the prophecy, the point at which the tide changes.


In reading chapter 7 of Daniel, you will see that *3 times* a significant transition occurs. The horn power is seen going about its lethal activity, but then “the judgment.”

Daniel 7:9; 7:22; 7:26





In the parallel prophecy of chapter 8, Daniel again sees animals that represent earthly kingdoms and a destructive horn power.




Next, in the vision a question is asked, a very important question; one that anticipates the “turning point” in the prophecy.

?


The question is asked, “How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?”

Daniel 8:13







This question is the same as asking, “How long will it be that evil triumphs? How long will it be that the powers of wickedness prevail? How long will it be that God’s truth and His saints are cast down and trodden under foot?”




In the next verse, an answer is given, “For two thousand three hundred days, then the sanctuary shall be cleansed.” This must be something of critical importance to be the answer to the momentous question, “How long?”




From a structural point of view, as we line up the component parts of the vision, we can see that the “cleansing of the sanctuary” in chapter 8 occupies the same place as the “judgment” in the vision of chapter 7.



The “cleansing of the sanctuary” represents the hinge point in the prophecy, as did the judgment scene in the previous chapter. Before this evil is victorious; after this God’s justice takes over and the horn power will be “broken without human hand.”



Ultimately we know that the answer to that question, “How long?” pertains to the coming of Jesus in the clouds of heaven. That is when Satan and his followers will be overthrown.



But since we know that it is not God's policy to reveal the "day and hour" of His coming, what would be an appropriate answer to the question of "How long?"


When He was about to ascend to heaven, the disciples asked, “Lord, will You at this time restore the kingdom to Israel?” And He said to them, ‘It is not for you to know times or seasons which the Father has put in His own authority.



But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.””


Acts 1:6-8






Notice that the question that the eleven posed is not unrelated to the question raised in **Daniel 8:13**.


The question posed by the disciples related to the end of all things.




The answer that Jesus gave His followers was not a direct answer, but it was an answer that provided helpful information.




He didn't give them the date when the kingdom would be restored, but gave them helpful information regarding something that must necessarily take place before the total restoration of the kingdom could take place.



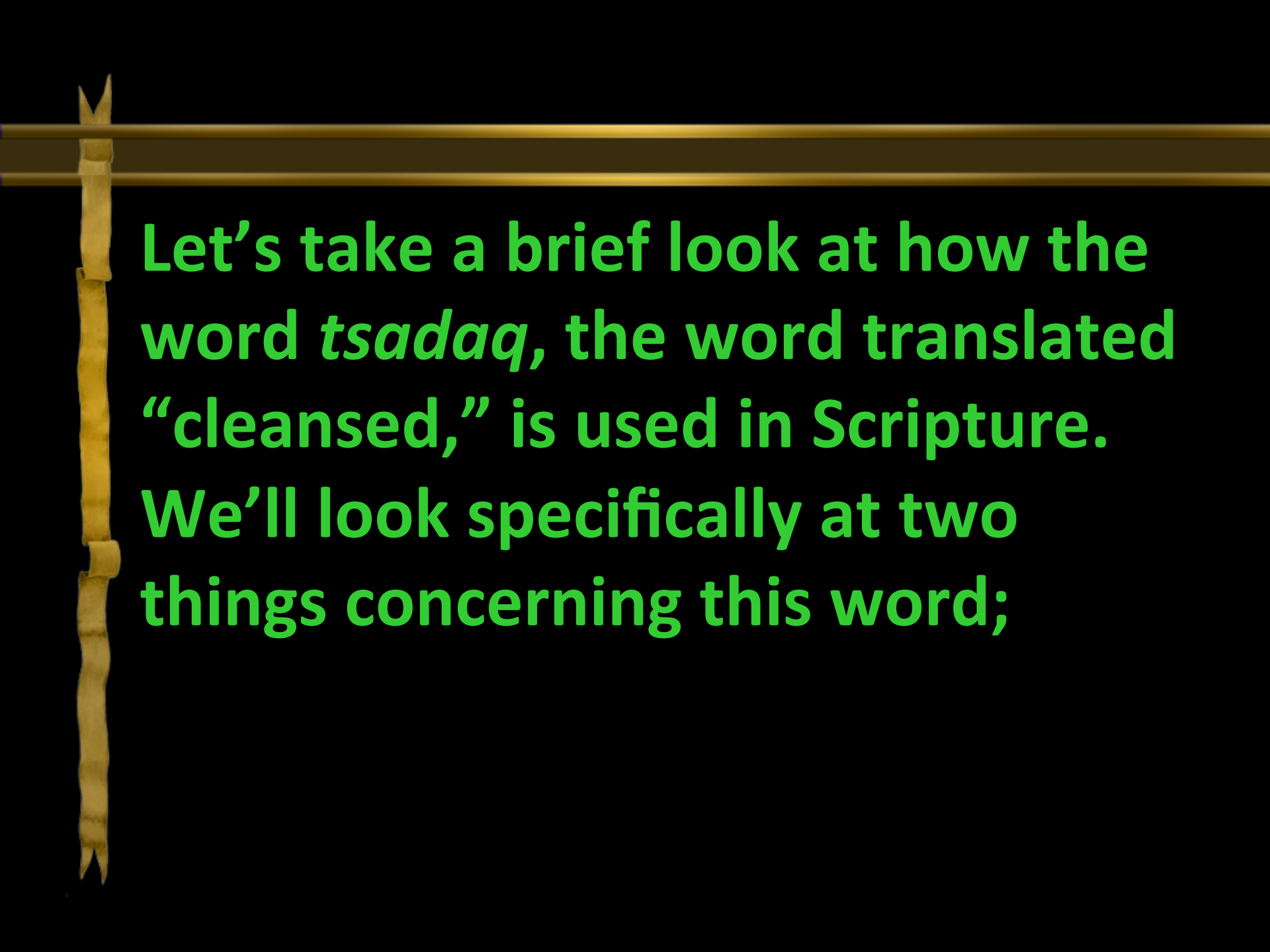
This is similar to the question and answer given in Daniel 8. The question, “How long” anticipates the end of the age. In God’s wisdom, He is not inclined to reveal that date specifically.




If, however, the Lord chose to reveal the beginning of His pre-advent judgment, an event which must be concluded before His return, that would be very helpful.



In Daniel 8:14 most newer Bibles don't say "the sanctuary will be cleansed," but "reconsecrated," "put right," "restored to its proper place" and "justified," to mention a few. It brings up the question "Is the word 'cleansed' a bad translation?"




Let's take a brief look at how the word *tsadaq*, the word translated "cleansed," is used in Scripture. We'll look specifically at two things concerning this word;



1) the close connection between it and other words meaning “clean;”

2) and the strong legal implications of the word.



The Hebrew word translated “cleansed” in Daniel 8:14, *tsadaq*, is found 41 times in the Old Testament. In lexicons it is given the meaning “be just,” “be justified,” “be righteous,” or “be vindicated.”


Five times we see the word *tsadaq* used in close association with words like “clean” and “pure.” One example is **Job 4:17**, “Can a mortal be more righteous (*tsadaq*) than God? Can a man be more pure than His Maker?”



**“The fear of the LORD is clean,
enduring forever; the judgments
of the LORD are true and
righteous (*tsadaq*) altogether.”**

Psalm 19:9





The flavor of the word has to do with more than “clean” in a physical sense. In many occurrences, there is a distinct legal flavor associated with the word.

Job 13:18 reads, “See now, I have prepared my case. I know I shall be vindicated (*tsadaq*).”



Deuteronomy 25:1 says, “If there is a dispute between men, and they come to court, that the judges may judge them, and they justify (*tsadaq*) the righteous and condemn the wicked.”



When the sons of Israel discovered Joseph's drinking cup in the sack of Benjamin, Judah lamented, "What shall we say to my lord? What shall we speak? Or how shall we clear ourselves (*tsadaq*)?"


Genesis 44:16




Moreover Absalom would say,
“Oh, that I were made judge in
the land, and everyone who has
any suit or cause would come to
me; then I would give him justice
(*tsadaq*).”

II Samuel 15:2-4





From these examples, it is obvious that the word in question is often seen in a judicial context. Notice the things it presumes. It anticipates a court setting, in which evidence is adduced and examined and a decision rendered.




It looks forward to the “clearing” of charges imposed, the “vindication” of a person’s record.


Isn’t that exactly what the pre-advent judgment is about? Isn’t that exactly what Daniel 7:9, 10 picture?

The translation “cleansed” is therefore most excellent, especially if it is seen as a matter of legal vindication, purging ones record.






We saw that from a structural point of view, the “cleansing of the sanctuary” occupies the same position in the vision of chapter 8 as did the seating of the heavenly court in chapter 7.



Secondly, we noted also that the very word *tsadaq* breathes a legal connotation. Those are two “witnesses.” But is there more evidence that this “cleansing of the sanctuary” refers to a judgment process?



We find that on one day of the year there was a special ceremony by which the sanctuary was “cleansed.” We will see that this “cleansing of the sanctuary” refers to an event in the Hebrew calendar which typified the process of the investigative judgment, called *Yom Kippur*, the Day of Atonement.



The Sanctuary service was God's
“show and tell” of salvation.



The Old Testament sacrifices pointed forward to Jesus' sacrifice.









The sinners guilt was symbolically transferred to the perfect lamb.











Day of Atonement
(Day of Judgment)
(The Cleansing of the Sanctuary)

“So he (the high priest) shall make atonement for the Holy Place, because of the uncleanness of the children of Israel,



and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.”

Leviticus 16:16





THE

LAW

I

II

III

IV

V

V


VI

VII


VIII

IX


X



“The name ‘*Yom Kippur*’ means ‘Day of Atonement,’ and that pretty much explains what the holiday is.



It is a day set aside to “afflict the soul,” to atone for the sins of the past year. In Days of Awe, I mentioned the “books” in which God inscribes all of our names.



On *Yom Kippur*, the judgment entered in these books is sealed. This day is, essentially, your last appeal, your last chance to change the judgment, to demonstrate your repentance and make amends.”

The prophecy said, “Unto 2300 days, then the sanctuary will be cleansed.”

Daniel 8:14



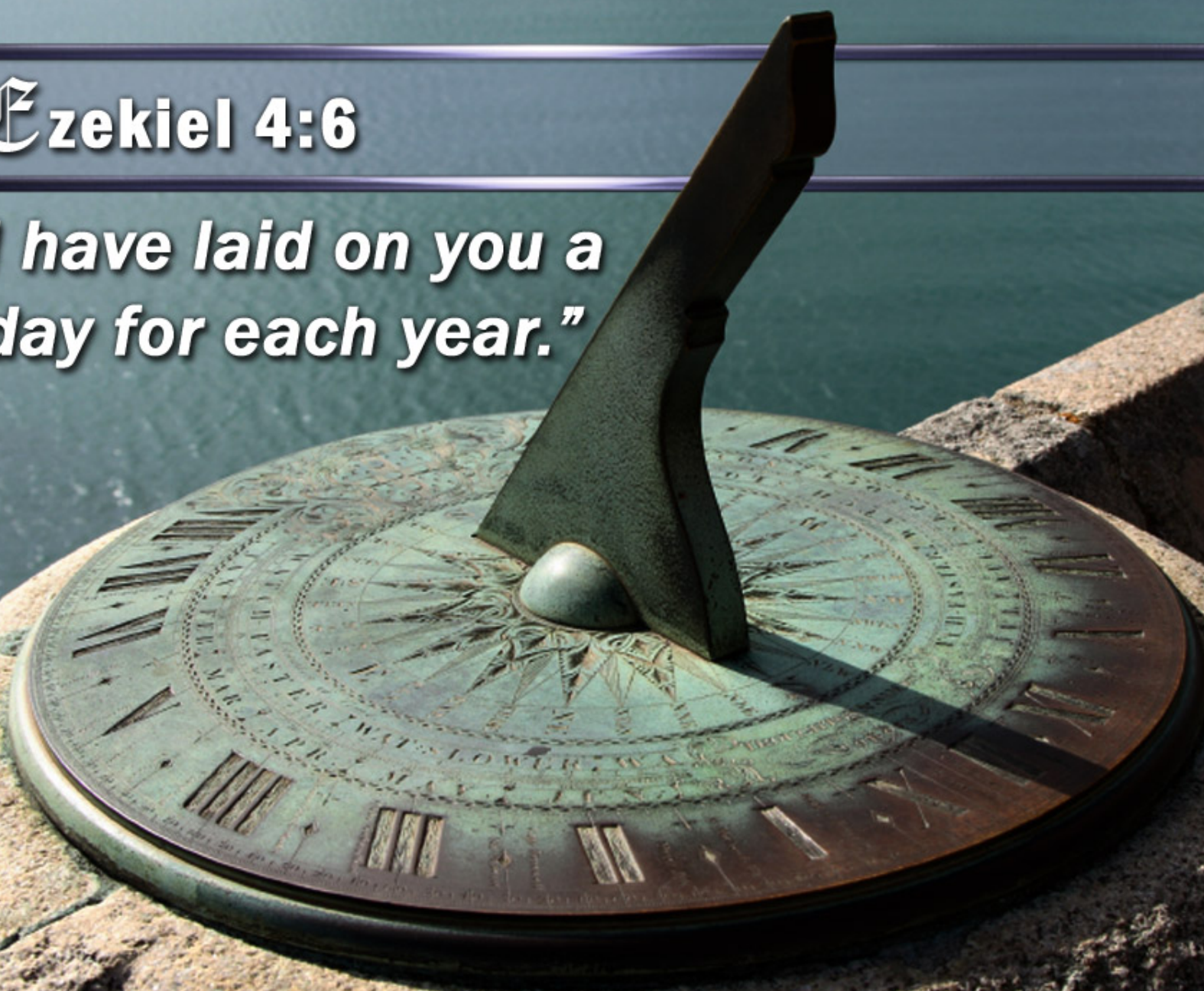
**What is the meaning
of the 2300 days?**






Ezekiel 4:6

***“I have laid on you a
day for each year.”***







Gabriel told Daniel, “Understand, O son of man, that the vision refers to the time of the end.”

Daniel 8:17

The only way we can get from Daniel's day to “the time of the end” is by understanding the “2300 days” as “2300 years.”



No beginning point is given in chapter 8, but one is given in chapter 9. Does the beginning point in chapter 9 apply to the vision of chapter 8? Yes!




In chapter 8, Gabriel was told to “make this man understand the vision” (8:16), but when he left Daniel, he said, “No one (including himself) understood it.” (8:27). We would expect Gabriel to return and complete his assignment.


In chapter 9, it is the same angel Gabriel who returns, saying, “I have now come forth to give you skill to understand.”

Daniel 9:22

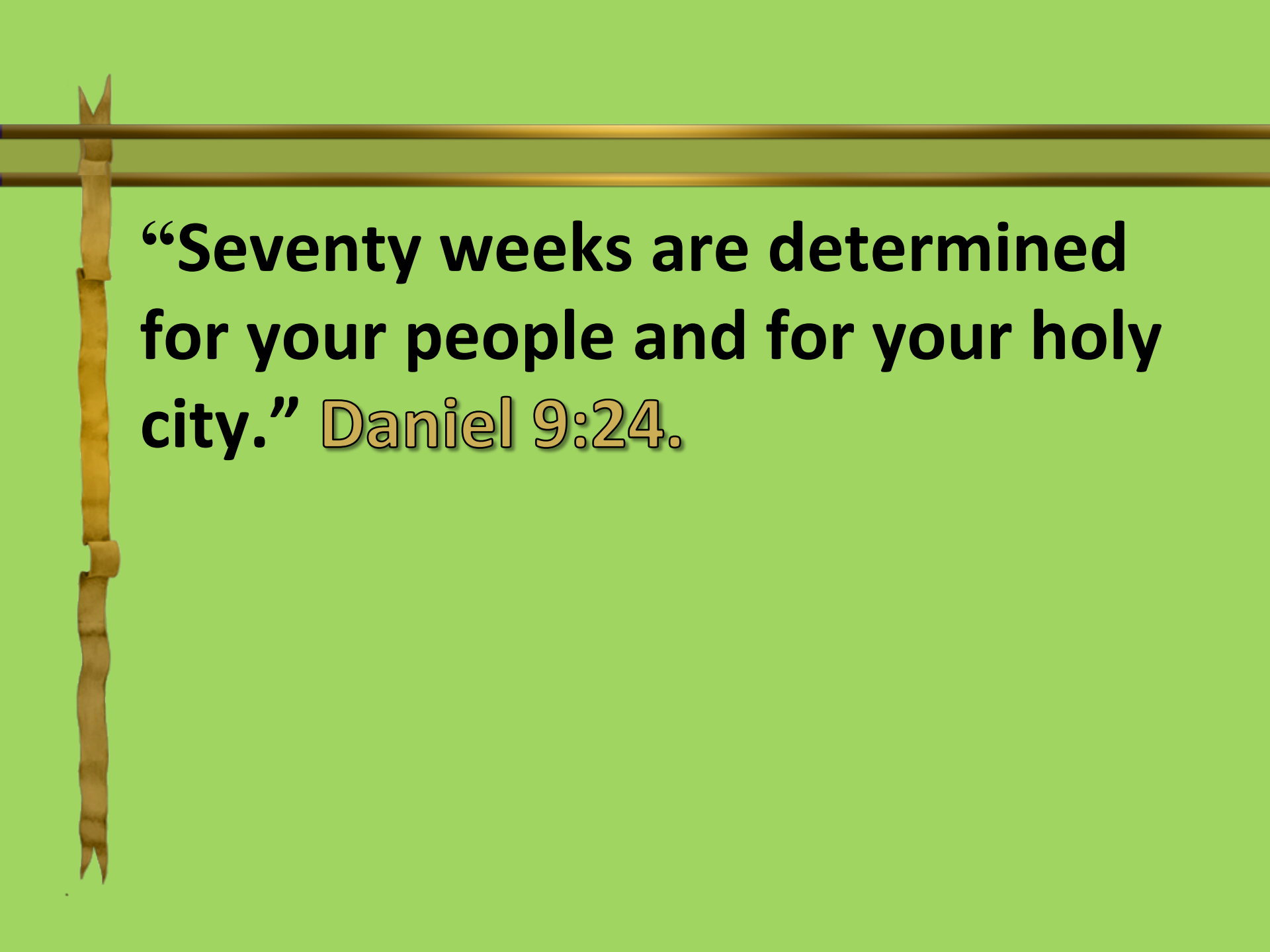





Gabriel invites Daniel to “consider the matter and understand the vision.” Daniel 9:23. The word “vision” is the same in Daniel 9:23 as in Daniel 8:16. A different word for “vision” is used in Daniel 1-7, with the one exception being Daniel 1:17.



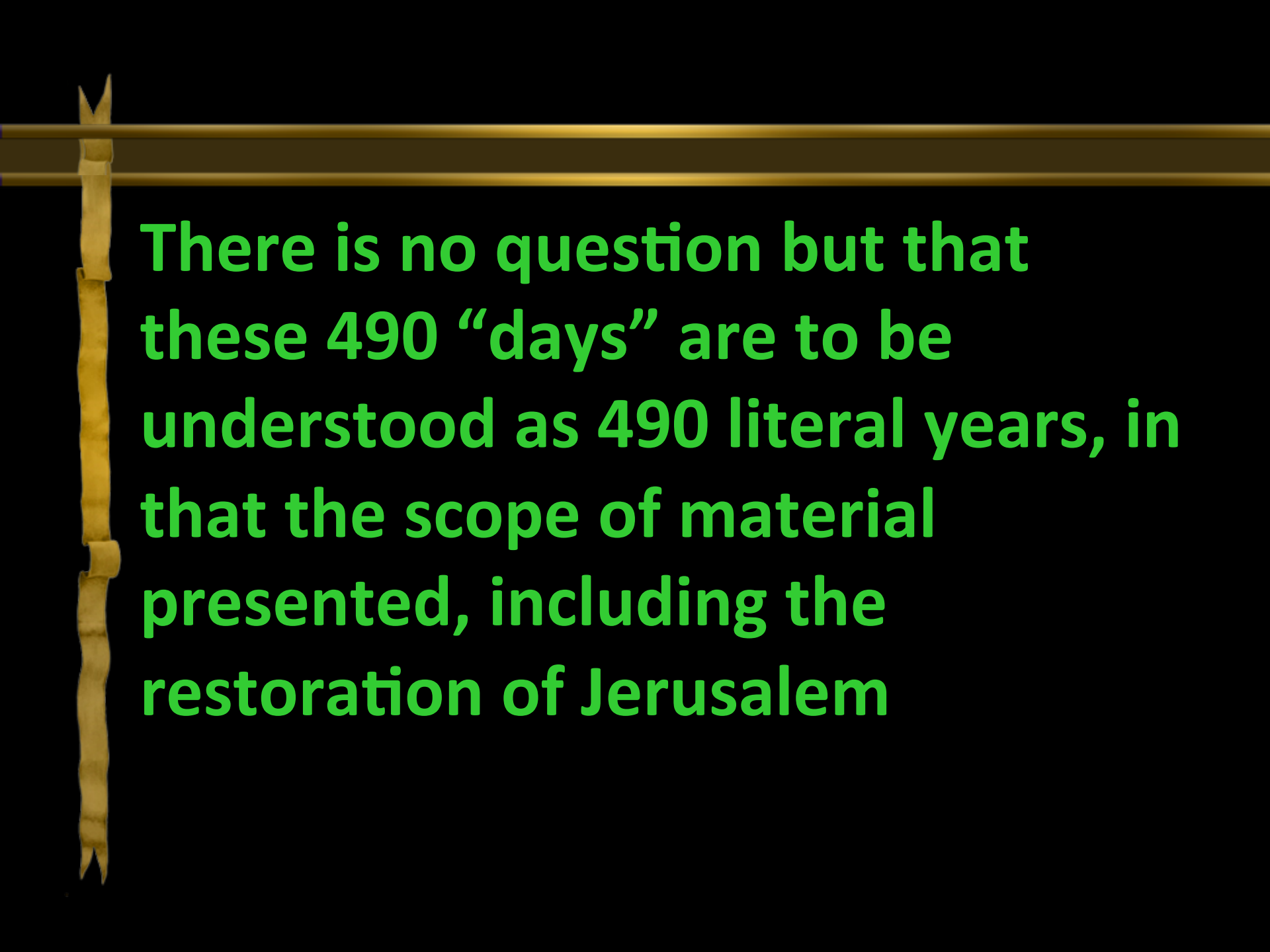
We conclude then that the explanation Gabriel is going to give in **chapter 9** pertains to the vision of **chapter 8**, and that the beginning of highlighted section of 70 “weeks” is the same as the beginning of the 2300 “days,” of which it is a part.




**“Seventy weeks are determined
for your people and for your holy
city.” Daniel 9:24.**




So confident were some Bible translators that these 70 weeks should be understood by the “day for a year in symbolic prophecy” rule that they even translated the phrase “seventy weeks of years.”



There is no question but that these 490 “days” are to be understood as 490 literal years, in that the scope of material presented, including the restoration of Jerusalem



and reaching to “Messiah the Prince” could not possibly be fulfilled within 70 literal weeks.



Seventy weeks, or 490 literal years, are “cut off” (a meaning of the Hebrew word translated “determined” and applied especially to “your people” to see if they will indeed live up to the covenant stipulations.

70 Weeks

70 (*prophetic weeks*)

x 7 (*days per week*)



Ezekiel 4:6

*"I have laid on you a
day for each year."*



490 = 490
symbolic days = literal years

2300 Day Prophecy

2300 Years

490 Years



2300 Day Prophecy

2300 Years

490 Years

***When does this
prophecy start?***



Daniel 9:25

“Know therefore and understand, that from the going forth of the command to restore and build Jerusalem . . .”





Daniel 9:25

***until Messiah the
Prince, there shall
be seven weeks
and sixty-two
weeks.”***



2300 Day Prophecy

457 BC

Decree



490 Years



Daniel 9:25

***until Messiah the
Prince, there shall
be seven weeks
and sixty-two
weeks.”***





Daniel 9:25

*until **Messiah** the
Prince, there shall
be seven weeks
and sixty-two
weeks.*





Messiah
means
“The
Anointed
One”



2300 Day Prophecy

457 BC



70 Weeks

69 (*prophetic weeks*)

x 7 (*days per week*)

= 483 (*prophetic days*)

2300 Day Prophecy

457 BC

AD 27

69 weeks
(483 years)



Calculator



History

BC / AD

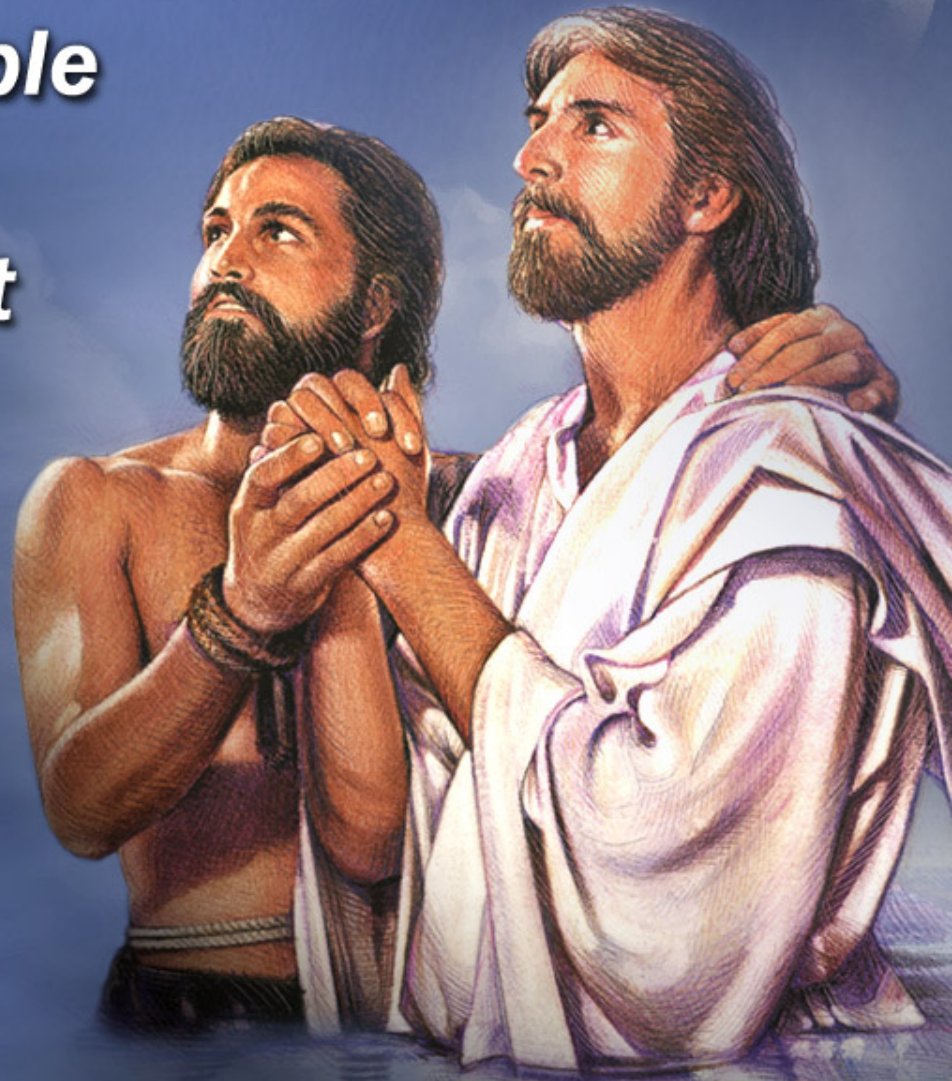


Add 1 when going from BC to AD



Luke 3:21

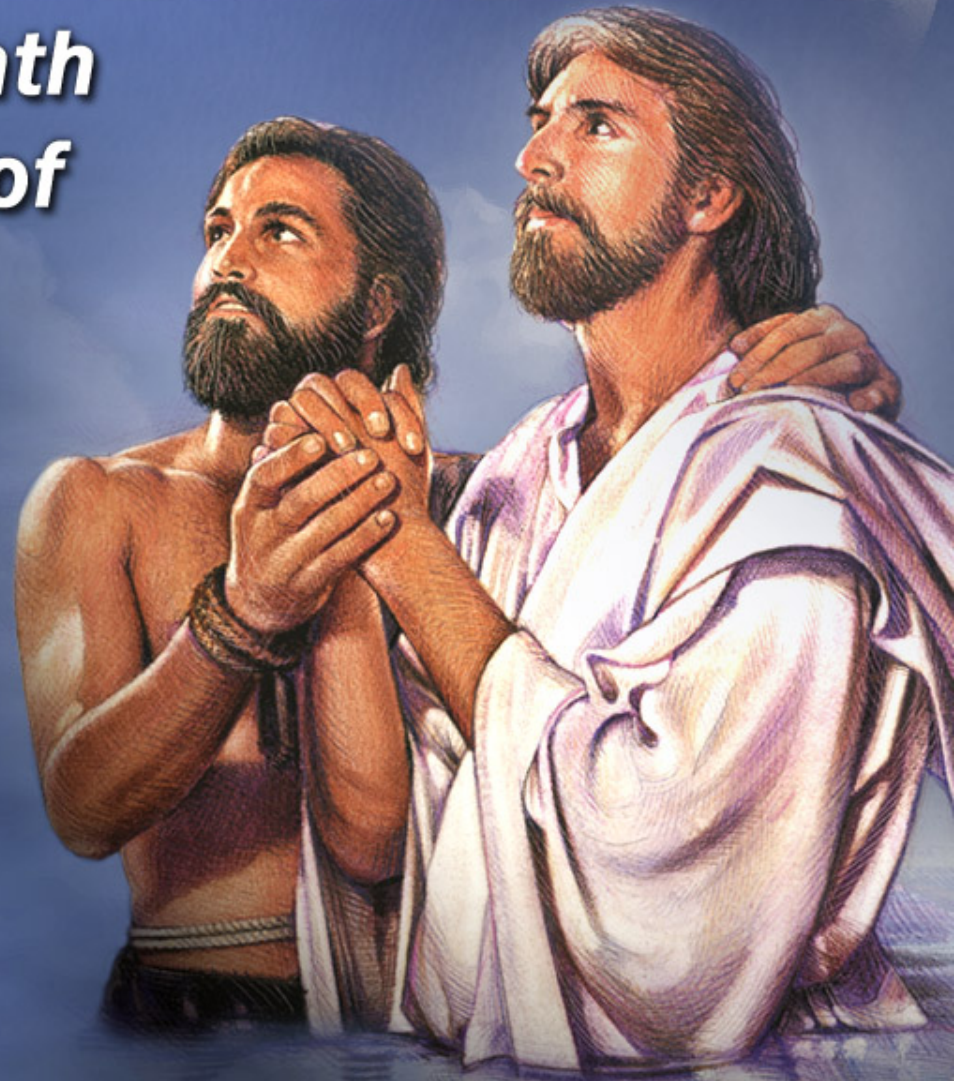
“When all the people were baptized, it came to pass that Jesus also was baptized.”





Luke 3:1

***“Now in the fifteenth
year of the reign of
Tiberius Caesar.”***



2300 Day Prophecy

457 BC

AD 27



Daniel 9:26


“And after the sixty-two weeks Messiah shall be cut off . . .”




Daniel 9:27

***“Then he shall confirm
a covenant with many
for one week . . .”***

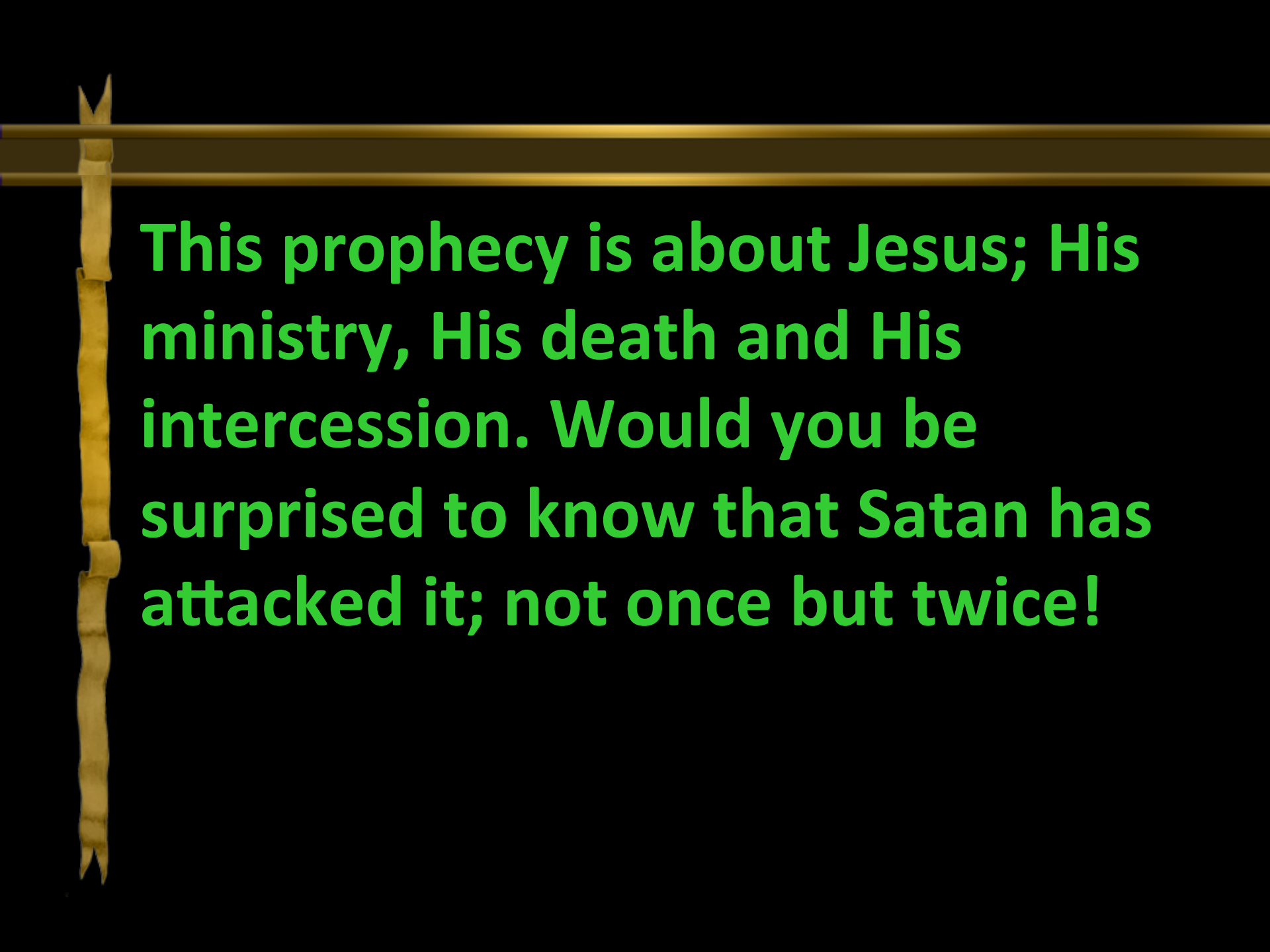





**Because the event foretold by the
2300 year prophecy addresses
something that takes place in
heaven, unseen by human eye,**



God graciously provided “way-markers” that can be seen, to give us assurance that the prophecy will be fulfilled.



This prophecy is about Jesus; His ministry, His death and His intercession. Would you be surprised to know that Satan has attacked it; not once but twice!



**Jewish leaders pronounced a
curse on anyone trying to
calculate the arrival of the
Messiah according to Daniel's
prophecy!**

2300 Day Prophecy

457 BC

AD 27

**(69 weeks)
483 years**

**(1 week)
7 years**



Daniel 9:27

***“Then he shall confirm
a covenant with many
for one week;***





Daniel 9:27

but in the middle of the week He shall bring an end to sacrifice and offering.”



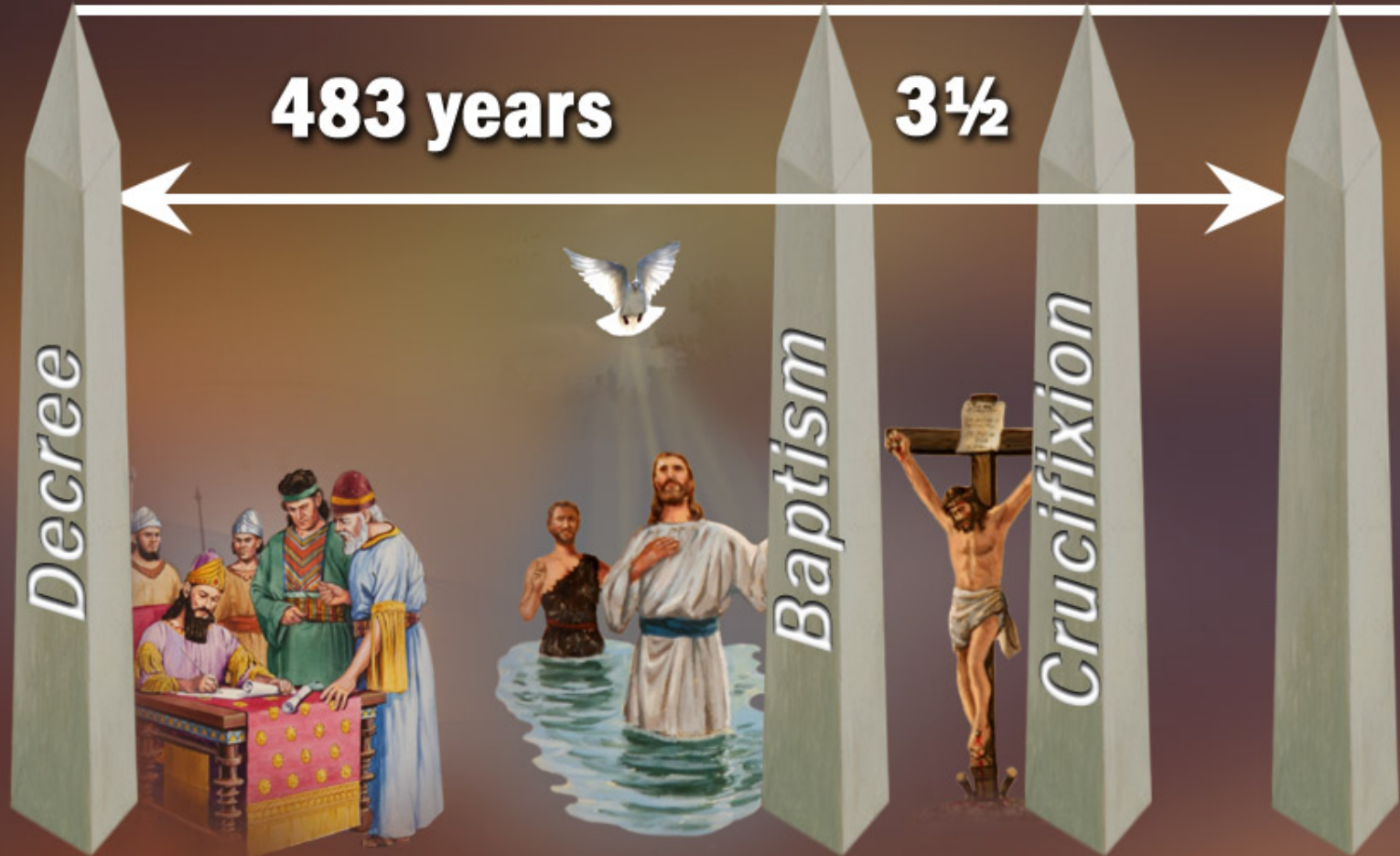
2300 Day Prophecy

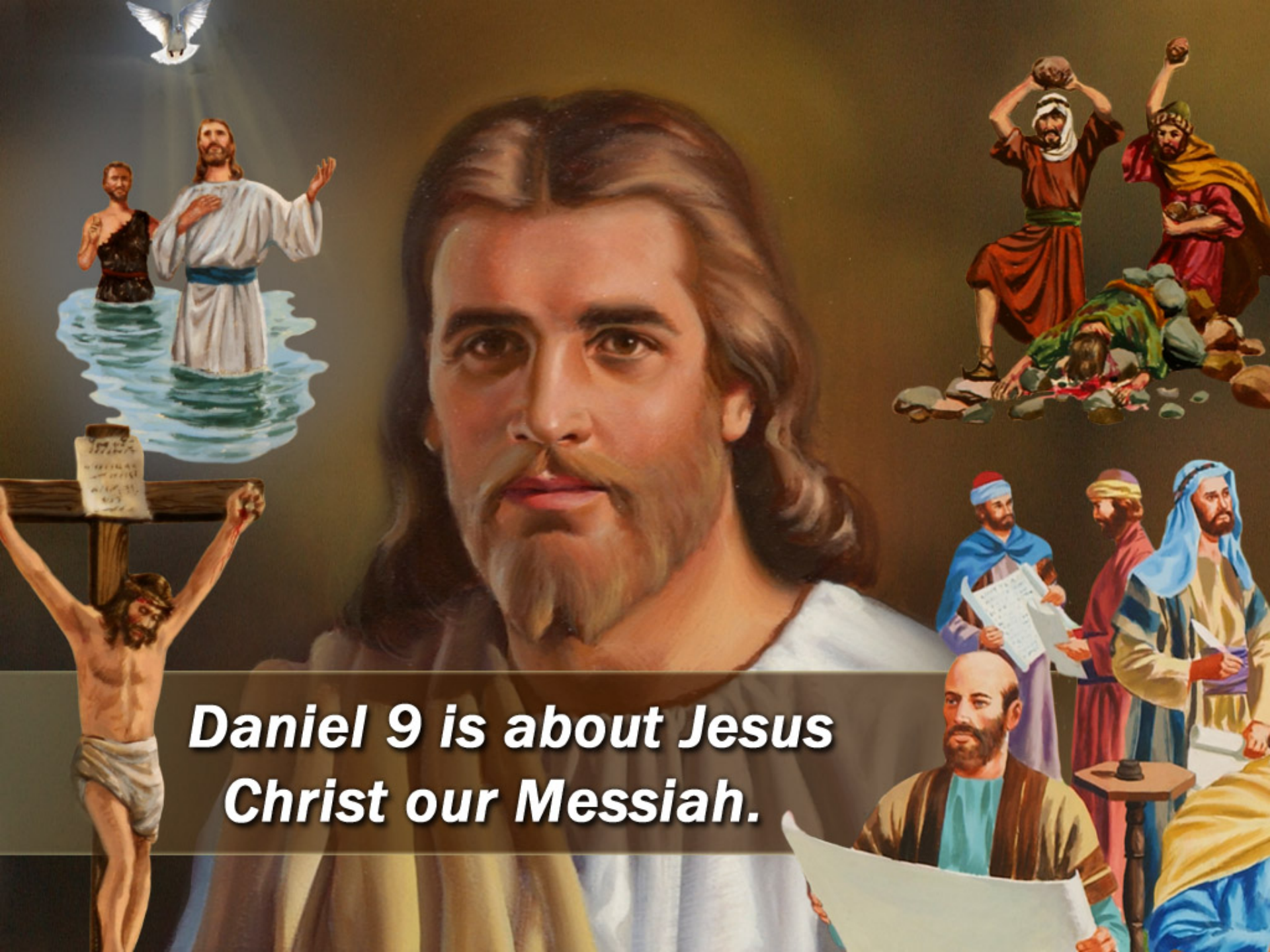
457 BC

AD 27

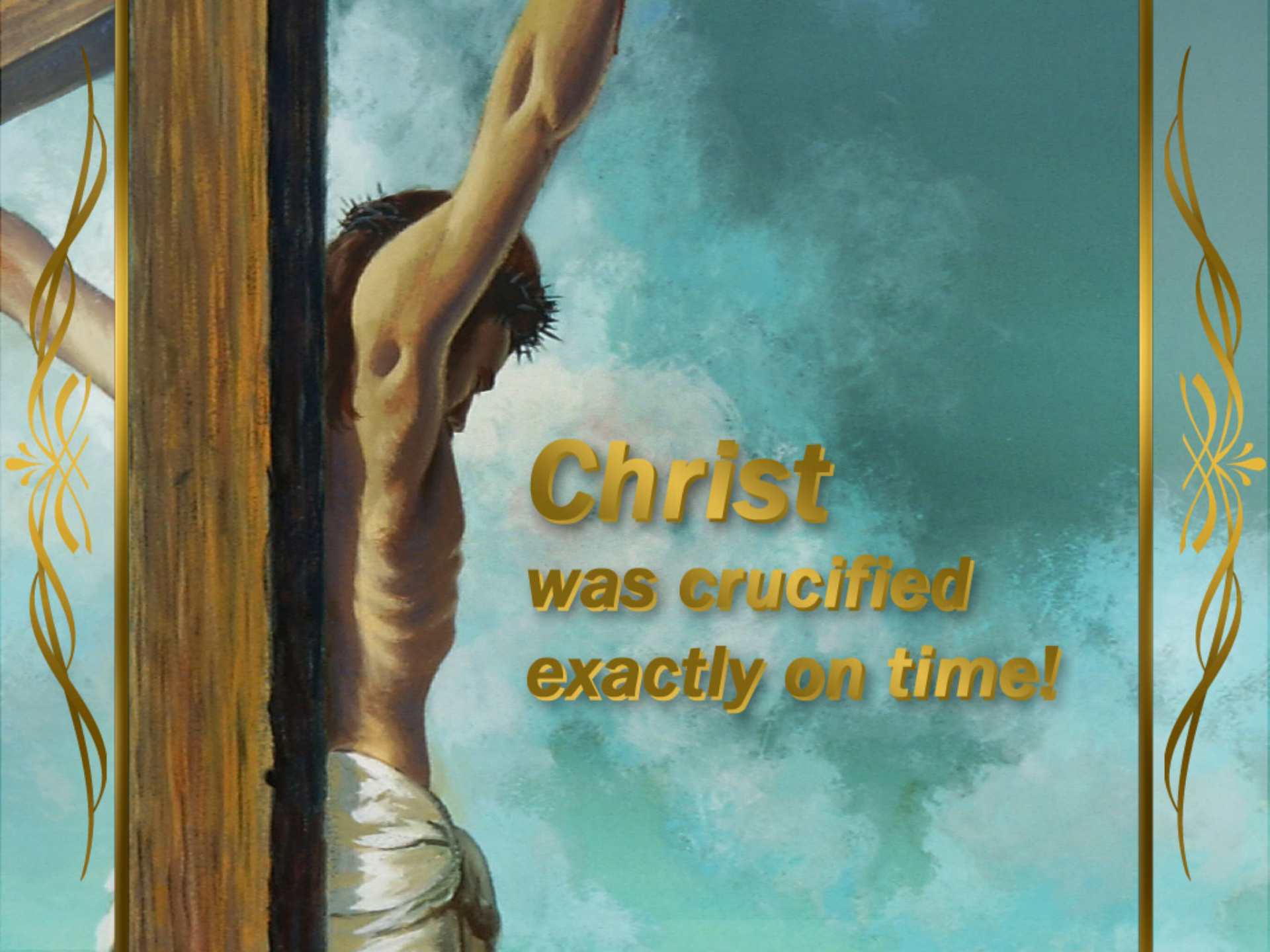
483 years

3½





***Daniel 9 is about Jesus
Christ our Messiah.***



Christ
was crucified
exactly on time!

A detailed illustration of the Nativity scene. In the center, the infant Jesus lies in a manger, wrapped in a green cloth. Mary, in a red robe and white headscarf, sits to the right, her hands clasped in prayer. Joseph, in a blue and purple robe with a striped hat, kneels before the child, holding a small gift box. Three other figures, likely the three wise men, stand around the manger. One on the left wears a blue and white striped turban and a red and blue robe. Another in the center wears a blue hat and a purple and blue robe. The third, on the right, is a man with a beard in a green and yellow robe, holding a lantern. The scene is set in a stable with a wooden manger and a large, ornate golden chalice in the foreground. The text is overlaid on the left side of the image.

Galatians 4:4

***“But when the
fullness of the
time had come,
God sent forth
His Son ...”***



Mark 1:15

“The time is fulfilled.”





**Christ was
baptized on time.**

**Christ was
crucified on time.**



2300 Day Prophecy

457 BC

AD 27

AD 31

AD 34

Decree



483 years



Baptism

3½



Crucifixion

3½

Gospel to Gentiles



2300 Day Prophecy

457 BC

AD 34

AD 1844

**490 Years
(70 weeks)**

1810 Years

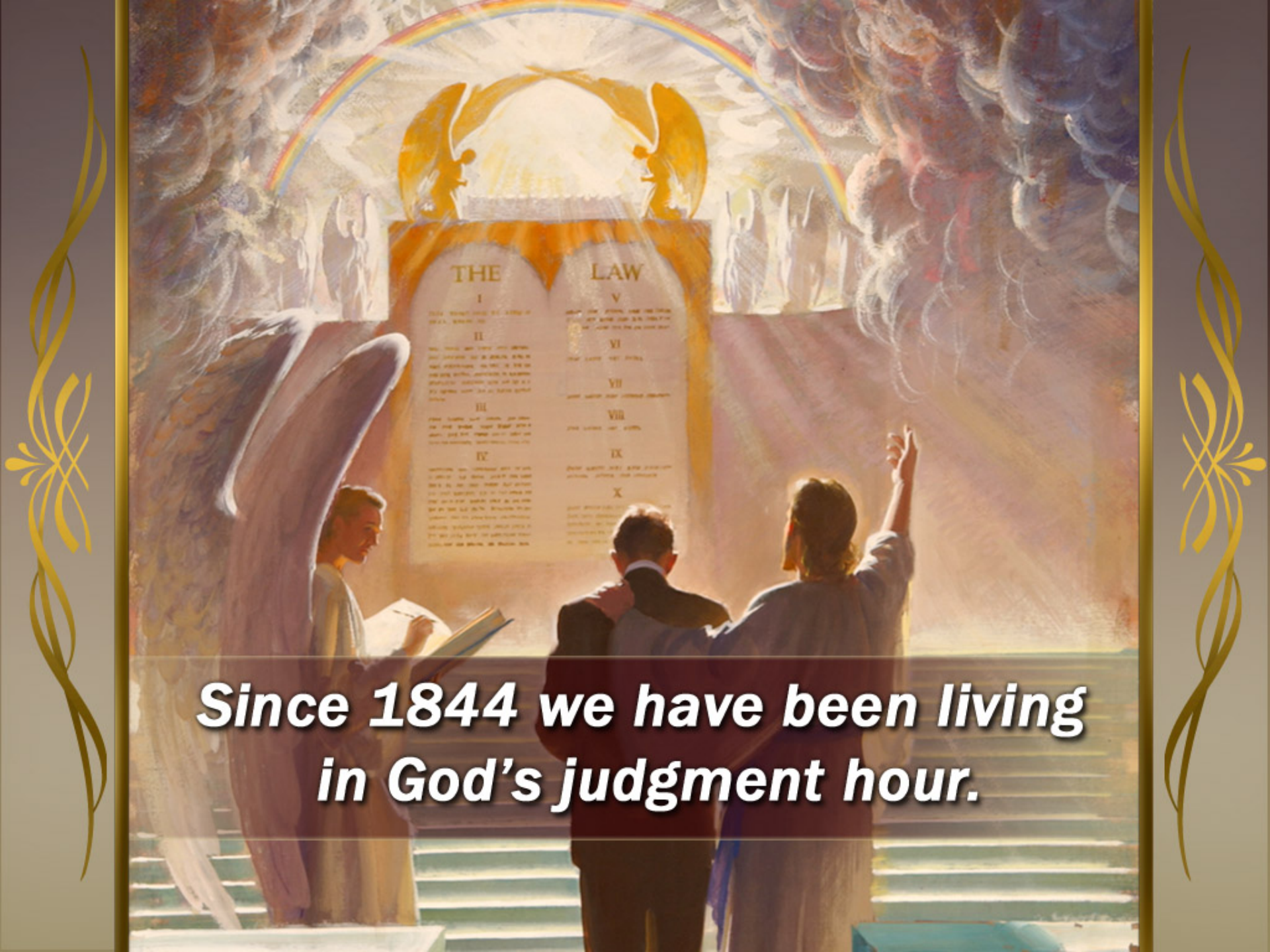
Decree

Part 1:

Gospel to Gentiles

Part 2:





**Since 1844 we have been living
in God's judgment hour.**


Revelation 14:7

***“Fear God and
give glory to
Him, for the
hour of His
judgment
has come . . .”***




The devil attacked Daniel 9 not once but twice!







If you introduce a “gap” between the 69th and 70th weeks, you no longer have “70 weeks.”



By separating the week from the others, the concept of the 70 weeks of probation given to the Jewish nation is lost.



The message of the timely death of the Messiah in the “midst of the week” is obliterated.



**Christ's role as the Savior of
mankind is usurped by another!**

1 John 2:1, 2 NIV

***“My dear children, I write this to you so that you will not sin.*”**



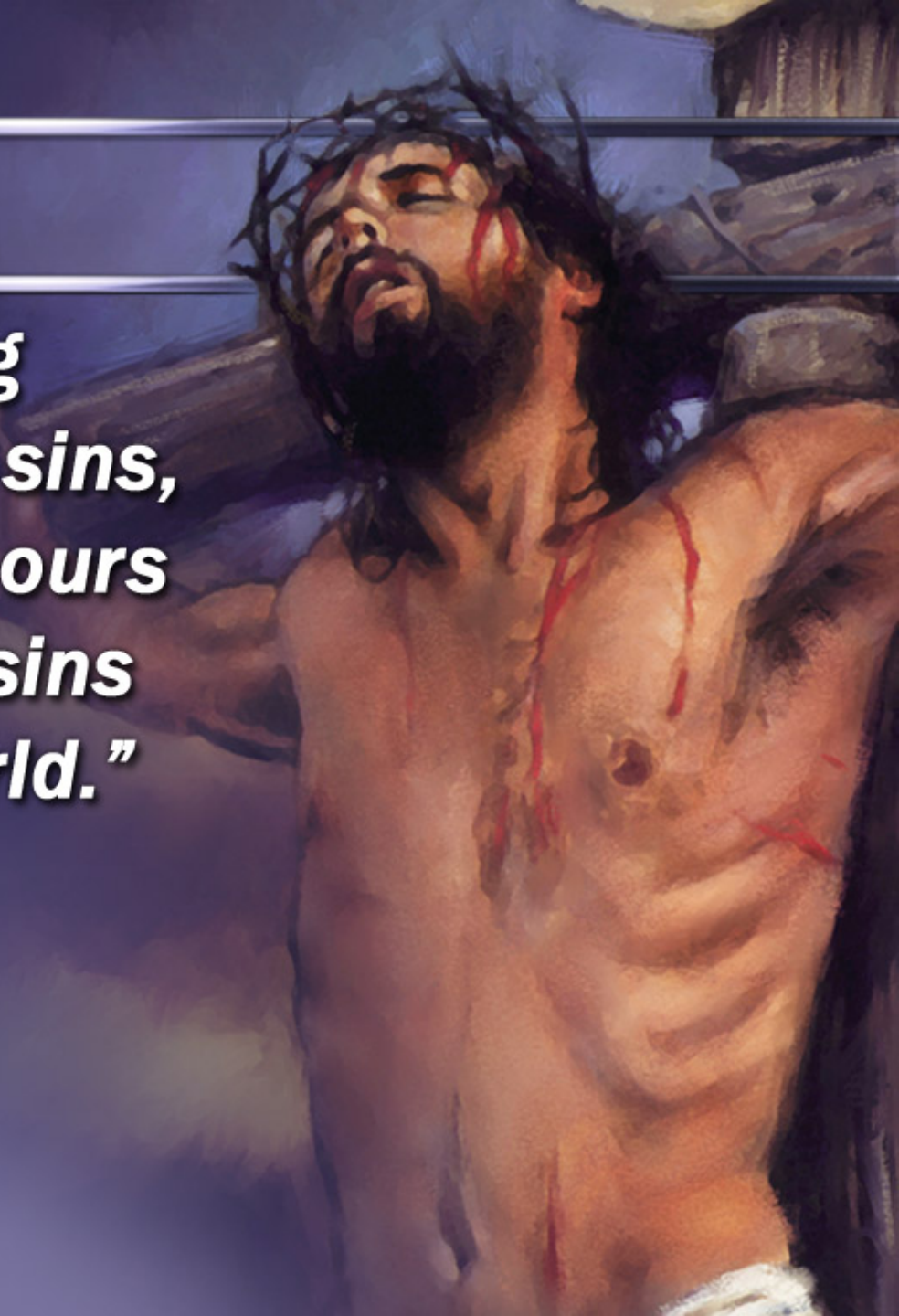
1 John 2:1, 2 NIV

***But if anybody
does sin, we have
one who speaks
to the Father in
our defense—
Jesus Christ, the
Righteous One.***



1 John 2:1, 2 NIV

***He is the atoning
sacrifice for our sins,
and not only for ours
but also for the sins
of the whole world.”***





THE LAW

I
II
III
IV
V
VI
VII
VIII
IX
X

Topic For Sunday, Sept. 23 at 7pm

**“Worship Him Who Made”
Evangelistic Series
Sermon Five**

