

Session 7 The 70-Weeks Prophecy of Daniel 9:24: Six Promises

I. OUTLINE OF DANIEL 9:1-27

This is our seventh session on the end-time studies in the book of Daniel. We are going to focus on Daniel 9, on one verse particularly, and it has six promises. We are going to give the context to this great vision where the angel Gabriel appears to Daniel and gives him this tremendous vision.

- A. Daniel's intercessory prayer (Dan. 9:1-19)
 - 1. The setting of the vision (9:1-2)
 - 2. Daniel set his heart to seek God (9:3)
 - 3. Daniel's intercessory prayer (9:4-19)

Let's look at the outline of Daniel 9 quickly. First, we have Daniel's prayer. So verse 1-19 is the whole context of the vision and his prayer.

- B. Gabriel visited Daniel (9:20-23)

In verse 20, Gabriel appears at the end of the prayer time.

- C. The 70-weeks prophecy (9:24-27)
 - 1. Israel's salvation and restoration: six glorious promises (9:24)
 - 2. Events *during* the 69 weeks (9:25): Jerusalem restored and Messiah comes
 - 3. Events *after* the 69 weeks (9:26): Messiah killed, Jerusalem destroyed

Now Daniel receives the vision from Gabriel. It is only four verses and is considered by many as the premier prophecy about Israel given by Gabriel. The destiny of Israel and the overview of Israel's history for 2,500 years are laid out in four powerful statements, verses 24-27. Gabriel lays out the next 2,500 of Israel's history and gives the glorious promises, but also gives some really heavy information about Israel's setbacks and the discipline and the difficulty they would experience on the way to the glory of God.

Tonight we are only going to look at verse 24, which is the high point. Then next week we will look at verses 25-27. Again many consider Daniel 9 to be the premier chapter or vision; it is only four verses of Israel's destiny from the prophetic scriptures and it has a dimension of the end times in it as well.

II. INTRODUCTION

- A. The third vision in Daniel's later life is recorded in Daniel 9:24-27. Daniel received this vision in the first year of Darius the Mede, in 538 BC. Darius ruled the province of Chaldea, i.e., Babylon. This was sixty-eight years after Daniel was taken to Babylon in 606 BC. If he was in his teens when he arrived in Babylon, then he would have been in his eighties at the time of this vision.

¹In the first year of Darius [538 BC] the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans [Babylon]... (Dan. 9:1)

Daniel begins with the context of the vision, what is happening in his life. We are going to spend just a minute or two on this. Then we will look at the key part of the vision, verse 24.

He says, “In the first year of Darius when he was made king over the Chaldeans” which is Babylon. That is the same as Babylon. Now this is important to notice that it is the first year of Darius because that means it is 538 BC. In a minute we are going find out that Daniel is only two years away from a time frame where God said, “Seventy years Israel will be under discipline, then I will release Israel from the discipline and they shall begin to enter into promises.” Daniel understands that he is only two years from that seventy-year time frame coming to an end. Daniel has been in Babylon for sixty-eight years. He was probably taken there in his teens; that is what most believe. That means he would be in his eighties right now when he is having this vision. So do not think your life is over if you are younger than eighty or think that your ministry is finished. Daniel’s most powerful dreams were actually in his eighties. Just like John the apostle in the book of Revelation, it was after his eighth year. That is what most scholars agree with.

- B. Daniel had been studying Jeremiah’s prophecy that Jerusalem would be desolate for 70 years and then restored (Jer. 25:11-12; 29:10-14; 36:23, 28). It was 538 BC; thus he understood that in two years’ time, the 70 years of captivity (606–536 BC) would be complete.

²In the first year of his [Darius’] reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. ³Then I set my face toward the Lord God to make request by prayer and supplications, with fasting. (Dan. 9:2-3)

1. ***Seventy years:*** As this 70-year period was ending, Daniel prayed for Jerusalem’s restoration. God promised Jeremiah that He would deliver Israel if they cried out for it (Jer. 29:10-14).

¹⁰After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place [Jerusalem]...¹²You will call upon Me and go and pray to Me...¹³You will seek Me and find Me, when you search for Me with all your heart...¹⁴I will bring you back from captivity. (Jer. 29:10-14)

2. ***Prayer:*** Daniel prayed with fasting for the release of God’s purposes. Daniel 9:4-19 is the prototype of intercession for Israel. It involves mourning over Jerusalem’s sin and condition (spiritually, politically, etc.). We see his prayer (9:4-19) and God’s response (9:20-23).
3. Daniel knew Isaiah’s prophecy about Cyrus, who would help restore Jerusalem (Isa. 44:28; 45:1-7). Cyrus, the king of Persia, had just conquered Babylon in 539 BC.

Daniel 9, we are staying with the context. Daniel said, “Here I am in the first year of Darius, 538 BC.” That is, Daniel is telling his own biography, his autobiography, his testimony. “I understood by the ‘prophetic’ books” is what he means, “the number of years specified by God Himself through the prophet Jeremiah.” That he said for seventy years Israel would be under desolation or under divine discipline.

So what is happening is Daniel says, “Here I am, and I am reading Jeremiah.” Jeremiah was a little bit older, several decades older than Daniel, maybe thirty, I am not sure, twenty, thirty, forty, fifty years old, something like that. I do not really know, but a little bit older. Daniel said, “I am studying Jeremiah’s prophecies.” At this point in time Jeremiah is already with the Lord. Daniel said, “I see that Jeremiah had prophesied that Israel would be under divine discipline under desolation for seventy years.” He goes on in verse 3, “I set my face towards the Lord to make request by prayer and fasting,” because Daniel added it up and he realized, “We have only two years to go. We are only two years away from the end of seventy-year time frame.”

The point we are supposed to notice is that when God gives a prophetic promise He wants us to participate with Him in believing Him through prayer, and sometimes there is fasting involved in it, and there is crying out to God. Some people think, “Well, the promise of God is automatic.” Many promises of God are invitations, and if we will respond to the Lord, then that promise will come into fullness in our life. Some promises, if we do not respond to the Lord, the invitation goes unrealized.

So Daniel says, “Wow! I am reading the prophet Jeremiah, and we are only two years away. I am going to respond in fasting and prayer.” Here he is in his eighties, he does not have the strength he used to have in his earlier days, but he says, “I am going to give myself to this.” It is in the midst of that fasting and prayer according to a biblical promise of Jeremiah who is several decades older than Daniel, who had already died by this time, that the angel Gabriel appears to answer Daniel’s prayer and fasting.

Let’s look at this prophecy that he was looking at. Jeremiah 29 is the prophecy that Daniel was reading that had been written maybe fifty years earlier. Jeremiah said, “After seventy years are completed in Babylon.” How many of you know that when you give a prophecy to your nation, “after you are in captivity seventy years,” and they are not in captivity yet, nobody is happy with you. There were actually three different periods of captivity. About every ten years Babylon came and took another group of people into the prison camps. After the first installment, the first group of captives went in 606 BC, Israel was thinking, “Hey, maybe this is it.” Jeremiah stood up after the first group left and said, “No, it is not it. There is going to be more captivity, and it is not going to be for a year or two. It is going to be seventy years.” What a politically incorrect word when you are prophesying that to your friends! That is a heavy word. Well, they threw him in prison. Israel considered it treason when he gave that kind of prophecies. They actually threw Jeremiah in prison and they tortured him or put him in very distressful circumstances at least.

The Lord said, “After seventy years I will visit you and I will perform my good word. My promises that I have given you will come to pass, but not for seventy more years. I will cause you to return back to Jerusalem.” Again there were three groups of captives that were taken. Babylon took them in three waves. About every ten years they would come and take thousands more. At this point only one wave had been taken into captivity. There were two more times of invasion into Israel and Jerusalem, taking other groups away. The Lord said, “I will cause you to return back to Jerusalem.” Verse 12, “You will call upon Me, you will pray to Me, you will seek Me, you will find Me when you search with all of your heart. I will bring you back out of captivity after seventy years.”

Now Daniel the prophet is at year sixty-eight. He says, “We are almost there, and I am going to do this. I am going to cry out to God with prayer, seek Him with all of my heart.” Daniel is going to literally fulfill the conditions of this prophecy that was given probably fifty years earlier.

III. GABRIEL: THE CALL TO SEEK UNDERSTANDING (DAN. 9:21-23)

- A. Gabriel appeared to Daniel twice (8:16; 9:21). “The man Gabriel” indicates that he appeared in human form. The evening offering would have been at 3pm, so devout Jews prayed then (9:21).

²¹*While I was speaking in prayer, the man Gabriel...reached me about the time of the evening offering.* ²²*... [Gabriel] said, “O Daniel, I have now come forth to give you skill to understand.* ²³*...therefore consider the matter, and understand the vision... (Dan. 9:21-23)*

Now we go fast-forward through the first nineteen verses; I just mentioned a few. Now we are at Daniel 9:21. Daniel is crying out saying, “Lord, You said in seventy years. We are at the sixty-eight year mark. You said that

if I would seek You or if Your people would seek You with all of their heart, You would answer, the good word would come to pass,” which means the promises would come to pass.

Then suddenly, verse 21, while he was speaking in prayer Gabriel the angel appeared, and said, “O Daniel, I have come forth to give you skill to understand.” He says, in effect, “Yes, you are praying for the seventy years, the restoration that begins in two years, but I am going to give you understanding because what you do not understand right now is that it is only going to be a partial restoration in two years. There is a 2,500-year plan,” although Gabriel did not give him the time frame, but I am just guessing approximately 2,500 years. It is not a two-year restoration plan. “I am going to give you skill to understand the plan of God in a far greater dimension. You are expecting a restoration in your generation, and it is going to begin in two years; it is going to come to pass. You are going to find out there are a number of other dimensions in the plan. I am going to give you skill to understand it.”

Verse 23, “When I give you the vision, you have to consider it, you have to pray over it, you have to study it, you have to search it out”—that is what it means to consider it—“Then as you search it out and you consider it, I will give you more of the implications as you go. I will give you understanding”—the implication being not just the broad strokes—“I will give you more of the details” is what this implies.

- B. **Consider:** Gabriel urged Daniel to seek diligently to understand the vision (9:23, 25). The need to seek understanding was emphasized in each of Daniel’s four visions (7:16, 19; 8:15, 17; 9:3, 22-23, 25; 10:3, 11-14; 11:33, 35; 12:4, 8-10). Gabriel spoke in such a way that God’s plan would be clear only to those who were hungry to understand it, not to the wicked (12:10).

¹⁰”...and none of the wicked shall understand, but the wise shall understand.” (Dan. 12:10)

The reason this is such an important passage is because Gabriel is urging Daniel to understand, to seek to understand the vision. See, some people think, “Well, if God wants me to understand, then I will. I just will.”

Gabriel said, “Daniel, you will understand, but you are going to understand somewhat related to your searching it out and considering it and seeking it.” I mean here Daniel is searching out the prophecies in Jeremiah from fifty years earlier. Gabriel says, basically, “I am going to give you a vision, but even that you have to search out. You have to search out the prophecies in the Bible. You have to search out what I am saying by what I am telling you. Because I am going to give you more as you are hungry to know more.”

“Well, Lord, why don’t You just give it all to me in one shot and leave it at that?”

The Lord would say, “No, I am going to give, in relationship, to people who are hungry for the truth.”

Now as you read some of the details here in Paragraph B, you will find out that in all four of Daniel’s visions towards the end of his life in his seventies and eighties, in all four visions he was urged by the angels to seek out the understanding and not just hope that it would come. It was going to come in process while he was searching it. Either he did the searching or the angels urged him to do the seeking, one or the other.

IV. THE CERTAIN TRIUMPH OF THE MESSIAH (DAN. 7:13-14)

- A. In Daniel’s first vision he saw the Messiah ruling the world in the Millennium (7:13-14). The certainty of Messiah’s eternal triumph is the background of Daniel’s third vision (9:24-27).

¹³”Behold, One like the Son of Man [Jesus], coming with the clouds of heaven! ... ¹⁴Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion.” (Dan. 7:13-14)

Now the thing that is on Daniel's mind is that fifteen years earlier, in his first vision in Daniel 7—the first vision at the end of his life because he had a vision in Daniel 2 when he was about twenty years old way back fifty years earlier. In terms of his latter life Daniel 7 was the first vision and that was fifteen years earlier than Daniel 9, the one we are looking at right now—Daniel is remembering that the Son of Man was coming to Israel and God was going to give the Son of Man dominion over all the nations of the earth. So he has already seen from a powerful angel that there is a Man, a Messiah coming. I am sure that he did not fully understand Jesus was fully God and fully Man. I do not think he grasped all of that. He knew that there was this Man coming from God called the Son of Man. The Father was going to give Him the dominion over all the earth. So that is in Daniel's mind. He has had that in his mind for fifteen years as he has been waiting for these seventy years of discipline on the nation of Israel to come to an end. He is two years away from those seventy years coming to an end. He knows the Messiah is coming. I am guessing he thinks the Messiah is coming right away; that is a guess.

When he is imagining that the seventy years of discipline are soon to be over and God is going to restore them back to Israel, I am guessing he is thinking, "Hey, this is it! The Son of Man and we are going to have victory over Babylon and Persia. We are going to have victory over everybody."

Gabriel says, "Well, Daniel, search the matter out because what will end up happening is there is a 2,500+ year plan that I am going to reveal to you. It is not going to happen right away. That Son of Man is coming, but it will not come in the way that you are thinking, He will not come in the way you are thinking." Anyway, that is the background of Daniel's thinking. There is a Man coming who is going to have dominion over the whole earth, a Jewish Man. So he is pretty excited.

- B. The Millennium is a 1,000-year period in which Jesus will rule this world in righteousness. At that time the kingdom will be openly manifested worldwide, affecting every sphere of life (Rev. 20:1-6; Isa. 2:1-4; 9:6-9; 11:1-16; 51:1-8; 60-62; 65:17-25; Mt. 19:28; Acts 1:6; 3:21).

⁶They shall be priests of God...and shall reign with Him a thousand years. (Rev. 20:6)

V. GOD'S SOVEREIGN 70-WEEK PLAN: 490 YEARS

- A. God determined that it would take "70 weeks" (490 years) in His plan to prepare Israel to receive her national salvation as well as her role of world leadership in the Millennium.

²⁴"Seventy weeks are determined for your people and for your holy city [Jerusalem]..."
(Dan. 9:24)

Now Gabriel says, "Let me break it down for you." He says, "First I want you to know that seventy weeks have been determined by God for your people and for your holy city, Jerusalem." This is the opening statement of the prophetic information. He says, "Know this. You're praying for the seventy-year discipline to end, which is up in two years, and I am coming to answer you that, yes, the seventy-year discipline is going to be up. What you do not really grasp is that seventy-year discipline," he goes on, "fits into a bigger storyline of seventy weeks."

Daniel is thinking, "Okay. What is this seventy weeks?"

Well, the seventy-year discipline is going to come to an end, but it is only a subunit; it is only a part of the larger storyline. The larger storyline involves seventy weeks that have been determined by God. It has been established in the eternal councils of the Godhead. God in His sovereignty in His court determined there would be a seventy-week period in which God would deal with your people, Daniel, the Jewish people, ethnic Jews. He

is not talking about spiritual Jews. He is talking about ethnic Israel right here. He is going to deal with the Holy City, the city of Jerusalem and He has a seventy-week plan.

- B. **70 weeks:** A week in ancient Israel was a period of seven days or seven years. Most agree that a week here refers to a “week of years” (7 years), not a “week of days” (7 days)—a week of days does not have any historical application. 70 weeks, or “70 units of 7 years,” **totals 490 years.**

In ancient Israel and beyond Israel in all the Middle East actually, a “week” was either a period of seven days or a “week” was a period of seven years. Now we get confused by this because in our culture a week is always seven days. In their culture it was well known that a week was seven days or it was seven years, so this was not some cryptic secret. If somebody came and said, “Hey, I will come next week.” Say like, seven days or seven years? You would have to get the details.

Most agree—and to me it is very, very obvious that this is what is going on—that when Gabriel says, there is a seventy-week period, he is talking about seventy units of seven years, not seventy units of seven days. He is saying basically, “There are seventy weeks of years, seventy units, seventy seven-year periods in which God has a plan that is going to unfold for Israel. The restoration that will happen in your generation, Daniel, is only the beginning of the bigger storyline.”

So I think this part might have been clear to Daniel. I mean he might have thought it was seventy weeks, as in he might have been thinking that it was a week of days, but I am assuming he understood it was a bigger picture than that, though we do not know. It is clear now, 2,500 years later, that when Gabriel said, “seventy weeks,” he meant seventy units of seven years. Because again in ancient Israel when someone said, “I will be there in a week,” they either meant in seven days or they meant in seven years. That was a very commonly understood concept.

- C. **Your people and holy city:** Gabriel’s focus was on Jerusalem; his words answered Daniel’s prayer for ethnic Israel and Jerusalem (9:4-19). God’s end-time purpose is “Jerusalem-centric.” One view is that the “prophetic calendar” of the 490 years only advances when Israel is in the promised land, living in a restored Jerusalem (that is under Israel’s jurisdiction) with a functioning temple.

It is important that you grasp this because some theologians will argue and try to bring this passage in an entirely different direction than I believe that Gabriel intended it. Gabriel said very clearly, “Daniel, this relates to your people, ethnic Israel. This relates to the Holy City, that is, the natural city of Jerusalem.” Some theologians make to be this spiritual Israel and spiritual Jerusalem, so that this is not a prophecy about Israel, but it is a prophecy about the Body of Christ and has nothing to do with Israel.

That is not what Gabriel is saying. Gabriel is talking to Daniel about the nation of Israel. Now the good news is as born-again Gentiles we are grafted in to Israel’s salvation. So we get to participate in the grand promises, but the promises were given to Israel as a nation. Those promises could only and will only come to pass through Jesus. There is no other way Israel gets the promises.

God looks in His favor upon the Gentile nations and says, “I will graft you into the tree of Abraham.” So we are grafted in, and we get to participate in it. In our celebration of participating in these grand promises we cannot cancel Israel out. The promises were given to them, the tree of Abraham, the olive tree. It is a Jewish tree, and we are grafted into it. We are grateful and we celebrate God’s promises to Israel that were given through Jesus. We get to fully celebrate with them as co-heirs of the covenant with them.

Now when Gabriel says, “Daniel, this is about your holy, the Holy City,” we know that God’s end-time purposes are Jerusalem-centric. What I mean by that is God’s calendar and God’s purposes are centered

around the city of Jerusalem, not even just the nation of Israel, but even more specifically the city. Yes, the nation of Israel, but more specifically the city of Jerusalem, because the city of Jerusalem is the city of the Great King. It is Jesus' city forever. When we study end-time prophecy, we understand the time frames and we understand the directions. When God says, in the north, from the south, in the east and the west it normally means east, north, south of Jerusalem.

Now one very strong view and I think this is the right view and the best approach to this prophecy is that the prophetic calendar of seventy weeks means 490 years because it is seventy units of seven years, as a week meant seven years. This 490-year period is a calendar; there is a divine time clock. Some use that phrase "a calendar," others a "time clock," whichever analogy you want to use. It is understood that the calendar is unfolding or the time clock is going forward as long as Israel is in the land, they have jurisdiction over the city of Jerusalem and they have a functioning temple. Whenever Israel is out of the land, they are not over the city of Jerusalem, or they do not have a functioning temple, the prophetic time clock is on pause.

So God says it is going to take 2,500 years for those 490 years to unfold. Because, whenever Israel is out of the land, which they were for 2,000 years, the clock is on pause. When Israel came back in the land in 1948 and they got jurisdiction over Jerusalem in 1967, then the prophetic time clock is moving in that way, or at least we are postured to move in that direction because there still needs to be a functioning temple as well.

Again that is a theory that I have heard taught over the years. It seems like the right approach. You cannot prove 100 percent that is what it is, but that seems like the best approach: that the time clock is on pause when they are not in the land, they do not have jurisdiction over Jerusalem, or they do not have a functioning temple.

- D. Israel will be the first nation in which every person will be saved (Isa. 60:21).

VI. GABRIEL DECLARED SIX PROMISES (DAN. 9:24)

- A. Gabriel revealed that 70 weeks, or 490 years, were determined by God to prepare Israel to receive her national salvation and to walk in her leadership calling over the nations (Isa. 2:2-4).

24"Seventy weeks [490 years] are determined for your people and for your holy city [Jerusalem], to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy."
(Dan. 9:24)

1. Gabriel highlighted six promises which are each based on Jesus' atoning work on the cross.
2. The six promises are *partially* experienced by God's people now and will be *fully* manifested when Jesus returns. These six promises will encourage God's people to persevere in the face of persecution in the end times.

Now Gabriel lays it out for Daniel. There are seventy weeks, seven units of seven years. There is a 490-year plan but the 490-year clock is only running when you are in the land with a functioning temple. Daniel is listening. It is not like Gabriel said it all clearly to him, but, when you look back 2,500 years and you consider other scriptures, that is what Gabriel was saying. "Daniel, search this out. There are more implications to this that will not be obvious at one quick read."

So Gabriel highlights six main promises are going to happen to Israel. Remember Israel is still under captivity in Babylon and they have two more years. They are really depressed and discouraged, and they have been in a foreign land and prison camps. Gabriel is saying, "Do not worry, it is going to really turn around and it is

going to end really well. It is going to be glorious. It is going to begin in two years when the seventy-year discipline is over, but it is only the first installment of the restoration. There is a big restoration that is going to be a seventy-week plan.” It is going to unfold over centuries ahead is what Gabriel is implying here.

Let’s look at verse 24. Gabriel says, “Daniel, there are 490 years that God has sovereignly determined as a special plan to deal with the Jewish people and the city of Jerusalem. At the end of that 490-year period I have good news for you, six things are going to happen and it is going to be beyond anything you could imagine, the height of the goodness, the glory. Number one, God’s plan is going to lead a condition to the finishing of transgression. We will look at each one of these in a minute. Number two, to make an end of sins. Number three, to make reconciliation for iniquity, for sin—sin and iniquity can often use those interchangeably—Number four, to bring in everlasting righteousness. Number five, to seal up vision and prophecy. Number six, to anoint the Most Holy.

So again I could imagine Daniel thinking, “Okay, I do not really know what all those things mean right now, but you are Gabriel. You just appeared in this brilliant glory, and you told me to be sure I searched this out. I consider it, which means I study it. I pray over it because there is more to these than meet the eye.” Remember Daniel was only praying to get out of the seventy years of discipline; he had two years to go for his nation. He was not imagining he would be getting the larger big picture vision that would reach over 2,500 years.

Now the reason he gives Daniel these six promises is because these six promises are an encouragement to the people of God. Stay with it. Persevere. It is worth it. It is worth it, even with difficulty, even in persecution, because these six promises will come to pass, says the Lord from the mouth of Gabriel. When Israel had setbacks over the last 2,500 years since this prophecy was given to Daniel, when the setbacks and the persecution and the difficulties came, they would look to Daniel 9:24. You know it is like the North Star. It is like the beacon of light, the lighthouse in the storm. We are going to get those six promises. We are going to keep going for those.

As born-again believing Gentiles we are grafted in to these promises so we have an inheritance in them as well. These promises will affect not just Jerusalem; they will affect the whole world throughout the Millennium. Of course even through church age we are partially experiencing these even now, but only partially. The fullness of these will happen when the Son of Man comes on the clouds and has dominion over the whole earth. That is the time of the fullness of all of these, that vision that Daniel had fifteen years earlier back in Daniel 7.

- B. **To finish the transgression:** Israel’s national rebellion against God will come to an end. The Hebrew word *transgression* has a definite article here, “the,” implying that it refers to a specific transgression—Israel’s rebellion against God, which is manifested mostly clearly in rejecting Jesus. God promised a time when all Israel will be saved (Isa. 45:17, 25; Rom. 11:26).

²⁶***So all Israel will be saved, as it is written: “The Deliverer [Jesus] will come out of Zion.” (Rom. 11:26)***

⁴***“I will heal their backsliding, I will love them freely, for My anger has turned away.” (Hos. 14:4)***

Let’s look at each one of these. We will just take a minute or two on each one. Gabriel spoke first of the 490 years of a prophetic time frame. Again, whenever Israel is out of the land, the clock is on pause. So it has taken 2,500 years so far for these 490 years of Israel being in the land with a functioning temple to take place. I am saying 2,500 years as an approximation. No one knows when the Lord is returning, but we know we are getting closer to it.

Number one, he says that the first thing that is going to happen is to finish the transgression. What I believe this means is that there is coming a time when Israel's national rebellion will be over. Israel was under discipline at that time when Gabriel was appearing, and they had two more years of discipline under Babylon. Gabriel was saying that there is going to be a reprieve, and you are going to get a restoration in your generation really soon. There is going to be an initial restoration. Israel's national discipline is not over because Israel's national rebellion against God is not over. He says that there is coming a day it will be over forever.

So when he says, "to finish the transgression" the definite article "the" is implying a very specific transgression, which I think is clearly Israel's national rebellion against God. There is coming a time, Romans 11:26, when all of Israel will be saved, every single Jew alive will be born again one day. That is related to Jesus' appearing and into the millennial kingdom. Those survivors of the Great Tribulation who are not saved and are Jews will say yes to Jesus. They will still have natural bodies, and they will be living in the Millennium. Literally 100 percent of Israel will be saved. I have been asked over the years—and I just say this kind of tongue in cheek—they ask, "What does "all" mean?"

I say, "I think "all" means all. It is just that straight forward."

In Hosea 14:4, God says, "I will heal their backsliding." There is coming a time when Israel, I mean the entire nation, will be healed, and every Jew will be believing born-again believer. Every Jew that is on the earth with a natural body in the Millennial kingdom, everyone of them will be born-again believers.

- C. **To make an end of sins:** Sins in the plural speaks of one's individual sins in everyday life. Israel will be the first nation in which every person will live holy lives (Isa. 60:21; Zech. 14:20-21).

²¹**"Your people shall all be righteous; they shall inherit the land forever." (Isa. 60:21)**

Number two, he goes on, it is more than just national rebellion; seventy weeks are determined for Israel to make an end of sins. Now notice the word "sins" is in the plural. This is not the singular, "the transgression." This is a reference to sins in the plural. This is the individual sins of individual believers. There is coming a day when not just the nation as a whole will be done with national rebellion, but every believer, every Jewish believer, will walk in righteousness, every one of them. There will not be one of them trapped in sin. I mean Israel will be the first fully born-again nation in history. Israel will lead the nations in the millennium as the first born-again believers. Not just everybody is born again, but everyone is walking in victory in the whole nation. All of them will walk in righteous. I mean this is a really big statement that Gabriel is making to Daniel. Bring an end to sins, not just national rebellion. There will not be a person in the land who does not have victory in their life, not one.

Wow, that is a big statement! I mean Daniel must have been excited, like "Man, this is coming in two years?"

Gabriel, "Well, no. I did not say that. It is going to come. I did not say it is coming in two years." I am making up that part of the conversation. You have to be careful when you make up a conversation and Gabriel is on the other end of it. Really.

- D. **To make reconciliation for iniquity:** There will be no consequences for past sins that have been repented of—for individuals, family lines, or nations. The wages of sin is always death (Rom. 6:23).

²³**For the wages of sin is death, but the gift of God is eternal life in Christ Jesus... (Rom. 6:23)**

1. In this age, a criminal may repent of his serious crimes, but he will be sent to prison. Here the negative “sow and reap” effect of sin will be finished, because Jesus paid the debt for national and individual sins (2 Cor. 5:21).

⁸For he who sows to his flesh will of the flesh reap corruption... (Gal. 6:8)

2. To “make reconciliation” includes healing the land and cleansing it of curses, demonic spirits, etc. (2 Chr. 7:14; Zech. 13:2).

¹⁴“If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will...forgive their sin and heal their land.” (2 Chr. 7:14)

²“In that day...I will also cause...the unclean spirit to depart from the land.” (Zech. 13:2)

So Gabriel said that God has a seventy-week plan. Seventy weeks, again that is 490 years because it is seventy units of seven years. To make reconciliation for iniquity is number three. I believe what this means is that there will be no consequences for the past sins. Often what happens, even if a nation repents or an individual repents or a family line repents, there are still some consequences that show up in the natural. Like in this age a criminal can be guilty of a serious crime and sincerely repent—repent and mean it, not fake repent, really repent—but they still go to jail, there are still consequences.

There is coming a time when all is removed that is hindering the full restoration. There will be reconciliation in every sphere and fullness will be brought. There will be no consequences still on a nation that are from past years or generations. I mean it is very common for nations and cities and even families, years after they participated in some things, there is a residue; there are still consequences to things that were done in the past, just natural consequences. The negative reap-what-you-sow factor on the nation is going to be answered by Jesus. Jesus paid the debt for the sins, and on the nation and even on any family line of Israel there will be no sins that will carry over, no consequences at all. There will be the full reconciliation of every infraction against obedience to God in the past, full reconciliation.

This includes the healing of the land, the cleansing of the land in its entirety. Now we can walk in a partial measure of this right now because whatever God is going to do in fullness at Jesus’ return He does in part in this age. So even of these six promises we could say, “Lord, we want to enter into a dimension of the ‘now.’ Because we know this is what is in Your heart for Your people.”

In 2 Chronicles 7:14 the famous verse, “If My people, who are called by My name, humble themselves, pray, seek My face, and turn from their wicked ways, I will forgive their sin and heal their land.” Here is what is happening in 2 Chronicles 7:14. It is Solomon, King David’s son, Solomon. King David has now gone to be with the Lord, and Solomon has built the temple. They were dedicating the temple, the glorious Solomon’s temple. It is just about 1,000 years BC. I think it is 970, something like that, 970 BC, approximately 1,000 years BC. Solomon dedicated the temple, the glory of God came on the temple and then God spoke to Solomon audibly from heaven—I mean the audible voice—and said, “Solomon.” The glory is being manifested. At the dedication of the temple God’s manifest glory was so intense that even the priests all fell over. Nobody could even minister because the glory of God was so intense.

God said, “Know this, if you fall into sin and discipline in the future, and if you will humble yourself and cry out to Me, I will heal your land. I promise I will heal your land.” This is about 500 years before Daniel. God spoke this audibly to Solomon, and this truth is still intact right now. It is for anybody; it is not just for Israel. If

a nation will cry out and repent, God will heal their land. He only heals it in part in this age, but there is a lot more healing to be released. He heals it in fullness when Jesus returns, and the devil is cast into prison, and the New Jerusalem comes down from heaven to the earth, and Jesus is on a throne. That is the hour of the full healing of the land in the ultimate sense.

Here Gabriel says there is going to be reconciliation for all iniquity in the environment, in the economy, in the family line, in the animal kingdom. There will be a healing of everything. Every dimension of reconciliation will come to pass. All the consequences of sin will be diminished.

Look what it says in Zechariah 13:2. The Lord says, “In that day”—this is related to the time when the Lord returns, Jesus’ second coming—“I will cause the unclean spirit to leave that was in Israel, the demonic activity. I will even cleanse the land.” All the demons are going down into prison. He will cleanse the entire land from any demonic unclean spirit. That is powerful!

- E. **To bring in everlasting righteousness:** King Jesus will establish a new world order in which righteousness will be expressed in the people and all the social and governmental structures including national economies, agriculture, the environment, and even among animals (Isa. 11:6-8). The earth will be filled with righteousness forever (Isa. 11:2-5; Jer. 23:5-6; 33:15-18).

¹³***We...look for new heavens and a new earth in which righteousness dwells. (2 Pet. 3:13)***

⁵***“A King shall reign...and execute judgment and righteousness in the earth.” (Jer. 23:5)***

Gabriel goes on and says that in God’s plan for 490 years, He is going to bring in everlasting righteousness. It is going to be a total transformation. Not only are the negative consequences of the past going to be reconciled, there is going to be full healing. He says it now in the positive way. Jesus will establish a new world order. There will be the total transformation of the environment, the animal kingdom, the atmosphere, all the governmental infrastructures. All of society will be ultimately and fully transformed.

Where this is going—2 Peter 3:13—there is going to come a time where there is a new heavens—that means the sky—and a new earth, and righteousness will dwell in fullness on the earth, a new heavens and a new earth. There will be a new atmosphere and a new earth. Then it will have a supernatural dimension to it and righteousness will fill the earth forever.

- F. **To seal up vision and prophecy:** To “seal up” prophetic visions means that God will bring the fulfillment of all the promises given in the visions. A sealed document was one that was guaranteed. Sealing a document involved closing it, but it also included authenticating it with one’s seal. He will set His seal on all that He promised. He will release the total fulfillment and understanding of every vision and promise. Peter spoke of “the restoration of all things” that God promised (Acts 3:21).

²¹***“...whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.” (Acts 3:21)***

Gabriel goes on to promise number five. After these 490 years that have sovereignly been determined by God—it is His big picture plan, it is all based on the cross of Jesus, all of these promises are. Again we walk in partial fulfillment of them now in this age and fullness when the Lord returns or after the Lord returns when they all come into fruition on the earth—he says the fifth promise: He is going to seal up vision and prophecy.

Now this phrase, “seal up vision,” is often misunderstood by a quick reading because many translations do not put the word “up;” they just put “sealed vision.” In the New King James, the translation that I use, the word,

“seal up,” gives the wrong idea as though the vision means it is being locked away and nobody can understand it. That is not what Gabriel is saying, that vision is going to be hidden and locked away and sealed up and nobody can know it. He is saying something different. Gabriel is saying that all prophetic visions and all prophetic words and promises God is going to bring all of them to pass in fullness. He is going to seal them.

A sealed document in the ancient world was a document that was guaranteed. That is the sense in which Gabriel is talking. A sealed document was one where the king put his seal on it, the royal seal, which means he authenticated that document. In other words, the whole government is going to back up that document. When a king put his seal on it, it was like he was putting his signature saying, “All of my armies, all of my military, will be employed to back up this. All that I have will back up the contents of this document.”

God is putting His seal on everything that He promises. What He is really saying here is every prophetic vision and every prophetic promise is going to come to pass. It is going to be fully realized and fully guaranteed and fully understood, all of them. There will not be any vision that was truly from God that will not come to pass.

Peter touches this point in Acts 3. Look what Peter says, “Heaven must receive”—or keep—“Jesus” up there. He is talking about the return of the Lord here in Acts 3:21. Heaven must receive Him or keep Him or retain Him is what some translations say; heaven must retain Jesus up in heaven at the right hand of the Father until the time of the restoration of all the prophetic promises. There is coming a time when every prophetic word will be openly fully displayed and understood.

1. The NKJV translates the Hebrew verb *hatom* as to “seal up” vision. It can be translated “to seal, to ratify, or to confirm.” Most do not add the word *up* after *seal*, to avoid giving the idea of hiding the information rather than guaranteeing or authenticating it.
2. The same verb, *hatom* (to seal), is used in Isaiah 8:16, referring to sealing the law or teaching. The king of Tyre is described as being the seal (*hatom*) of perfection (Ezek. 28:12). The use of the root of *hatom* has to do with a seal of approval on him. Six verbs in verse 24, “to finish,” “to make an end,” etc., each indicate the conclusion of a process.

¹⁶***Bind up the testimony, seal the law among my disciples. (Isa. 8:16)***

So this verb, to seal, means to ratify, to confirm. Now I will give a little bit more on that verb. Gabriel is saying, every prophecy is going to come to pass. It is going to be fully manifested and fully understood. This actually has an application for your life in a very particular way, well, all of these do. All of these have an application to every believer in part. It affects us in various ways in this age and in the age to come.

Do you know that a number of the prophetic words that you are have received—maybe you have received a couple, maybe a few more—some of them will not have their complete fulfillment in this age. Some of you may say, “Oh no! What does that mean?” Well, there will be fulfillment, but you might be shocked in the age to come to find there is a far greater fulfillment that is far beyond even what you imagine. For example, the Lord says, “You will have a healing ministry, and you are going to heal people, and it is going to be amazing.” Maybe in the age to come you may have a healing ministry far beyond anything you imagine. Remember there will be people on the millennial earth with natural bodies and a number of promises in Isaiah are about the healing anointing breaking out across the earth far beyond anything we have ever seen before.

What if you are involved in some of that? You cannot now imagine what it might entail when you are ruling and reigning with Christ. Some of the words God gave King David were for his life in Jerusalem in the age to come. Some of them clearly were about his life after this age.

The Lord says, “I am going to use you.” Well, He is going to use you.

You will go a few years or a few decades and you will get used. You will say, “Lord, thank You.”

The Lord says, “No, you wait and see. I have not even begun to fulfill everything that meant! You wait and see.”

The Lord may say, “You are going to touch this city or that city.”

You may be ruling and reigning over that city in the age to come and you do not even have a thought of that now. You think, “Well, I have been waiting, and nothing ever happened in that city.”

The Lord says, “Well, wait. You have a couple billion years to go. Do not give up just yet.”

Gabriel said here in this word that God is going to seal, ratify, confirm, guarantee, and fully manifest every vision and every prophecy that was truly from Him. I like them being fulfilled in this age, so I am not saying that they are all delayed. I am saying that we get excited as they are being fulfilled. The Lord might whisper and say, “That is only a down payment. You wait and see. You are going to enjoy this prophetic word when you see the fullness on the other side.”

G. **To anoint the Most Holy:** To anoint is to consecrate and empower for God’s service. The progression of God’s blessings in verse 24 reaches the ultimate here—with two applications.

1. **Jesus is the “anointed One”**—the Messiah (Hebrew, *meshiach*). His anointed ministry will “branch out,” or be fully manifested in all the nations in the Millennium (Zech. 6:12).

¹²**Behold, the Man whose name is the BRANCH! From His place He shall branch out, and He shall build the temple of the LORD.” (Zech. 6:12)**

¹⁴**“The earth will be filled with the knowledge of the glory of the LORD.” (Hab. 2:14)**

2. **The millennial temple:** God’s anointing, or glory, will be manifested in the holy of holies in the new temple (Ezek. 43:6-7), and will “rest on” Jerusalem. The phrase *the Most Holy* is *godes gada* in Hebrew (“holy of holies”), and *godes* (“holy”) is translated as “the sanctuary” (v. 26). The phrase *the most holy* is used over forty times to speak of the temple or tabernacle.

⁵**...behold, the glory of the LORD filled the temple... ⁷And He [Jesus] said to me, “...this is the place of My throne...where I will dwell in the midst of...Israel forever.” (Ezek. 43:5-7)**

²**...the LORD will arise over you [the city of Jerusalem], and His glory will be seen upon you.**
³**The Gentiles [nations] shall come to your light. (Isa. 60:2-3)**

Then last he said, “to anoint the Most Holy.” Now some people see a progression in these six words, that each word is actually building on the word before. The scope of glory is actually increasing. I am not sure that is true, but I think that is an interesting idea, and it could be true.

There are two applications of this “to anoint the Most Holy.” Number one, there is a Man, Son of David, because remember fifteen years earlier he saw the Son of Man on a cloud having dominion over the whole earth with the anointing of God as King of kings over all the nations. So Jesus is clearly the Most Holy as a Man. The Most Holy also is a reference many believe, and I think it is true, to His palace, His throne, the Millennial temple as the place, as the epicenter of the glory of God that goes out from the Millennial temple and fills the whole earth over that 1,000 year Millennial reign.

God says that the anointing of God will be openly manifested, impacting the whole globe, both the anointing on the most holy Man and the anointing on His most holy throne or His temple. Zechariah 6:12 it says there is a Man—talking about Jesus from His place, the temple—who will branch out, meaning when Jesus returns and sets on His throne in Jerusalem, He will progressively impact the earth with the glory of God. When He comes, He does not just wave His hand and the earth is filled with His glory. He establishes His throne in Jerusalem, and it is like this tidal wave of glory is just building and going out over the years. The glory of God reaches out from Jerusalem and progressively impacts the whole earth. It says, “He shall branch out.” There will be a progressive increase of His manifest glory and splendor affecting the nations. He shall build the temple of the Lord when He returns.

Boy, that has always intrigued me! Jesus with a resurrected body comes back to the earth in the full glory of God and builds a temple. Like really? Doesn't He just say, “Temple exist!”? No, He does not because He is actually going to allow it to be built with participation of the nations in Isaiah 60. The kings of the earth will bring gold and silver and workers from all over the nations. They will be participating in the building of the millennial temple that will far go beyond Solomon's temple in splendor and glory.

This temple that Jesus builds and from which He branches out in glory to fill the earth—look what it says in Ezekiel 43:5, “Behold, the glory of the Lord filled the [Millennial] temple.” Ezekiel the prophet was seeing the future, and he was seeing the Son of Man, the Messiah. The glory filled the temple far beyond it had in Solomon's day. That was only a down payment. Ezekiel 43:7, “The Lord said to me, ‘This is the place of My throne.’”—He is pointing at the temple—“This is where I will dwell in the midst of Israel. My throne will be in this temple forever.”

The Lord goes on in Isaiah 60:2. He says to Jerusalem and His temple—it is His temple in Jerusalem and the whole city—“The glory of God will arise over you.” He is talking to the city of Jerusalem. Now it applies to all the people of God, but there is a very specific sense in which He is talking to the city of Jerusalem. “The glory of God will arise over you and all the kings of the earth will see it.” That glory will be coming out of that temple with that Man, the Son of David, the Son of Man, reigning in it. That is where His throne will be. It will fill the whole earth and the Lord will manifest the anointing on the man and on the temple in a global way. That is the ultimate dimension of where this thing is going. Their King will be the King of all the nations. He will have power—the full power of the resurrection—and all the glory of God will be at His full disposal.

- H. A remnant of individual Jewish believers has partially experienced these blessings. Israel as an entire nation will enter into the fullness of all six blessings when Jesus returns (Rom. 11:5, 25-27).

⁵At this present time there is a remnant...²⁵blindness in part has happened to Israel until the fullness of the Gentiles has come in. ²⁶And so all Israel will be saved... (Rom. 11:5, 25-26)

Lest you think that is just for the age to come, the Lord would say regarding Israel right now there is a remnant even now that is entering into some of these things. In Paul's day, he said that this is not only all about the future. What Gabriel said is the fullness of it is in the future, but there is a dimension of this happening right now through Jesus and His people. Even in the nation of Israel there is a remnant that is touching a little bit of this even now as a down payment of where this thing is going.

So Gabriel ends the vision and says, in effect, “Now let me break it down for you, Daniel. There are going to be some setbacks before this full restoration happens. Yeah, there will be a temporary restoration and a partial restoration in your generation. You will see the beginning of it in your day, but it is going to have some setbacks. Do not worry; this whole thing will come to pass. You are right, Daniel, to press in. The Lord said,

‘Seek Me with all of your heart and you will see the full healing take place.’ It will happen in God’s timing.” In the next session we will look at what Gabriel went on to say.

This is a model even in our own lives of how we can relate to these grand promises. We relate to the principle that we want to press into God to experience a greater measure of these things even in our day before the Lord returns. Well, amen and amen!