

DANIEL (DARE TO BE GOD'S MESSENGER)
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P.O. Box 182218, Chattanooga, TN 37422-7218
1-888-734-7707/ www.preceptsforlife.com

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SERIES: Daniel (Dare To Be God's Messenger)

TITLE: Program 34 – A Wonderful Time!

THURSDAY

OPEN

Did you ever see those Mr. Wonderful dolls when they came out? I mean it was the doll to give to your husband because you would push a button or pull a string and he would say wouldn't you like me to rub your back tonight, darling. Wouldn't you like me to go shopping with you all afternoon? I mean, wouldn't that be wonderful? What would be wonderful to you, beloved? Wouldn't it be wonderful if there came a time when there was no sin, when everybody loved one another as they should and everybody worshipped God? That time's coming and it's wonderful.

PART ONE

The prophecy that we are about to look at is absolutely wonderful. And you are going to be so excited at what you see. It's such a wonderful prophecy because it told the Jews when they could expect the Messiah. But it promised them even more than that. I want you to see the setting of this

promise. The setting of this promise is when Daniel, who is living and ruling under Darius, the Median king, or the king of the Medes and the Persians. It's the year 539 B.C. It's his first year and Daniel has read Jeremiah; he knows that Israel is going to be in captivity for 70 years. He's been seeking God in fasting and in sackcloth and in ashes and he has been praying fervently. And as he's prayed, he has confessed their sin. He has said O Lord; I'm asking You to bring us out of this calamity, not because of us, not because of anything that's in us, but simply because of who You are. God hears this prayer and God responds in the most incredible way. It says in verse 20 of Daniel, chapter 9: Now while I was speaking and praying, and you want to put a time phrase there, a clock there. While I was speaking and praying and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God in behalf of the holy mountain of my God; now the holy mountain of his God is Jerusalem. It's Zion. It's that earthly Zion. While I was still speaking in prayer, I mean it was right in the midst of prayer. Then the man Gabriel, whom I had seen in a vision previously; he had seen him in the vision that was given to him and recorded in Daniel, chapter 8. While I was speaking in prayer, then the man, Gabriel, whom I had seen in a vision previously, came to me in my extreme weariness about the time of the evening offering. And he gave me instruction and talked with me, and said, O Daniel, I have now come forth to give you insight with understanding. At the beginning of your supplication the command was issued, and I have come to tell you, for you are highly esteemed; so give heed to the message and gain understanding of the vision. I want to stop here for a minute. Who is this Gabriel? We do not read about Gabriel in any of the previous books of the Bible. He's not revealed until we come to Daniel, chapter 8. Now we're meeting him again in Daniel, chapter 9. If we were to keep on reading and we got to the gospel of Luke, we would see that it was Gabriel who appeared to Mary and told Mary that she was going to bring forth the Son of God, that she was going to give birth to the

Messiah, the Anointed One that everybody had been waiting for. So this is the Gabriel and this Gabriel comes to Daniel in the midst of his prayer and what does he call him? He says you are highly esteemed. Do you know what? If we wanted to retranslate that and we could retranslate it accurately, he would say Daniel, you're so precious, you are so precious. You know a lot of you, when I meet you in person; you say I love it, when you call me beloved, because I never thought of myself as beloved. Well that's a term that the Bible uses. If you read the epistles you can read and see that John used it and that Peter used it and that Paul used it and that Jude used it. It was a common term because if we belong to God, we're beloved of Him. But we're also precious, precious especially when we walk in the way that we ought to walk. Here is man whose heart you see so clearly in this prayer. Here is a man who is not saying it is Israel that has sinned, but he's confessing his sin and he's confessing Israel's sin. He's coming to God on the basis of who God is, not on any merit of his own at all. And God sees this man on his knees or in this, in this act of supplication. God sees the sackcloth. God sees the ashes. God knows the fasting. God knows that this is a man is serious about Him and serious about His holiness and serious, serious about His name and the glory of His name and the shame that has come upon Jerusalem and come upon the holy city of God, that has come upon the tabernacle because it's all destroyed. He's zealous for the reputation of God. And because of that, Gabriel says you are highly esteemed. God has heard your prayer. God has heard your supplication from the minute that you began praying, from the minute that you were doing this and remember, it says Daniel was exhausted. I mean he had been seeking Him for a long time. He said I was sent to give you a vision, to give you understanding. I love it. He says at the beginning of your supplications the command was issued and I have come to tell you, for you are highly esteemed; so give heed to the message and gain understanding of the vision. He says seventy weeks have been decreed for your people. Now who is

Daniel? He's a Jew. For your people, so it would be the people of Israel and your holy city. What is the holy city of the Jews? It is Jerusalem. It says to finish the transgression, to make an end to sin, to make atonement for iniquity. All three of those deal with the issue of unrighteousness, with the issue of sin. Then he says to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place. So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. Then after, put a clock there. After the sixty-two weeks the Messiah will be cut off and have nothing. So what do you know the minute that you read that, the minute that you hear it? The Messiah will be cut off; that means that the Messiah has to be here. I mean awesome, wonderful. It says will be cut off and have nothing, that's not wonderful; and the people of the prince who is to come will destroy the city and the sanctuary. That's not wonderful. And its end will come with a flood; even to the end there will be war; desolations are determined. That's not wonderful. And then he will make a firm covenant with the many for one week. Well that's wonderful. And in the middle of the week he will put a stop to sacrifice and grain offering. That's not wonderful. And on the wing of abominations will come one who makes desolate. That's not wonderful. Until a complete destruction, one that is decreed, is poured out on the one who makes desolate. That's wonderful. And that's the end of the prophecy. You say what's so wonderful about that? Well what's so wonderful about that is God has just told Daniel, through Gabriel, the angel, that in 490 years everything will be complete and sin will come to an end and that is wonderful. Atonement for iniquity will be brought to a completion and that is wonderful. Everlasting righteousness will be brought in and that is wonderful. And the most holy place will be anointed and that is wonderful. All those things are wonderful. But they're going to happen over a period of 70 weeks. But, you said 490 years. Where

on earth did you get that from? Well that's a very good and discerning question. So we're going to look at it and what I want us to do is I want us to take the word weeks and write down the Hebrew word for that. It's shabuim and it's spelled s-h-a-b-u-i-m. The "b" is pronounced like a "v". And that word weeks is literally in the Hebrew sevens. So that's where I got 490 from, seventy times seven is what, it is 490. You say where did you get years from? I got years by deduction. All right, that seventy sevens could be seven days. It could be seven weeks. It could be seven months. It could be seven years. So what you do is you take the context and context is king in interpretation; context rules over interpretation. And when you look at it you know that these things have to be accomplished within 490 either days or weeks or months or years. Well we know that they were not accomplished in days. They were not accomplished in weeks. They were not accomplished in months. But now, because of where we sit in time, we can look back and do our calculations and we can discover that what happened was it was a prophecy about years. And so he's telling us in this passage exactly what's going to happen, six things that are going to be brought to pass that are absolutely wonderful. And we'll look at them when we come back.

PART TWO

Welcome back beloved. Now Daniel has had Gabriel come to him and tell him God has heard your supplication. He has sent me to you; He's going to explain the vision to you and you are going to have understanding. This was great for Daniel because he was absolutely weak. And now he is being invigorated by this wonderful, wonderful truth. Verse 24 and we're going to take it one verse at a time. Seventy weeks or shabuim, seventy sevens have been decreed for your people and your holy city. So the first thing you need to know is 490 something. I'm telling you that they're years. Has been decreed and you need to know who it's for. You see when you observe the text you ask who, what, when, where, why and how. So you found out when,

490. You have found out who, it's for Daniel's holy people and Daniel's holy city. And he says for your people and your holy city to finish; now he's going to give us a list here. And one of the things that we teach you to do is when you find a list, number that list, preferably if you can, in the text. Get a fine point pen and do it in your Bible. Now you can do it on the observation work sheet that we've given you on Daniel, chapter 9. So we're going to see how many things are going to be accomplished within this time period of 490, and if you'll just bear with me, years, okay. The first thing is number 1: The transgression is going to be finished. So you would put a 1 to finish the transgression. Now transgression means rebellion here. Israel has been in rebellion against God. This is why God brought the curse on Israel, as we saw in our last program. God brought the curse because they were in rebellion. They did not believe God. They did not obey God. They did their own thing. So in 490 years there is going to be an end to transgression. It's going to stop. Isn't that wonderful. I mean don't you wish that people would not be in rebellion to God anymore? So that's going to be finished. Number 2, the second thing and you want to put this down: To make an end of sin. So when you look at sin this way, this is the word that means to miss the mark, to fall short. That you didn't live up to everything that you ought to have lived up for God, in God's eyes. So this is going to come to an end. There is going to be an end to sin. Now isn't that wonderful? I mean that is absolutely awesome. You thought Mr. Wonderful could only be found in a doll, but according to this Mr. Wonderful and Mrs. Wonderful are going to be wonderful because they're not going to sin anymore. They are not going to miss God's standard. In other words, it has a lot to do with our morals, not just sexual morals, but our morals so that we won't lie anymore, we won't cheat, we won't steal, we won't defraud one another, we won't commit adultery, we won't commit a homosexuality, we won't be pedophiles or anything; it's going to come to an end. There's going to be a finish for sin in God's people and in God's city. That's what he's saying. The third thing he

says is to make atonement for iniquity. You say, well I thought the Jews did that every year when they celebrated Yom Kippur. Well in the Old Testament that's that way the atoned for iniquity. But year after year after year they would do it. Hebrews 10 says year after year after year there's a remembrance of sin, because the blood of bulls and goats, which was shed for their sins on that day, the blood of bulls and goats cannot take away sin. But now it says in Hebrews; let's go to it because it's so important and I really don't want you to miss it, because everything in the Old Testament really points to Jesus Christ. It really points to the coming of the Messiah. So let's go to Hebrews, chapter 10. And when you come to Hebrews, chapter 10 you come to this awesome explanation of how God deals with sin. And it says in verse 4: It is impossible for the blood of bulls and goats to take away sin. Now to take away sin means to make atonement, a complete covering, a complete payment for sin. It says therefore, when He comes into the world; it's speaking of Jesus, the Son of God. Therefore when He comes into the world, Jesus says sacrifice and offering Thou has not desired, but a body Thou has prepared for Me. In whole burnt offerings, and sacrifices for sin, Thou has taken no pleasure. Then I said behold, I have come, Jesus is speaking, I have come in the volume of the book, in the roll of the book; they were in scrolls in those days, in the roll of the book it is written of Me, I have come to do Thy will O God. After saying above sacrifice and offerings and whole burnt offerings and sacrifices for sin, Thou has not desired, nor taken pleasure in it, which are offered according to the law. Then He said behold, I have come to do Thy will. This is wonderful. He takes away the first, the ordinances of the law in order to establish the second. He takes away the first covenant. He establishes the second covenant, the covenant of grace. And it says by this will we have been sanctified, set apart, consecrated to God through the offering of the body of Jesus Christ once for all. Verse 14: For by one offering He has perfected for all time, those who are sanctified. And it says the Holy Spirit bears witness and He says their sins

and their lawless deeds I will remember no more. When Jesus hung on that cross, His final words were tetelista, it is finished and it means that atonement for iniquity had been made. The only way that you can get your sins paid for beloved is to look in faith to Jesus Christ, to believe that He died in your place and to receive Him as your Lord, as your Savior, as your God. And when you do, O, I'm telling you, it will be wonderful. Because what is Jesus' name? He shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace and the government of your life will now be on His shoulders. Well this is what's going to happen in 490 years. And so sin will be dealt with to make an end to sin, to make atonement for iniquity and that's what Jesus will do, to bring in everlasting righteousness. In other words, from that point on, everlasting righteousness is going to happen. You say, hey, that's like when the kingdom of heaven comes, when God rules on the face of this earth and His kingdom is forever and ever. You have got it. And then it says to seal up vision and prophecy. It means, hey, what has been promised has come to pass; it is complete. Now what was just promised in Daniel, chapter 7? In Daniel, chapter 7 the vision and the prophecy that are going to be sealed up is this: then the sovereignty and the dominion and the greatness of all the kingdoms unto the whole heaven will be given to the people of the saints of the Highest One. His kingdom will be an everlasting kingdom and all dominions will serve and obey Him. That is wonderful. And finally the last thing: to anoint the most holy place. O what wonderful news that was for Daniel. Because the most holy place is the holy of holies. That means that the temple has to be rebuilt. Beloved, this is the most wonderful of prophecies and we're going to continue to study it. But read it over and over again. See if you can diagram it out and we'll talk about it in the next program.