

Daniel 06-02-26b

Let's continue our study now by turning in the Word of God to the book of Daniel, chapter 9, verse 24. Daniel has acknowledged the sin that he perceives in himself and in his nation. We know from over in Corinthians 11 that if we would judge ourselves, we would not be judged.

And by failing to judge themselves, the people of God have come under this great discipline which results in the 70 years of captivity in Babylon. While Daniel is in the midst of this prayer, speaking, praying and confessing his sin and the sin of the people of Israel, presenting supplication before the Lord for the holy mountain of God, speaking in prayer, the man Gabriel, who he had seen before, being caused to fly swiftly, reached Daniel about the time of the evening offering. He informs Daniel and says, I have come forth to give you skill to understand.

At the beginning of your supplications, the command went out, I have come to tell you, for you are greatly beloved. Therefore, consider the matter and understand the vision. Seventy weeks are determined for your people and for your holy city to finish transgression, make an end of sin, make reconciliation for iniquity, bring in everlasting righteousness, seal up vision and prophecy and to anoint the most holy.

The first three of these deal with the problem. The last three deal with the solution. I did some more work on the Hebrew here because this is really the key to the whole prophecy.

And I think verse 24 has gotten short shrift. Everybody says 70 weeks and immediately launch into chronological calculations. What is the purpose of this period of time? God says there are going to be these 70 weeks of years, 490 years, in which God is going to accomplish these six purposes.

The problem that has ever been in view in the Old Testament age is sin. The law came so that sin could be made manifest. The law was the schoolmaster to bring us to Christ.

Paul says when the law came, sin revived and I died. And the commandment pointed out and made manifest the nature and the consequence of sin. So here, these 70 weeks are determined for the people of Israel and for the holy city, the sanctified city, first of all to finish the transgression.

This word finish is the word that is used in Ruth, talking about Boaz and the reapers and so on, and when the harvest is finished, when the work is finished. And this doesn't mean to bring something to an end in the sense of just stopping something that's underway. It means to complete something.

You're doing your work and then you finish your work and it's at an end because it's accomplished. All of the goals and purposes are accomplished. And it's brought to a close because it's complete.

So it basically means to finish. To finish transgression. Now the word here for transgression is the word that means to transgress a boundary.

It is a different category than kataat, which is sin or sin offering, which is also in this passage and is the next word mentioned. So why do we have both mentioned? It says to finish transgression and then to make an end of sins. Well, in Hebrew here, this really has the idea of the attitude behind the opportunity to go astray.

To transgress is to stray, to go wide of the boundaries. And that is going to be finished. Now, here's my question for you.

How do you finish sin in these 70 weeks? We know the extent of the weeks. We know there's 69 from the going forth of the decree to Jesus, right? And we know that there's seven years, the 70th week in the tribulation. And by the end of that 70th week, God says this time is to finish transgression.

To have all of the transgressions that are going to be transgressed finished. And now we get the idea it's over. Now, the problem with that is, is there transgression in the millennial kingdom after the 70 weeks are finished? If there's not, why does anybody need a rod of iron? Why is there capital punishment? Why is there still justice meted out and judges and people sitting on thrones and ruling and reigning if there isn't any transgression anymore? What's going to be the basis of the judgment at the end of that age if nobody has done any transgressing? So, if there's still going to be transgression, then how is it filled up in the 70 weeks? Well, I asked myself this question this past week.

And I labored and struggled to look for an answer. And this caused me to go back and revisit these words to try to understand exactly what is being said. And unfortunately, the Hebrew text here is troubled.

It's a troubled, this is what they say when they don't really know what it says. There are several k'thiv k'r'ehs here, i.e., the Masorete said, well, we know what's written, but we don't think it's right, but we don't dare change it. So, we'll just put a star by it and put what we think it should say out in the margin.

K'thiv is what is written. K'r'eh is what is read. So, k'thiv k'r'eh, what is written, what is read.

So, when you get to this, you have all of this confusion about, now the cutting off of transgression, this is Pesa, P-E-S-A, for transgression. And that's okay. Then it says, and to make an end of sin or to seal up sin.

There's a confusion of one letter here, which changes the verb. So, the k'thiv says to seal up sin, and the k'r'eh, they say, well, we don't really think this is right, we think it's a mistake, and it should say to bring it to an end. And which is it? And then k'tah itself, there's a k'thiv k'r'eh, because in what is written, it's plural, and in what is read, it's singular.

So, is it to make an end of sins or to make an end of sin? Is it to seal up sins or to seal up sin? Now, you've got like four different possible combinations here, and this just complicates the interpretation. Then it says, and to make atonement, or it says in your New King James, to make reconciliation, but this is the word for atonement, kafar. Remember Yom Kafar, Yom Kippur? Well, this is, and to kafar away.

Awain is iniquity, evil. Awain is the policy, it's not a specific act, there's no sacrifice in the Levitical law for awain. But it says that this is going to be atoned, it's going to be covered.

So, you have transgression, sin, and iniquity, all being brought to some sort of conclusion. But it's a little bit vague, and I think it's intentionally vague. What do we know? We have the advantage of hindsight, if we were Daniel trying to figure out exactly what was going to happen, it would be very difficult, but in hindsight, what do we know about the work of Christ that is going to take place at the end of the 69th week? Transgression and sin and iniquity are no longer an issue.

We just saw this in our study in Revelation at the great white throne. What is the basis of the great white throne judgment? The books are opened, the book of life is opened, and they are judged according to what? Their works. Nothing said about sins, nothing said about transgressions, nothing said about iniquity, because for the purposes, and this is the key, for the purpose of judgment, these are no longer an issue.

For the purpose of eternal judgment, these are no longer an issue. Now, we should judge ourselves. What has Daniel just been doing? Why does Gabriel show up? He has been confessing sin and transgression and iniquity.

That's what he's been thinking about. That's what he's been praying about. That's what he's been acknowledging.

Gabriel comes and says, look, this next 490 years, this stuff is going to be brought to an end. You're not going to be sitting here trying to think about sin and iniquity and transgression. In this next 70 weeks, that's going to be wrapped up.

It's going to be handled, taken care of. Iniquity is going to be covered over. Atonement is going to be made once and for all for this.

And it's no longer going to be the issue. That's the first three. Then it says, to bring in everlasting righteousness.

This is not everlasting righteousness. This doesn't say, tzaddik laolam, righteousness unto the ages. This is olamim.

This is tzaddik olamim. It is righteousness of the ages. It is righteousness of or from eternity.

To bring in righteousness of the ages. The im ending there is plural. Technically it's a dual.

But olamim, righteousness of the ages. To bring it in. Now what does this mean? What are the armies that accompany the Lord Jesus Christ back clothed in? Righteous deeds of the saints, right? What happens when the dead in Old Testament saint terms are raised? They are credited with their righteousness.

The righteousness of every age is harvested. Jesus told the disciples, lift up your eyes to the field. They're ripe for harvest.

Pray to the Lord of the harvest that He will send in reapers who will bring that harvest in. Well, there have been reapers. There have been overcomers.

There have been faithful believers in every age who have trusted God. Who have claimed, laid hold of righteousness by faith. And that harvest is going to be brought in.

What did John the Baptist say about when Jesus would come? His winnowing fan is in His hand. He's going to burn the chaff with unquenchable fire and what else? He's going to gather His wheat into the barn. The chaff and the wheat, these are not people.

This is the fruit of people's lives. Unfaithful Israel, the Pharisee-Scribe brand of self-righteousness, burned. Just like the wood, hay and stubble fire that Paul talks about in Corinthians for church age believers.

The chaff He's going to burn with unquenchable fire. The wheat He's going to gather into His barn. Has that happened yet? Not yet.

The Lord Jesus is going to come back and gather that harvest. So, to bring in righteousness of the ages. He's going to bring in the righteousness of the ages.

What else can this possibly mean? Try to make this work the other way. He's going to bring in eternal righteousness. So, where has it been? Do we not have any eternal righteousness yet? Is the Millennial Kingdom going to be everlasting righteousness? It is not.

There's going to be a huge Gog-Magog rebellion at the end. There's going to be tares growing amongst the wheat. Bad, smelly fish amongst the good all the way through the thousand years.

How is that bringing in eternal righteousness? And, that doesn't happen during the 70 weeks. The Kingdom of the Father certainly doesn't happen during the 70 weeks. So, in what sense are you bringing in eternal righteousness? This is righteousness tzaddik olamim.

The righteousness that has been seized and laid hold of by faith in the ages of human history is going to be brought in. The rewards are going to be given. The white robes are going to be distributed.

The manna and the rulership and the priesthood and being a pillar in the temple and all the rest of these wonderful rewards promised to both Israel and the church are going to be fulfilled. Righteousness of the ages will be brought in. Now it says to seal up vision and

prophecy.

And, it doesn't say that either. You know what it says? To seal up vision and profit. Singular.

To seal up vision and profit. And, this is a huge distinction. If your Bible says prophecy, scratch it out.

It's misleading. Jesus isn't coming back. We're not fulfilling the 70 weeks to seal up prophecy.

You know where this comes from, don't you? People are reading ahead. Remember toward the end of the book of Daniel? Seal up the thing until the time of the end? Oh well, 70 weeks. Seal up the... It doesn't say prophecy.

It says profit. Seal up vision and profit. Now, when you seal something up, what are we thinking of? This is something that's complete.

When God writes the scroll that documents the contents of the seven trumpets, the seven seals, the seven bowls, not necessarily in that order. When He writes that scroll and seals it up, it's complete. He's not going to go in and amend it.

There's not going to be a bill of rights or a series of amendments going on to the seven sealed scroll. He wrote it. It's finished.

It's sealed. It's done. It's fixed.

It's unchangeable. So, to seal up vision and prophecy, you roll it up, you seal it, and it's a done thing. This is another term used for finishing or completing something.

Now, why seal up the vision and the profit? What have we been learning about the nature of the millennial kingdom? How much faith is required in the millennial kingdom? Let me put it that way. It's not an age of faith, is it? Now, if you're talking to people who have to exercise faith, what's the nature of the communication? You send the prophet. He says, Hi there.

You don't know me, but I'm speaking for the God of the universe. Well, you have to take that from faith. How do I know you're from the God of the universe? Well, listen to my message.

My message has the authority of God. If you don't believe me, believe the message. Vision, profit, mode of communication of unseen truths.

God is not revealed. Son of God is not manifest. Spirit of God is still like the wind, moving whither He wills.

You don't see where He came from. You don't see where He's going. Faith is the substance of things hoped for.

The evidence of things not seen. Evidence of things not seen. After these 70 weeks are complete, is there going to be an office of national prophet in the millennium? In all of Ezekiel

and all of Revelation that we've read, how many prophets are going to be slogging up and down Israel in their sandals, prophesying and eating locusts and wild honey and baptizing people and all that? Have we seen any mention whatsoever of any prophets in the thousand years? You've got Israel in the land.

When Israel was in the land last time, there were prophets. Samuel, Elijah, Jeremiah, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Naaman, Bacchus, Zephaniah, Haggai, Zechariah, Malachi, etc. All of these prophets, right? How many prophets in the millennial kingdom? Zero.

No vision, no profit. It's sealed up. You've finished that age.

It is the age of revealed truth. God has poured His Spirit out on all flesh. Every man can speak to his neighbor.

They're all priests. They're all prophets. The word is near on their lips and in their hearts and so on.

It's manifest. There's no need for a vision or a prophet. Why do you need a vision when you've got David sitting on the throne and the Son of God revealed in heaven and angels and church-age believers and everything is all out in the open? There's no need.

How do you get to that point? Well, you have to go through the content of these 70 weeks. During this period of time, everything is going to be accomplished so that that age can come in. Seal up vision and prophecy and to anoint the Most Holy.

This is the Kodesh Kadashim. To anoint the Most Holy. Now, this passage is nothing but crux interpretatum, if that's the plural of it.

More than one crux interpretatum. I was thinking about this because the Bible, a lot of times we have in Hebrew, remember we talked about I will strengthen thee, yea, I will help thee, yea, I will hold thee with the right hand of my righteousness. And many modern translations say with my righteous right hand.

And there's a pseudo rule in Hebrew that when you have a noun followed by an adjective and then you put the possessive on the adjective, that that possessive really belongs on the noun. We have another instance of it in this passage that I won't go into in detail. Well, I will go into it in detail.

He says, 70 weeks are determined for your people and for your holy city. You know what it literally says in Hebrew? For the city of your righteousness. It says, Ir Tzadikah.

Ir Tzadikah. City of righteousness yours. Is how that goes.

And I say, oh well, you know, that's supposed to go there. Listen, if God wanted to say your city of righteousness or your righteous city, your holy city, when I say Tzadik, I think I mean Kadosh. It's holy, Kadosh.

Anyway, the city of your holiness. Well, he would put Kah on Ir. Ir Kah HaKadosh.

Your city, the holy one. But he puts, this is the city of your holiness. This is the city where your sanctification is located.

And it's important. It makes a difference. Well, the same thing here.

You have righteousness that is brought in. You have the kingdom that is, the groundwork that is laid for it. But when it says to anoint the most holy here, the Kodesh Kadshim, well, what is it? Because at the beginning of this, it was the city of your Kadosh.

Literally, it's Ir Kadsheka. To correct myself there. Well, so now this is Kodesh Kadashim.

So what is the most holy? You see it in capitals in your New King James. They think, well, the most holy, this is a name for the Lord Jesus. One of his many titles.

What about the holy of holies in the tabernacle? What about the city itself that has just been called Kadosh in this very same verse? What is it that's being anointed? This is to Mashach. This is the verb from which we get Mashiach. To Mashach the Kodesh Kadashim.

Well, if this is the Lord Jesus, and if the capitals are correct in your New King James, at what point would you say that he is anointed in those 70 weeks? Do we have any scripture talking about the anointing of the Lord Jesus? Was he the anointed one when he came to earth and was born in Bethlehem and so on? Was he the Mashiach? Most people would say yes. Nod your head yes. He was the Mashiach.

He was the anointed one. He is the son of David, seed of David, root shoot from the stump of Jesse. He is the anointed one.

Thou art my son, this day I have begotten thee and so on. Now, when was he anointed? You think we've been studying the Bible forever, we ought to know all these basic things. One of his main titles is the Mashiach, the anointed one.

Oil poured on his head and so on. The anointed king of Israel. Well, when did he get anointed? John the Baptist baptized him.

That's a good thought. Was he anointed at the point of the baptism? The reason that's important is this says that during these 70 weeks, the most holy is going to get anointed. So, did Jesus get anointed after the time of Daniel? Or was he anointed before the foundation of the world? Was he anointed in the days of David? When was the Lord Jesus anointed to be the king of Israel? Who usually did the anointing? We made the little trivia point the other night.

How many kings of Israel can you think of that Scripture says were anointed by a prophet? Saul? Samuel anointed him. David? Samuel anointed him. Solomon? Who anointed Solomon? Did Nathan anoint him? Were any of the later kings of the divided kingdom anointed king over all Israel? No, they weren't.

All you have is Saul and David. Of course, Saul, the kingdom was torn from him and given to another. So, if Jesus is anointed, and assuming that this anointing is referring... You see the problem here.

In fact, let me read you a quote from John Walvoord talking about this passage. He wrote an article long years ago on the 70 weeks of Daniel. And he quotes Dr. James A. Montgomery who, talking about this Daniel 9 passage, said this, To sum up, the history of the exegesis of the 70 weeks is the dismal swamp of Old Testament criticism.

The difficulties that beset any rationalistic treatment of the figures are great enough for the critics on this side of the fence do not agree among themselves, but the trackless wilderness of assumptions and theories in the effort to obtain an exact chronology fitting into the history of salvation after these two thousand years of infinitely varied interpretations would seem to preclude any use of the 70 weeks for the determination of a definite prophetic chronology. This passage is the dismal swamp of Old Testament criticism. As Walvoord says, there are few passages of Scripture which have occasioned a greater variety of interpretation than Daniel 9, 24 through 27.

And you can see why. The Hebrew text is a little bit uncertain. The terminology itself is vague.

What does it mean to finish transgression? What does it mean to put an end to sin? What does it mean to atone or kaphar iniquity? What does it mean to bring in righteousness of the ages? What does it mean to seal up vision and prophet? You can see why they changed it to prophecy because you're going to seal up the prophet, which means you're going to be like Lazarus and put him in the thing for a while, seal him up. And to anoint the most holy. Who or what is the most holy? And what is the nature of the anointing? And there are legitimate statements that one can make and not fear being refuted because what ground do you stand on? Well, one thing that always helps whenever I find myself facing a conundrum of this nature is context, context, context.

What is the context? What is going on here? I've already reviewed the context leading up to this. It is repentance for national sin. It is the plea for God to remove that discipline and restore the people of Israel to their land and to their city.

Right? That's why Daniel prayed. We've got a half a chapter of Daniel praying to that end and it matches the exhortations and the prayers of Solomon when that temple was dedicated. Lord, if Your people who are called by Your name will humble themselves and acknowledge their sins, hear from heaven and forgive.

Five cycles of discipline that you have over in Leviticus and Deuteronomy. All of that is in view here and that's what Daniel has done. And as a result of that prayer, Gabriel has come and in answer to Daniel's prayer of confession, of a plea for restoration, this is what he is told.

So in that light, what are these transgressions, sins, and iniquities? This is what Israel is guilty of

committing. This is what Daniel has been praying over, right? And in the nation of Israel, these things will be brought to an end. That's the context.

The context is Israel. These weeks are determined for Your people and the city of Your holiness. Right? In that context.

This doesn't mean that all sin and all iniquity and all transgression, the Lord Jesus Christ has not removed all iniquity, has He? He has paid the penalty. He is the propitiation for the sins of the whole world. But it doesn't mean it will never happen again.

Israel is going to be purified. Kephars, the Day of Atonement, that defines national Israel, doesn't it? Nobody has a Day of Atonement but Israel. Christians in the church don't have a Day of Atonement.

Every day is a Day of Atonement. Every day is a holiday and every meal is a feast, right? That's how we live. We are no respecters of persons, no respecters of days.

We view every day alike, pay no attention to dietary laws, and so on. So, context, context, context. To keep yourself from blundering about and wandering in the dismal swamp of Old Testament criticism, we have to remember where we are.

Israel. In Israel, 70 weeks determined for your people, for your city, the city of your holiness. This is where sin and transgression and iniquity are going to be resolved once and for all and righteousness of the ages is going to be brought in.

This is the judgment of Old Testament saints. This is the termination of the Old Testament program for Israel. The Millennium is not the Old Testament program for Israel because in the Millennium, they're living the New Testament program.

The New Covenant. I will make a new covenant with the house of Israel and the house of Judah in that day. The Old Covenant is gone and the New Covenant is in effect.

This Old Covenant is going to be completed. The sin and the iniquity and the transgression are going to be finished. We're going to deal with it.

We're going to take care of it. It's gone. God is not going to look at national Israel and decide whether or not they need to go into captivity again.

Okay? Righteousness of the ages is going to be brought in. This is the righteousness that you and I seize and lay hold of individually by faith, exercising an individual priesthood. That's what's going to be brought in for Israel.

Out with the heart of stone, in with the heart of flesh. That's what's in view and it's based on the work of Christ which is going to take place near the end of this 70 week carved out period. To bring in righteousness of the ages, to seal up vision and prophet.

By the way, whoever except Israel got visions and prophets. Balaam is an Israelite. It's only Israel.

There's only ever been Israelite prophets. There's only ever been vision in Israel. That's what they're for.

You have that transition period for the church, but when we're talking about national Israel, to seal up vision and prophet, they won't need it anymore because of the new covenant. I will pour out my spirit on all flesh. Your old men will see visions.

Your young men will dream dreams. Everybody's going to have it. You don't need the vision of the prophet and the national ministry anymore.

So now, when we get to this last part, to anoint the Kadeshin. What is that? What is the holiest of the holy here that is going to be mashach? That is going to be anointed? Thinking in terms of national Israel now, what do you think this is? I think this is the holy of holies in Ezekiel's temple in Jerusalem and that this is the millennial worship. It is part and parcel.

It is based on the work of the Lord Jesus Christ. The holy of holies is a monument to the Lord Jesus Christ. The Ark of the Covenant represents Him.

The cherubim that surround the mercy seat worship Him. The blood that is sprinkled on it represents Him. The gold and the acacia wood that it's made from picture Him.

And it's sort of both and. Is this the Lord Jesus? Yes. But is this the holy of holies and loyal, faithful worship of God in the nation of Israel? Summed up, what is the holiest spot in Israel when you have a nation of Israel? In the center of the tabernacle.

In the center of the temple you have the holy of holies. And where is it when Daniel is getting this vision? It's defiled. It's in disarray.

It's been torn down. It's not even standing. To anoint the holy of holies.

This is the restoration of national worship of God. Can you put capitals on it and say it's the Lord Jesus Christ? Of course. He is the embodiment of these truths.

But this is national Israel we're looking at. It's their sins. It's their righteousness.

And it's their worship that is in view. So I think this is anointing the holy of holies, i.e. millennial worship, millennial priesthood, all of the things that Ezekiel told us about in the last part of his book. Well, it's taken us two entire Sundays to cover this one verse.

But it's one of the biggest verses in the Bible. It defines 500 years of history for Israel and overlooks, includes in prospect and in hidden form, 2,000 years of church age history as well. And I think it's no accident, as I told you before, when it says 70 weeks are determined and that word determined means divided.

Cut, literally. And these 70 weeks are going to be divided at the 69th week. Between 69 and 70, they are divided.

And this unusual hypoxlegomena word that is used here for divided speaks of this unique intercalation of 2,000 years of church history. 70 weeks have been divided for you so that these things can take place. Well, this gives us the background and the setting for what Daniel is to know and understand.

And we will look in detail at the seven weeks, the 62 weeks, and the final seven years, the final week, next time. And we'll see. I've finally figured out, after some labor, why the 69 weeks is divided into seven and 62.

Why there is the mention of the street and the wall in troublesome times and the cutting off of Messiah. We'll take a look at this in detail next time, but let's close here in a word of prayer. Father, thank You for the sure truth of Your Word.

Thank You for the confidence that we can have in it. Thank You that You are our defense, that You are bringing us to a place of maturity through the things that we face, through the challenges that we work through. We pray that God the Holy Spirit will constantly remind us of Your grace and Your faithfulness and Your defense of our souls so that we can live in a way that is pleasing in Your sight, that glorifies the Lord Jesus, and that bears fruit with a view toward eternity.

We ask it in Jesus' name, Amen.