

Dig-a-bit Month 5 Episode 2

Conversations: Gabriel and Redemption

[00:00:00] Good morning. I have been studying this morning about Gabriel. I think it's a fascinating study. I will say that in this Digabit, and even in my study today, I'm just barely scratching the surface when I think about the prophecies of the angel Gabriel in the book of Daniel. And then I fast forward to Luke 1 and 2, where Gabriel, appeared to Zacharias.

In the temple and then to marry the mother of our Lord. I just wanna say that it is beyond my scope to think about a being that according to the scriptures that we are studying right now, stands before God. In the Book of Daniel, which is about 500 years before, he's still standing before God.

And relaying messages to the mother of the anointed one, Jesus Christ. He [00:01:00] is frightful. He is to be believed. He is an incredible being. To be the one who stands before God, and then stands before men to deliver. And as a man. Looks like a man. To deliver the messages of God. I just want to dig in, just for a minute, into Gabriel.

First of all, I do want to notice that in every case, he was frightful. He was a being, a man, who even though he looked like a man, and was called a man standing before. Even though that is in the scripture, in every case, it seems that the people were afraid. And especially in the book of Daniel. He's afraid.

If we look at Daniel chapter eight, verse 17, this is the first time that we read about [00:02:00] Gabriel coming. It says there that he came near where I stood. This is Gabriel and Daniel. He came near where I stood, Daniel says, and when he came, I was afraid and fell on my face. But he said to me, understand, oh, son of man, I was afraid.

For at the time of the end shall be the vision. The vision belongs to the time of the end. So, Daniel had this vision, he didn't understand it, Gabriel comes to explain it, and, as Gabriel was speaking to him, Verse 18 Daniel was in a deep sleep on his face toward the ground, but the angel touched him and set him upright and Daniel was very much Afraid at this point and then when we look at verse 27 After the talk with the angel, verse 26 says, The [00:03:00] vision of the evening and the morning which was told is true.

Wherefore, shut up the vision, for it shall be for many days. Verse 27, And I, Daniel, fainted, and I was sick certain days. Afterward, I rose up and did the king's business, and I was astonished at the vision. But no one understood it. So, Daniel has a vision. The angel comes and explains the vision to him and it's obvious that he's explaining that the Roman Empire is coming into being.

Verse 23, the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up and his power shall be mighty, but not by his own power. And he shall destroy wonderfully and shall prosper and do his pleasure and destroy the mighty and the holy people.

And [00:04:00] through his policy also he shall cause craft to prosper in his hand, and magnify himself in his heart, and in their security he shall destroy many. And now we know that everything about this fits the Roman Empire. But he shall also stand up against the prince of princes, but he shall be broken, not by his own hand, without hand, not by his own hand, but he's going to be broken by the hand of God.

Verse 26 in the vision of the evening in the morning, which was told is true. So we have a little bit of the revelation of Gabriel in chapter 8. And then when we come to chapter 9, there's going to be more of that. But before we talk about the prophecy that Gabriel had here of the coming of the Messiah in chapter 9, let's flip over to, to show this.[00:05:00]

Revere that people had this fear that people had because this was no ordinary man Let's Look at Luke 1 verse 12. And this is where Gabriel appeared to Zacharias as he was offering the sacrifices in the temple and in Luke 1 verse 12 It says, And when Zacharias saw him, the angel, verse 11, he was troubled, and fear fell upon him.

But the angel said to him, Fear not, Zacharias, for your prayer is heard, and your wife Elizabeth shall bear you a son, and shall call his name John. So Gabriel, centuries later, is still The eternal, the healthy angel of the Lord, and he's appearing before Zacharias, and Zacharias is afraid. And then when he appears before Mary in Luke chapter 2, [00:06:00] in verse 30 it says she was troubled when she heard him.

And verse 30 says, he said, Fear not Mary, for you have found favor with God. So, this angel, this being, who appeared as a man, was, in Daniel, once it says he appeared as a man, and once it says he flew, but this man was frightful. He

was fearful. And then, So if we're, if we're going to think about, you know, it helps us to remember if we sometimes, if we have letters to remember.

So he was an angel to be revered and his work was secondly, redemption. His work was redemption. When we look in Daniel nine, we, we really see this. The second time he came to Daniel in chapter, in verses [00:07:00] 24 down through 27. We could talk about what the 70 weeks are, but that would be longer than we have for a digabit, of course.

But he says 70 weeks are determined on your people and on your holy city to finish the transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy of And to anoint the most holy one.

It just says in the King James the most holy Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem all the way from there Unto the Messiah She'll be seven weeks and three score in two weeks in the street. She'll be built again in the wall even in troubled times and After three score in two weeks shall the Messiah be cut off [00:08:00] But not for himself.

And the people of the prince that shall come shall destroy the city and the sanctuary and the end thereof shall be with a flood to the end of the war. Desolations are determined. And he shall confirm the covenant with many for one week. And in the midst of the week, he shall cause the sacrifice and the oblation to cease.

And for the over spreading of abominations, he shall make it desolate, even until the consummation. And that determined. And that determined shall be poured upon the desolate. Alright, a lot of that is may be difficult to understand and we need to look into context and other scriptures. But from this, from especially from verse 24, we can tell that Gabriel is about the redemptive work of the Messiah all the way back in the book of Daniel.

Notice he says to finish transgressions. To make an end of sin. [00:09:00] Well, we, when we look at this, we see that the end of transgressions, the end of sins, well, we're talking about the cross here. And when we look at the, to make reconciliation for iniquity. How many times do we read about reconciliation in the book of Hebrews when we are, thinking about the Messiah in the book of Hebrews to bring in everlasting righteousness, everlasting righteousness.

We're talking about a kingdom here that will not end that is righteous. We're obviously talking about the coming in of the Christian dispensation. And to seal up the vision and the prophecy. There's going to come a time when we have the written word of God. And the visions like Daniel is getting here.

And obviously, he's talking about the visions just like [00:10:00] the one that's occurred. Occurred here in Daniel. That's going to come to an end. And all the prophecy is going to end in fulfillment. And we're going to have the written word of God. And isn't that what we read in 1 Corinthians 13 when we read that prophecies will cease.

And at this time, the most holy one will be anointed, the Christ himself will be anointed. And I believe that refers to the anointing of the Messiah. by the Holy Spirit, especially in places like Matthew three, where the Holy Spirit descended like a dove and God's voice said, this is my beloved son in whom I am well pleased.

The Holy one was anointed. I'm just telling you, Daniel was about redemptive work way back almost 500 years before that redemptive work occurred. [00:11:00] So, He says first Jerusalem is going to be rebuilt, and then the Messiah, he calls him the Messiah, the Prince, will come, and he will be the anointed one. Even the word Christ means anointed one.

He mentions Messiah again, of course, in verse 26. Daniel was revered, I mean, I'm sorry, Gabriel was revered. Gabriel's work was redemptive. He was all about redemption and then finally he was very resolute. He's talking about in his prophecies. He wants to tie up all the ends here. He wants to go all the way to the end of The miraculous age, the end of the prophecy and vision, as he said here, and he wants to tie [00:12:00] up the loose ends of our redemption.

He is very resolute going all the way to the end of Revelation. No guessing. We can look at Daniel, verse, Chapter 9 and go over to his work in Luke 1 and 2 and see that he's doing exactly what he prophesied. He's still involved in redemption and he's going to make sure that John the Baptist and Jesus Christ follow.

Christ is going to follow right on the heels of John the Baptist and he's saying this is the purpose of the whole revelation. And so he comes to Luke, listen to the redemptive work in Luke chapter 1. He says to Zacharias in Luke 1:17, and he shall go, he's talking about the son [00:13:00] that Zacharias is going to have, who is John the Baptist.

It's interesting that he comes To Zechariah as he is standing on the right side of the altar of incense and Zechariah sees him. It's interesting that he Gabriel promised way back in Daniel that the oblations would cease. What are the oblations?

Well, those are the rituals and the sacrificial rituals of the Jews and they're gonna cease And so when he comes to Zacharias, it's right there where Zacharias is right beside the altar, the ritual, he's right there, to the right hand of it, and fear falls upon Zacharias, and he says, well, it's time, it's time for the oblations to cease, and he says about this John the Baptist that will be born to Zacharias, he shall go before him in the spirit and the power of Elijah.

Turn the hearts of the fathers to the children and the disobedient to the wisdom of the [00:14:00] just to make ready a people prepared for the Lord. Oh, that's the redemptive work. And verse 19, the angel answering said unto him, I am Gabriel, who stands in the presence of God, and I am sent to speak unto you and to show you glad tidings.

You turn the page. And you see Gabriel talking to Mary. He's tying up the loose ends here of redemption. He's saying it's time to finish this. Behold, you will conceive in your womb and bring forth a son and call his name Jesus. He shall be great and he shall be called the son of the highest and the Lord God shall give him the throne of his father David.

She says, How can this be? Saying, I know not a man. And the angel answered, verse thirty five, and said to her, The Holy Spirit will come on you, and the power of the highest shall overshadow you. Therefore also, the holy thing which shall be born of you will be called the Son of God. This is when [00:15:00] Jesus began to be called the Son of God.

Because the seed of God was planted in Mary and he became the only physically begotten son of the Most High God. He will be called the Son of God because it is God's seed inside a woman born to be both son of man, human, and son of God. Gabriel here is getting to say some very powerful things about our redemption.

And about the Messiah who brings our redemption. And then Mary continues to talk to him. Before we finish, let's talk about from Daniel again. Let me go back to Daniel chapter 9. And look at the very powerful statement once more made in 9:24. There are some things here that [00:16:00] are listed. That are the work of the Messiah. It's interesting to note, first of all, that the anointed one here is

going to address some problems. Transgression, sin, and iniquity. He's telling us here that your God is able to deliver you.

Isn't it grand that in the book of Daniel, that's kind of the theme. Our God is able. That's what Shadrach, Meshach, and Abednego said in Daniel 3 when they were miraculously saved from that fire. But before they went in the fire, they said our God is able. Our God, our God can redeem. Our God can buy us back.

Our God can restore, reconcile. Our God is He is able to bring us through this, but if not, and you know that story, but here that anointed one [00:17:00] is, it is going to address transgression, sin, and iniquity. He is able to deliver us from sin in all of its hideous forms. And the Messiah is going to sacrifice himself for our sins and our iniquities.

Then he says that he's going to bring in a kingdom of everlasting righteousness. Everlasting righteousness. Well, when we read about the kingdom of God in the Christian dispensation, Paul, all throughout his writings, told us that This was God making us righteous, giving us the righteousness of God. We read about that in Romans 3 and in Romans 1.

Then, [00:18:00] we see that the prophecies, vision and prophecy would be sealed up. And we just spoke about that, how that the need for vision and prophecy became obsolete. And we read about that in, as we said, 1 Corinthians 13. No supernatural visions and prophecies being given by God in this age. And we could study that more deeply, maybe at another time.

And then he said that most holy will be anointed. Well, you know, we have people around us today who believe that that anointing is about the rebuilding of the Jewish temple in the next millennium, but that pre millennial concept is not supported by any facts that are in the Word of God. But that expression, the anointing, [00:19:00] the most holy would be anointed, is talking about Jesus himself.

And the anointing is talking about the Holy Spirit coming upon Jesus and saying, God saying through the Holy Spirit, this is my beloved son. And finally the sacrifice and the oblation would cease. Well, Zacharias standing right there beside the altar. Got the next visit from Gabriel and Gabriel is, it's almost as if he's saying, we're going to stop what you're doing right now.

And in fact, he, because of the lack of belief on Zacharias's part, he silenced Zacharias for a time until John was born. He's saying that Jewish sacrifices are no longer going to be needed, just like visions and prophecies are no longer

going to be needed. Because the [00:20:00] Lord is nailing the Mosaic law to the cross.

We read in Colossians 2, verse 14. And the middle wall of partition is abolished. We read about that in Ephesians chapter 2. And the first covenant was replaced by the second one. We read about that in Hebrews chapter 10. And that was the new covenant. That Jeremiah prophesied about in Jeremiah chapter 31 and it was ratified, bought, purchased by the blood of Jesus himself in Matthew chapter 26, 27.

So we have here this amazingly rich prophecy that was given by Gabriel to Daniel in Daniel chapter nine. And it is obviously about redemption. And then that same [00:21:00] angel comes to Zacharias as the oblations are being finished prior to the birth of Christ. We're in the end days of the oblations and sacrifices.

And he comes to Zacharias right there beside the altar of incense. And says, we're ready to finish the work, basically. And then he comes to Mary and says, God is planting in you his own seed, and you will bear a child that will be called the Son of God. You're going to have the Anointed One, the Messiah, Jesus Christ.

And, Gabriel is basically saying, I'm doing. Centuries later, what I began doing, when I came and appeared to the Prophet Daniel, and all of this [00:22:00] is about to come to pass, it is time. And it came to pass exactly when Gabriel said it would come to pass. He described the persecutions of the Romans.

He described the persecutions of the Romans. A time when it would be the fullness of time, and those Romans would nail Jesus to the cross. That's going to happen. So, I love how Gabriel's work, at least what we know of Gabriel's work from scripture, happened in the days of Daniel, and then I believe it was 490ish years later in the days of Jesus.

And it is all about the same resolution, reconciliation, redemption, the stopping of the blood sacrifices that were ineffectual in the Old Testament, the animal sacrifices, and the ushering in of a kingdom [00:23:00] of righteousness, of everlasting righteousness. And aren't we glad that we live on the other side of the second appearance of Gabriel?

I'm telling you, Gabriel said it's going to be troubled times. And in between the first appearance of Gabriel and the second appearance of Gabriel, the drastic, awful, horrible circumstances that surround iniquity and sin and

unrighteousness came to fruition. And then the Messiah came. And we, as a part of the everlasting kingdom, which has already been established, we as a part of that kingdom get to enjoy the pleasures of full redemption, reconciliation, and the completed Word of God, so that visions and prophecies have ceased, oblations have ceased, those animal sacrifices have ceased, and I'm really glad that I live on this side of the second [00:24:00] major appearances of the angel Gabriel in Luke 1 and Luke 2.

Just don't want it to be lost on you that Gabriel is an angel who was all about redemption. He's prophesying the great redemption in the book of Daniel. And then he's coming in Luke 1 and Luke 2 to Zacharias and Mary and saying, It's time now. It's time for the anointed one.

And I kept backing up to Daniel, backing, going forward to Luke, backing up to Daniel, going forward to Luke. And I hope that some of this has made you appreciate the part that Gabriel had in the redemptive work of Jesus Christ. Have a great day.