

WHEN WILL THE GREAT PURPOSE OF DANIEL 9 COMMENCE? (DANIEL 9 – PART 3)

“and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy” (Daniel 9:24c).

“and to bring in everlasting righteousness,” (vs 24)

This phrase is another Danielic expression where conflicting viewpoints abound. The majority of scholars conclude that the appearance of the Messiah towards the end of the 490 years fulfills this promise. Many theories are then applied, such as where or how the 490 years ended or will end. But – what is the context?

- A timing prophecy is “formulated” for **God’s people** and **His church** to complete corrective measures against three types of sin.
- That list sequences rebellion against God and man, and any other wrongs, especially against self.
- This new positive infinitive series conveys what such action will accomplish – i.e., bring in righteousness.

The **subject remains God’s people** and **His church** (not the Messiah). The verb for “to bring in” is *bo* and is in the *hiphel* tense infinitive. This is “causative.” That suggests that when God’s people address the first three sin issues, the outcome – the result – will be everlasting righteousness!

This is an important transition in Daniel’s study. It dramatically opens a major salvic issue. Though provision for man’s complete atonement is already implied in this verse, it shows that **his choice** is what **activates** the power of the Cross.

This message signals us that at the end of the seventy sevens, **everlasting righteousness will** exist with God’s people and His church. With the onset of this period decreed for 458–457 B.C., and knowing that that objective has not been accomplished, **a timing gap** is again in evidence. That 490-year period has not yet been completed. Any other conclusion removes this prophecy from its context.

There is another element within the word “righteousness” used here – *sedeq*. It refers to the arrival of ethical, forensic and theocratic justice. All questions about God’s character (His righteousness) are resolved. A holy people will attest to God’s laws as supreme and legally just. Satan will soon reveal his character in its fullest expression (sixth trumpet). God has already expressed His supreme loveliness through those people (first seal, 144,000, two witnesses, Philadelphia church)! This occurs when corporate righteousness emerges and proceeds on throughout eternity.¹

¹ Miller, Stephen R.; *The New American Commentary*, vol. 18 (Broadman & Holman Publishers, 1994), pp. 260-261.

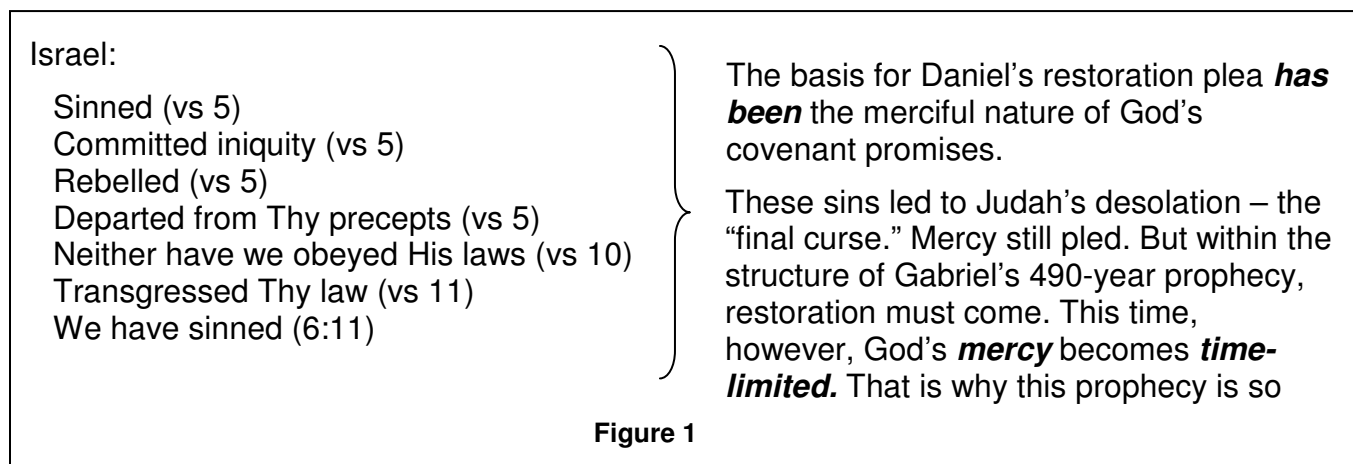
There is here a link to Daniel 8:14 that is stunning! The KJV does not do justice to the Hebrew text. On or after 2300 years (another discussion) holiness (*qodesh*) is vindicated (*nisdaq*). The word *nisdaq* has again a forensic implication. In fact, some translate it as “adjudicated.” It has the same root as *sedeq* in 9:24. *Nisdaq* is used only in 8:14 and is in the niphil tense – passive. What occurs to vindicate holiness and adjudicate God’s righteous character?

On or after the 2300 atonement cycles, holiness (note that there is no article “the” in front of holiness) will be vindicated/adjudicated. **That** is a prophecy representing the terminus to God’s plan of redemption. Righteousness wins out legally over Satan’s claims. But **why** is *nisdaq* passive? Amazing – God’s people, His church, have addressed sin and “everlasting righteousness” comes in! Daniel 8:14 begins *the mareh* prophecy and Daniel 9:24 reveals how it will be fulfilled! We are invited to become a facilitator in vindicating the character of God! That is pending. Something within the 490-year prophecy waits (see Appendix I – *The Tarrying Time*)! What we wait for is called the “appointed time.” Daniel 8:14 and 26 must be put together with Daniel 9 to understand what these prophecies mean!

“to seal up the vision” (vs 24)

“To seal up” (*hatan*) usually refers to affixing a seal. This same word is used elsewhere in 8:26, 12:4 and 9, where the vision was to be **silenced** until the end. But here in 9:24 we are focusing on an eschatological point.

“The vision” in this phrase is *ha hazon* – referring back to Gabriel’s last encounter with the ram, he-goat, little horn and “time of the end” timing prophecies in chapter 8. Gabriel came in chapter 9 to talk about the *mareh* vision. But, **within** the context of that discourse comes this infinitive, present-tense message about the *ha hazon*. Notice carefully the contextual sequence:



When God’s people have addressed the sin issue, **when** everlasting righteousness has come in – **then** – in present tense, the *ha hazon* vision will be finished. That is stunning! That **is** the end of Satan’s work on earth. The conflict between Christ and Satan will have ceased! Daniel also asked later when God’s deliverance and resurrection would come (be finished) (12:6). Jesus then said that the persecution would last three and a half years and then “all these things” – persecution, deliverance and resurrection – would have occurred! This relates to the same time. Gabriel ties together how we can bring together these two visions. Again, there is

no way to do this unless there is a **gap** in the 490-year prophecy! We will look at this more deeply in the next verse.

The sealing here means that the prophecies (*ha hazon*) will have been confirmed by their occurrence and will have come to an end. No more conflict, persecution, horror from the antichrist – “he shall be broken without hand” (8:25), “he shall come to his end, and none shall help him” (11:45). Satan’s work on earth is done!

No timing prophecy will be needed beyond the 70 weeks of years.² “The allusion ... **includes** all prophecy that is construed as eschatological.”³

“and to anoint” (vs 9:24)

“To anoint” (*mashah*) is a special Hebrew verb. It was used anciently to express a variety of daily activities – such as, “rubbing” a war shield with oil (Isaiah 21:5), “painting” a house (Jeremiah 22:14), putting oil (like lotion) on the body or skin (Amos 6:6).

It was also used to describe many religious rituals such as ceremonial inductions of leaders by pouring oil from an animal horn onto the head of the individual – such as, Saul and David (II Samuel 12:7), the high priest (Exodus 29:7, Numbers 35:25) or even a prophet (I Kings 19:16, Isaiah 61:1).

Biblically, anointing has deep spiritual significance:

1. It separates or sets aside individuals and objects for God’s service.
2. It draws attention to God as the authorizing power or agent behind the anointed.
3. It opens the door for a special endowment of His Spirit on the anointed.

With this special “set aside” understanding, we note the command that God gave to Moses to anoint the tabernacle and its implements after it was constructed (Exodus 30:22-33).

Cyrus was called “the Lord’s anointed” (Isaiah 45:1). This man was pagan and worshiped the god Marduk. Yet, he was divinely designated with this “holy title” over a century before he was born! He was singled out or chosen as a **deliverer** and the **one** to rebuild Jerusalem and the temple (Isaiah 44:28). He was honored as God’s agent for a unique time of deliverance from Babylon.

A similar Messianic purpose came through Jesus by this declaration:

“The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound” (Isaiah 61:1).

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” (Luke 4:18).

² Steinmann, Andrew E.; *Daniel* (Concordia Publishing House, St. Louis), p. 466.

³ Collins, John J.; *Daniel* (Fortress Press, Minneapolis, MN – 1993), p. 354 (emphasis added).

This was also prophesied here in Daniel 9. In verse 25 He is introduced as Messiah the Prince – the *mashiyach nagib* – the **anointed leader** or prince.

From a decree to restore and build to the Messiah was to be 69 “weeks of years” or 483 literal years. Here, the first imagery of Jesus was a focus on His anointing – the “anointed one.” He was set apart by the Holy Spirit to:

- Preach good tidings (gospel)
- Bind up the broken hearted (restoration)
- Proclaim liberty to captives (deliverance)

This *mareh* vision narrative all began back at the Ulai River, where Daniel heard a “man’s voice” between its banks. That “man” was the “certain saint” (8:13). – the “Prince of princes” (8:25). The Ulai River represented the 144,000. This brings into focus an amazing picture:

Apocalyptic Messianic Roles – <i>Mareh</i> Vision		
“certain saint”	“anointed prince”	“Michael”
(Prince of princes) (Dan. 8) Gives 2300-year prophecy, where holiness would be adjudicated	(Messiah the Prince) (Dan. 9) Anointed 483 years after a decree At 490 years everlasting righteousness would come in	(below)
Figure 2		

In chapter 10 – still part of the *mareh* vision – Messiah the Prince of princes is reintroduced as Michael, who came to help Gabriel “war against” the “prince of the Kingdom of Persia” (Satan) (vs 13). This was in 536–535 B.C., the “third year of Cyrus” (vs 1) (the first year of independence from Darius the Mede). This was approaching the time the Jewish people would be “delivered” out of Babylon to return to Canaan. Satan was working on Cyrus’ heart to prevent that from occurring. Gabriel, then Messiah Michael, came to neutralize the satanic effects on the king’s heart.

This was near the *end* of the 70 years of captivity.

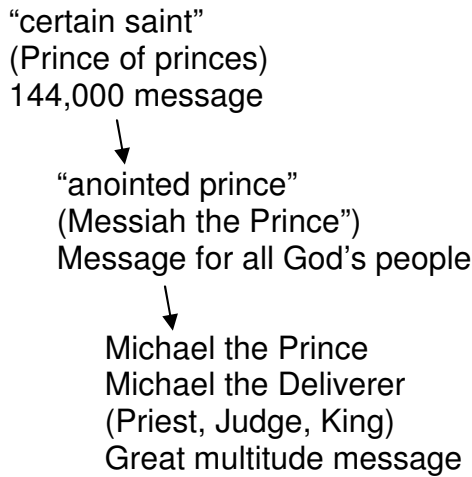
There in Daniel 10 Michael is described above the center of the Hiddekel River. He is depicted by Daniel in a similar way as John described Jesus in Revelation 1:13-16. This large body of water represented the “great multitude.” Jesus is seen as a High Priest, Judge and King. Intriguingly, it is being given at Abib 24, the time of the Latter Rain in Palestine. Thus, our flow and timing of this special Christocentric thought moves forward.

Apocalyptic Messianic Roles		
<p>“certain saint” (Prince of princes) (Dan. 8) Gives 2300-year prophecy, where holiness would be adjudicated Focus – 144,000</p>	<p>“anointed prince” (Messiah the Prince) (Dan. 9) Be anointed 483 years after a decree At 490 years everlasting righteousness would come in Focus – God’s people</p>	<p>“Michael” (Priest, Judge, King) (Daniel 10) Time of Latter Rain Message that Michael is still an interceding priest (Heb. 7:25) A judicial attorney, making up the saints (Mal. 3:17), and king (Matt. 28:18) Focus – great multitude.</p>

Figure 3

The “Michael” imagery does not end there. In Daniel 12:1 Michael stands up for “all those written in the Book of Life, bringing deliverance. Thus, the “anointed one” is beautiful imagery in the very center of redemptive end-time prophecy.

Messianic imagery as redemptive history draws to an end (see Fig. 3):



In a wonderful finalé to Daniel 8–12, Christ, as High Priest, is once again above a river – assumed to be the Ulai (144,000 imagery). There, in a courtroom setting He pledges His blood. The war between good and evil **will** end. My blood will seal Satan’s fate. God’s people will be delivered and blessed! The Danelic *mareh* picture is elevating, Messianic-driven and filled with redemptive hope. All begins with that “certain saint,” who became the “anointed prince.”

Here in verse 24 the Most Holy is **anointed**. This relates to its cleansing properties. Anointing often accompanied a bath (Ruth 3:3, II Samuel 12:20, Ezekiel 16:9) and was especially important in preparation for a feast (Ecclesiastes 9:8; Psalm 23:5, 7:46).

Since the imagery of this verse is “holiness restored,” it is a summation description of the “outcome” of the Day of Atonement. That included:

1. Purification of the tabernacle – God’s church – which meant:
2. Purification of the High Priest and His family
3. Purification of the people or congregation

That brings our study to the next words in this phrase:

“most Holy” (9:24)

“Most Holy” – *qodesqodasim* (H).

Daniel had prayed *“Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon **thy sanctuary** that is desolate, for the Lord's sake”* (Daniel 9:17). It was in 592 B.C., before Nebuchadnezzar’s final destruction of Solomon’s temple and the city of Jerusalem in 586 B.C., that the glory of God – the Shekinah – had departed from that magnificent sanctuary (Ezekiel 11:22-23). Though partly praying for the physical temple restoration in the land of Canaan, in Daniel’s heart, the return of God’s presence to his people was central. No wonder this prophecy has such deep spiritual, covenantal, restorative imagery!

“As the place of His ascension, Jesus chose the spot so often hallowed by His presence while He dwelt among men. Not Mount Zion, the place of David's city, not Mount Moriah, the temple site, was to be thus honored. There Christ had been mocked and rejected. There the waves of mercy, still returning in a stronger tide of love, had been beaten back by hearts as hard as rock. Thence Jesus, weary and heart-burdened, had gone forth to find rest in the Mount of Olives. The holy Shekinah, in departing from the first temple, had stood upon the eastern mountain, as if loath to forsake the chosen city; so Christ stood upon Olivet, with yearning heart overlooking Jerusalem.”⁴

“God, won’t you make your face to shine once again on us and restore your **sanctuary presence?**” That sanctuary was rebuilt by Cyrus, Darius I and Artaxerxes under a divine directive. Later, it was embellished by Herod and called “Herod’s Temple.” But God’s presence never came to “anoint it!” It could not be “set aside” as before. Jesus graced that temple with His presence. But with the Jewish rejection of Christ – it was doomed once again to destruction and desolation – forever.

Because of the Daniel 8:14 prophecy, the restoration of the temple and its “anointing” with God’s presence wouldn’t occur for at least 2300 years. Though Daniel didn’t yet understand that the promise wouldn’t be for “his people;” today, we can see that the anointing, the restoration, has an end-time fulfillment for the last generation.

The “most holy” place was where God dwelt. Each year it was “cleansed” or symbolically “anointed” with the blood of Christ. New imagery was to be introduced by the “anointed one.” Where God dwells would be represented by each individual (I Corinthians 3:16-17). Prophecy would have us see that it meant His church (Revelation 11:1) and that the great purpose of the physical temple would come to a close, with it being open (Revelation 11:19) and Lamb Jesus becoming “the presence” (Revelation 21:22).

⁴ White, Ellen G.; *The Desire of Ages*, p. 829.

The future is in sight as Gabriel noted that the “most holy” would be “anointed” or “set aside.” Something had to be taken out or away from the “most holy.” The ancient tabernacle is our model. Though it was the “most holy,” where God’s presence resided, it was where God “took” the confessed sins of the people. At Atonement those sins were transferred to Satan, the scape goat. All New Testament “temple” imagery needs a similar “removal” – man, the church and the heavenly sanctuary (Jesus, the sin bearer).

There is a time when man is cleansed from all unrighteousness (I John 1:9). A final atonement in heaven is perceived when the “record” of confessed sins is removed. This is portrayed as a progressive event between Revelation 15:8 and 11:19. The church at the end was polluted. A new “body” does emerge.

Intriguingly, all these prophecies fast-forward in Paul’s writings, where he portrays the antichrist as the “man of sin” – the “son of perdition” (II Thessalonians 2:3). A fascinating parallel is made.

Notice how Paul becomes sanctuary riveted: *“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God **sitteth in the temple** of God, showing himself that he is God”* (II Thessalonians 2:4). Notice that from Daniel 8:9-12 to this end-time motif of Paul’s, the “temple,” the “church,” the “body of believers” is in a desolate, deceived state spiritually. Right up to the very end of time the work of the “mystery of iniquity” continues. Daniel’s prayer is apropos still today: *“Now, our God, hear the prayers and petitions of your servant. For your sake, **Lord, look with favor on your desolate sanctuary.**”* (Daniel 9:17 – NIV).

The **anointing of the Most Holy** – the place where God’s presence resides – is waiting. **But** – here in Daniel 9:24 it becomes a promise! When God’s people put away sin – righteousness comes into His church. Satan and his host are “taken out of the way” (II Thessalonians 2:7b) and **then** the precincts of “His abiding” can once again return. The High Priest’s function will cease when all sins are removed and placed on Satan. The Holy Place will once again be pure, without sin or its record – and the rightful place of the new kingdom will commence.

This is finally depicted in Revelation 12 as the “pure woman” standing on the moon, having total dominion over earthly things. Satan and his host no longer influence the church. God’s people are later noted as made up of individuals who are daughters of this pure original church who keep the commandments of God (found in the Most Holy place) and have the faith like Jesus had.

Anointing the Most Holy in the context of a “set aside” people suggests that they are sealed. The hope of glory has come into them. The “body” has been made up. Though the Septuagint supports the “Most Holy Place” and alludes to the physical area of the tabernacle – or temple – there are too many symbols in Daniel 9 to be that restrictive. Daniel’s prayer is a covenant restoration plea. “Restore in us your presence!” That glory will return to His church (Haggai 2:7-9).

The “anointing or cleansing of the temple” is not depicted in prophecy until the very end of time (Ezekiel 43:1-6). There are many timing prophecies attached to Ezekiel’s temple that are profound and link directly to several areas in Revelation!

The end of probation is initially shown in Ezekiel 44:1-2. All this end-time imagery of the temple “when the glory of the Lord filled the house of the Lord” (Ezekiel 44:4) once again begins at a “new moon” on a “Sabbath” day, when the gate that “looketh east” (symbol of Shushan – deliverance) will be opened. This vision alluded to the month of Tishri (40:1). That is the beginning of the Feast of Trumpets – judgment of the living – in anticipation of the Day of Atonement.

The weight of evidence – garnering all the symbols in this phrase – suggests that **the anointing of the Most Holy** is when the sanctuary, God’s church, His bride, is finally cleansed. That will culminate with all the sins of God’s people being placed on the scapegoat. Jesus will no longer be burdened as the “sin bearer.” Everything will be ready for the wedding. The heavenly sanctuary will be free of atonement activity.

That is when the fulfillment of the everlasting covenant is complete.

*“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: ... For I will be merciful to their unrighteousness, and **their sins and their iniquities will I remember no more**”* (Hebrews 8:10, 12).

*“This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And **their sins and iniquities will I remember no more**”* (Hebrews 10:16-17).

At the end of the 490 years, the holy of holies will be anointed (cf. Joel 3:18, Isaiah 60:7, Jeremiah 33:20-22, Ezekiel 37:26-28). God’s church will be pure, cleansed and without a trace of sin. Its members, the saints, will experience His eternal presence.

“In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. **From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator.** Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world’s buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. ‘The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fullers’ soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver.’” Mal. 3:1-3.”⁵

⁵ White, Ellen G.; *The Desire of Ages*, p. 161.

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