

The anointing of Daniel 9:24-27

by Douglas E. Cox

In the prophecy of the 70 weeks, an anointing of the most Holy is mentioned in Daniel 9:24, and something “determined” is poured out on the desolate in verse 27. These are connected, and are crucial to understanding Daniel’s prophecy. Like the 70 years of Jeremiah’s prophecy, mentioned in verse 2, the 70 weeks refer to the duration of the desolations of Jerusalem. But before the 70 weeks are fulfilled, in the midst of the 70th week, a profound change in the status of Jerusalem occurred. The first two sections of the 70 weeks and three and a half years of the third section apply to the *earthly* Jerusalem, but the last half of the 70th week applies to the *heavenly* city.

Daniel referred to Jerusalem, and “thy holy mountain,” in his prayer. [Daniel 9:16] Daniel’s interpretation of Nebuchadnezzar’s dream in chapter 2 identifies this holy mountain with Christ’s kingdom.

The book of Hebrews identifies Christ’s Church with mount Zion, and the heavenly Jerusalem: “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” [Hebrews 12:22-24]

The continuity of the earthly Jerusalem of which the O.T. prophets spoke, and the heavenly Jerusalem, is revealed by Isaiah, who said that mount Zion, and Jerusalem, the “mountain of the Lord’s house,” will be established in the top of the mountains, above the hills. This depicts Jerusalem being raised up, to a heavenly status.

Isaiah wrote:

Isaiah 2:1-3

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top

of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Isaiah's prophecy was fulfilled when Jesus ascended to heaven, after his resurrection. Jesus represents "the mountain of the Lord's house." He was "the only begotten son of the Father." Paul taught that those who have been added to his Church are also raised up to heaven. He wrote:

Ephesians 2:4-7

But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Continuity between the cities is preserved. After Pentecost, prophecies about Zion and Jerusalem apply to the heavenly city, the Church.

The saints are the heavenly Jerusalem, and the true Israel. Peter said that any Jews who did not believe in Jesus Christ are "destroyed from among the people." [Acts 3:22-23] Thus, *they are no longer Israel*.

The apostles of the Lord identified the saints, both Jew and Gentile, who are purchased with Christ's blood, with the Israel of God. Therefore, it follows that many of the promises and prophecies of the O.T. that were originally addressed to Israel, and Jerusalem, and Zion, now apply to Christians.

Daniel's prophecy of the 70 weeks shows that when the church has been made desolate by abominations, she will be anointed. The holy Spirit will be poured out upon her. [Daniel 9:24-27] Other prophecies support this conclusion.

Isaiah spoke of Christ as an ensign of the people, and said, "to it shall the Gentiles seek: and his rest shall be glorious." [Isaiah 11:10]

He said, "All the ends of the earth shall see the salvation of our God." [Isaiah 52:10]

God will save his people, and deliver the captives. [Isaiah 42:7]

God will comfort his people. [Isaiah 49:13] Jesus referred to the holy Spirit as “the Comforter.” [John 14:26]

They will come with singing to Zion. [Isaiah 51:10]

The Gentiles will come to their light. [Isaiah 60:3]

They will seek Jesus Christ. [Hosea 3:5] David represents Jesus Christ, who reigns in the throne of David, which is raised up to heaven, in this prophecy.

Judah and Jerusalem (the saints) will dwell forever [Jeremiah 46:28; Joel 3:20]. Jesus said, “salvation is of the Jews.” [John 4:22] This is why the N.T. describes misdirecting that label as “blasphemy.” Jesus said to the church in Smyrna, “I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.” [Revelation 2:9]

Christ will make a covenant of peace with his saints. [Ezekiel 34:25] This is the covenant that Jesus confirms during the 70th week.

He will send showers of blessing. [Ezekiel 34:26]

He will pour out his Spirit on them. [Ezekiel 39:29]

God’s glory will fill his temple. [Ezekiel 43:3] Ezekiel’s visionary temple represents the Church.

God’s spirit will be poured out on all flesh. [Joel 2:28]

God will comfort Zion, *i. e.*, his Church. [Zechariah 1:17]

God will be the glory in the midst of her. [Zechariah 2:5]

God will choose Jerusalem again, and will dwell in her midst. [Zechariah 2:10-12]

God will make “bright clouds” that give showers of rain. [Zechariah 10:1] Rain represents God’s word; [Isaiah 55:10-11] clouds bringing rain represent preachers of the word.

The saints, represented by Judah, will be Christ’s “goodly horse” in the battle [Zechariah 10:3]

The spirit of grace and of supplications will be poured on them. [Zechariah 12:10]

God will fight against their enemies. [Zechariah 14:3]