THE COVENANT CONFIRMED

Why Jesus Christ Is the True Subject of Daniel 9:27

A detailed, plain-language study of the prophecy, the covenant, the cross, and the coming Kingdom

"And he shall confirm the covenant with many for one week…"
Daniel 9:27, KJV

Introduction: The Question at the Center of Daniel 9

Daniel 9 contains one of the most carefully arranged and spiritually important prophecies in the Bible. It speaks of seventy prophetic weeks determined upon Daniel's people and the holy city. It speaks of the coming of Messiah the Prince, of the Messiah being "cut off," of sacrifice and oblation ceasing, and of the final triumph of God's purposes. At the center of the debate stands a single pronoun in Daniel 9:27: "he." Who is the person who confirms the covenant with many for one week?

> *"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 overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."*
> ***Daniel 9:27 (KJV)***

A popular modern interpretation says that this verse describes a future Antichrist who enters into a seven-year political treaty with Israel, breaks it after three and one-half years, and then rules in open tyranny for the remainder of the period. That explanation is familiar, but familiarity is not the same as proof. The decisive question is not what a system requires the verse to mean. The decisive question is what the language, structure, themes, and cross-references of Scripture actually support.

This study argues that the "he" of Daniel 9:27 is Jesus Christ. The covenant is not a temporary diplomatic agreement. It is the covenant of redemption made strong and effective through Christ. The "many" are the many for whom the Messiah bears sin and sheds His blood. The sacrifice and oblation

cease before God because Christ offers the one sufficient sacrifice for sins. The midpoint of the week directs attention to the cross. The remaining goals of Daniel 9:24 find their full public completion when Christ returns and establishes everlasting righteousness in His Kingdom.

THE CENTRAL CLAIM

Daniel 9:27 is best read as a declaration of Christ's covenant, Christ's sacrifice, and Christ's final victory, not as the foundational text for a seven-year treaty made by Antichrist.

This conclusion does not deny a final period of persecution, the rise of a blasphemous beast, or the future appearing of Christ. Revelation plainly teaches a final crisis. It does deny that Daniel 9:27 gives the Antichrist a complete seven-year covenantal week. Revelation repeatedly measures the beast's period of authority as forty-two months, or three and one-half years. That exact limit provides an important control on any reading of Daniel's last week.

1. Begin With the Purpose of the Seventy Weeks

The safest way to understand a difficult sentence is to begin with the purpose of the passage. Daniel 9:24 does not introduce a program about the political achievements of evil. It introduces a divine program concerning sin, reconciliation, righteousness, prophecy, and holiness. These are the great works of God accomplished through the Messiah and consummated in His Kingdom.

> *"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and 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 prophecy, and to anoint the most Holy."*
> ***Daniel 9:24 (KJV)***

The verse gives six majestic objectives. Transgression must be finished. Sins must be brought to an end. Reconciliation must be made for iniquity. Everlasting righteousness must be brought in. Vision and prophecy must be sealed, and the Most Holy must be anointed. The wording is redemptive and Messianic from beginning to end. It points to the work of the One who deals with sin and brings righteousness, not to the career of one who magnifies sin.

Redemption accomplished and Kingdom glory revealed

At Calvary, Christ made reconciliation for iniquity. His blood provides the only ground upon which sinners can be forgiven and brought near to God. Yet the visible world has not reached the final condition described by Daniel 9:24. Transgression continues. Sin remains active. Everlasting righteousness has not yet filled the earth in open manifestation. Vision and prophecy await final fulfillment. Therefore the prophecy naturally reaches from the first advent of Christ to His return in glory.

> *"For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."*
> ***Zephaniah 3:9 (KJV)***

> *"But we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."*
> ***2 Peter 3:13 (KJV)***

The cross secures the covenant; the return of Christ publicly completes the program. This is not two unrelated plans. It is one unified Messianic work. The Lamb who was slain is also the King who reigns. The One who bore sin is the same One who brings everlasting righteousness.

> *"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."*
> ***Revelation 11:15 (KJV)***

> *"But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."*
> ***Daniel 7:18 (KJV)***

> *"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."*
> ***Daniel 7:27 (KJV)***

Daniel's own book therefore supplies the horizon. The prophecy looks beyond private spiritual experience to the public rule of God under the whole heaven. The final answer to rebellion is not merely that individual sinners receive forgiveness, wonderful as that is. The final answer is that Messiah's righteousness triumphs openly, His saints inherit the Kingdom, and every opposing dominion is brought down.

2. The Natural Subject Is Messiah the Prince

Daniel 9:25 introduces the central person of the prophecy by name: "Messiah the Prince." Verse 26 continues speaking about that same Messiah and declares that He will be cut off. When verse 27 then says "he shall confirm the covenant," the most natural reading follows the established Messianic focus unless the text clearly identifies a new subject. The burden of proof rests upon any interpretation that transfers the pronoun away from the Messiah and applies it to a future Antichrist.

> *"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times."*
> ***Daniel 9:25 (KJV)***

> *"And after threescore and two weeks shall Messiah be cut off, but not for himself."*
> ***Daniel 9:26 (KJV)***

The words "but not for himself" powerfully fit the substitutionary death of Christ. He did not die for sins of His own. He was cut off for others. Isaiah had already described the Servant of the LORD as the innocent One who bears the guilt of the many.

> *"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."*
> ***Isaiah 53:4 (KJV)***

> *"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."*
> ***Isaiah 53:5 (KJV)***

"All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."
Isaiah 53:6 (KJV)

The narrative movement is therefore coherent. Messiah comes. Messiah is cut off. Messiah confirms the covenant. Messiah's death gives final meaning to sacrifice and offering. The entire section remains centered upon the redemptive mission announced in verse 24.

Why a distant political ruler is a less natural fit

Those who identify the pronoun with Antichrist commonly connect it to "the prince that shall come" in verse 26. But the verse distinguishes that coming prince from "the people" who destroy the city and sanctuary. Even if the prince is understood as a hostile figure, the prophecy has already named Messiah as the theological center. A mere grammatical possibility cannot overturn the passage's dominant subject, vocabulary, and purpose. The interpretation must explain covenant, many, sacrifice, reconciliation, and righteousness together. Christ does so naturally.

READING PRINCIPLE

A pronoun should be read in light of the passage's controlling subject and purpose. Daniel 9 is organized around Messiah's redemptive program.

3. What It Means to Confirm the Covenant

Daniel does not say that the person will invent a seven-year covenant. It says that he will "confirm the covenant." The action is to strengthen, make firm, or cause the covenant to prevail. The wording points more naturally to the establishment and enforcement of God's covenant promise than to the signing of a temporary political treaty.

The Bible consistently connects covenant confirmation with God's faithfulness and with Christ. God remembers His covenant. God establishes His covenant. Christ is the Mediator of the new covenant. His blood is the blood of the covenant. Paul even uses language strikingly close to Daniel when he speaks of the covenant confirmed by God in Christ.

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."
Galatians 3:17 (KJV)

"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."
2 Corinthians 1:20 (KJV)

Christ makes the covenant sure because all the promises of God reach their certainty in Him. He is not merely a messenger who reports that a covenant exists. He is the promised Seed, the Mediator, the Sacrifice, the Guarantor, and the King. The covenant stands because His obedience is perfect, His blood is sufficient, His resurrection is victorious, and His priesthood is everlasting.

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."
Hebrews 8:6 (KJV)

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”
Hebrews 9:15 (KJV)

“By so much was Jesus made a surety of a better testament.”
Hebrews 7:22 (KJV)

The word “testament” in the King James Version is covenant language. At the Last Supper, Jesus did not describe His death as a political event. He identified the cup with the new testament in His blood. He deliberately connected His approaching sacrifice with remission of sins and with the many.

“For this is my blood of the new testament, which is shed for many for the remission of sins.”
Matthew 26:28 (KJV)

“This cup is the new testament in my blood, which is shed for you.”
Luke 22:20 (KJV)

These statements provide one of the clearest interpretive bridges to Daniel 9:27. Daniel says the covenant is confirmed “with many.” Jesus says His covenant blood is shed “for many.” The correspondence is not accidental. It belongs to the shared language of Messianic redemption.

4. The Meaning of “Many”

The phrase “with many” does not point naturally to diplomats, governments, or treaty partners. In the great prophecy of Isaiah 53, “many” are the people justified by the righteous Servant because He bears their iniquities. Jesus adopts the same language when speaking of His death. Daniel, Isaiah, and the Gospels therefore illuminate one another.

“He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”
Isaiah 53:11 (KJV)

“Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”
Isaiah 53:12 (KJV)

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”
Matthew 20:28 (KJV)

The many are not a narrow political coalition. They are the beneficiaries of the Messiah’s saving work. They are those whose guilt He bears, whose sins His blood remits, and whose relationship to God is secured by His covenant. The covenant is confirmed with them because the Messiah acts for them and brings the promises of God to fulfillment on their behalf.

From the first disciples to the latter-day saints

Christ first announced and visibly confirmed the covenant among His disciples during His earthly ministry. He called them, taught them, revealed the Father to them, and gave them the signs of the Kingdom. At the supper He interpreted His death for them before it happened. After His resurrection He commissioned them to carry His message to all nations.

“And I appoint unto you a kingdom, as my Father hath appointed unto me.”
Luke 22:29 (KJV)

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.”
Matthew 28:19 (KJV)

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”
Matthew 28:20 (KJV)

The same covenant remains effective in the final crisis. Revelation describes a faithful remnant who keep God’s commandments and hold the testimony of Jesus Christ. They are not sustained by an Antichrist covenant. They endure because Christ remains faithful to His own covenant and testimony.

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”
Revelation 12:17 (KJV)

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”
Revelation 14:12 (KJV)

This preserves the theological unity of the prophecy. The covenant belongs to Christ from beginning to end. It is announced to the first disciples, ratified by His blood, preached by His witnesses, held by the saints in tribulation, and vindicated at His appearing.

5. The Midst of the Week and the Cross

Daniel 9:27 states that in the midst of the week the sacrifice and oblation cease. The midpoint of a seven-year period is three and one-half years. The original narrative argues that Christ’s public ministry extended approximately three and one-half years from His baptism and anointing to His crucifixion. At that midpoint, Messiah was cut off, not for Himself. His death did not merely interrupt the sacrificial system. It fulfilled the purpose to which every faithful sacrifice had pointed.

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”
John 1:29 (KJV)

“And he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”
Matthew 3:16-17 (KJV)

At His baptism, Jesus was publicly marked out and anointed by the Spirit. His ministry then proclaimed the Kingdom, confirmed God’s promises, called the many, and moved steadily toward the appointed hour. When that hour came, He offered Himself as the true Lamb.

How Christ caused sacrifice and oblation to cease

Animal sacrifices did not instantly stop being performed in Jerusalem on the day Jesus died. Yet their covenantal necessity and divine standing ended because the reality had come. Once the perfect sacrifice was offered, the shadows could add nothing. Continuing to offer animals could not improve upon the blood of Christ or provide another path to remission.

“For it is not possible that the blood of bulls and of goats should take away sins.”
Hebrews 10:4 (KJV)

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all.”
Hebrews 10:10 (KJV)

“But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.”
Hebrews 10:12 (KJV)

“For by one offering he hath perfected for ever them that are sanctified.”
Hebrews 10:14 (KJV)

“Now where remission of these is, there is no more offering for sin.”
Hebrews 10:18 (KJV)

This is the deepest meaning of causing sacrifice and oblation to cease. Christ ends them by fulfilling them. He does not simply prohibit an outward ceremony by force. He removes its necessity through a better sacrifice. The finality comes from perfection, not from political coercion.

The events at the crucifixion visibly proclaimed this change. Jesus completed the work given to Him, and the veil of the temple was torn from top to bottom. The direction of the tearing signifies an act of God, not of man. Access to God is opened through the flesh of Christ, and the old barrier no longer defines the way into the holiest.

“When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”
John 19:30 (KJV)

“Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom.”
Matthew 27:50-51 (KJV)

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.”
Hebrews 10:19-20 (KJV)

THE SACRIFICE CEASED BY FULFILLMENT

The cross did what no political decree could do. It supplied the one sacrifice for sins forever and made further sin offerings unnecessary before God.

6. Revelation Limits the Beast to Forty-Two Months

The strongest chronological objection to a seven-year Antichrist covenant comes from Revelation. Revelation does describe a final beast who blasphemes God, persecutes the saints, and exercises authority. But the period explicitly assigned to that beast is forty-two months, not seven years.

“And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.”
Revelation 13:5 (KJV)

“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.”
Revelation 13:7 (KJV)

The same prophetic length appears in several forms. Forty-two months equals three and one-half prophetic years. One thousand two hundred and sixty days expresses the same span. A time, times, and half a time also directs the reader to three and one-half years. The repetition is deliberate and controlling.

> *"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."*
> ***Revelation 11:2 (KJV)***

> *"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."*
> ***Revelation 11:3 (KJV)***

> *"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."*
> ***Revelation 12:6 (KJV)***

> *"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."*
> ***Revelation 12:14 (KJV)***

These texts leave no explicit New Testament statement granting the beast an additional peaceful three and one-half years before his blasphemous rule. The common seven-year scenario supplies that first half by interpretation, not by a direct statement in Revelation. The final tyrannical crisis is repeatedly measured as one period of three and one-half years.

What the forty-two months do and do not prove

The forty-two-month limitation does not prove that there will be no Antichrist or no final tribulation. Revelation plainly teaches both a beastly power and persecution. It does show that the New Testament's stated duration for the beast's authority is three and one-half years. Therefore Daniel's entire seventieth week should not be handed to the beast without compelling textual evidence.

Once the unsupported seven-year Antichrist framework is removed, the full week can be reconsidered in the light of Daniel's Messianic focus. Christ confirms the covenant. Christ is cut off at the midpoint. Christ makes sacrifice cease by His perfect offering. The covenant continues in His witnesses and reaches its public consummation in His return and Kingdom.

7. The Covenant Continues Toward the Kingdom

The death of Christ does not mean the covenant fails or disappears. His death ratifies the covenant. His resurrection proves the acceptance of His sacrifice. His ascension establishes His heavenly priesthood. His Spirit empowers His witnesses. His return brings the remaining purposes of the prophecy into open fulfillment.

> *"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant."*
> ***Hebrews 13:20 (KJV)***

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."
Hebrews 7:25 (KJV)

The covenant is everlasting because the Mediator lives forever. Its power is not confined to the few years of Christ's earthly ministry. The cross stands at the center, but the benefits flow outward through history and forward to the Kingdom. The same Christ who confirmed the covenant with His original followers remains faithful to those who endure the last crisis.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."
Revelation 12:11 (KJV)

"Fear none of those things which thou shalt suffer… be thou faithful unto death, and I will give thee a crown of life."
Revelation 2:10 (KJV)

The saints overcome by the blood of the Lamb. That is covenantal language. Their victory is not grounded in political strength, secret knowledge, or escape from every trial. It is grounded in Christ's blood, Christ's testimony, and Christ's promise. The covenant confirmed by Him continues to sustain the faithful until He appears.

The Day of the Lord and the public vindication of Christ

When Christ returns, the world will see what the cross already secured. His enemies will be judged, His saints will be glorified, and His Kingdom will be manifested. This is when the still-future dimensions of Daniel 9:24 reach their appointed display.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."
2 Thessalonians 1:7 (KJV)

"When he shall come to be glorified in his saints, and to be admired in all them that believe."
2 Thessalonians 1:10 (KJV)

"And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."
Zechariah 14:9 (KJV)

"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."
Revelation 19:16 (KJV)

The prophecy therefore moves from anointing to ministry, from ministry to the cross, from the cross to covenant witness, and from witness to Kingdom consummation. The Messiah is not displaced at the climax of His own prophecy. He remains the central actor and final victor.

8. Answering the Main Objections

Objection 1: Does “the prince that shall come” require the pronoun to mean Antichrist?

No. The passage has explicitly named “Messiah the Prince,” stated that Messiah will be cut off, and established a redemptive program. The phrase about the people of a coming prince does not automatically make that prince the subject of the next verse. Pronouns must be resolved by more than nearest-noun counting. Theme, action, covenant vocabulary, and the surrounding Messianic statements all favor Christ.

Objection 2: Did temple sacrifices continue after the cross?

They continued as human ceremonies for a time, but they ceased to possess covenantal necessity before God. Hebrews speaks with absolute finality: Christ offered one sacrifice for sins forever, and where remission exists there is no more offering for sin. Daniel’s statement is fulfilled at the level that matters most, the divine purpose of sacrifice.

Objection 3: Does this interpretation deny a future Antichrist?

No. Revelation 13 and related passages describe a final beast, blasphemy, persecution, and authority over nations. The point is chronological and interpretive: Revelation assigns that beast forty-two months. Daniel 9:27 should not be made to supply an unmentioned additional three and one-half years or a treaty that the verse does not expressly call political.

Objection 4: Were all six purposes of Daniel 9:24 completed at Calvary?

The atoning foundation was completed at Calvary, but the full public manifestation awaits Christ’s return. Reconciliation was made by the blood of the cross. Everlasting righteousness, the final end of rebellion, and the sealing of prophetic fulfillment reach their visible consummation in the Kingdom. This preserves both the finality of the cross and the future hope of Scripture.

Objection 5: How can the week relate to both Christ’s first advent and the end-time saints?

The prophecy presents one covenantal program with Christ at its center. His earthly ministry brings the covenant promise into historical focus. His death occurs in the midst of the week and ratifies the covenant. The covenant does not die with Him, because He rises and lives forever. It continues through His witnesses and reaches consummation at His appearing. The interval does not transfer ownership of the week to Antichrist. Christ remains the One who confirms and fulfills the covenant.

9. The Whole-Bible Harmony of the Christ-Centered Reading

A sound interpretation should not depend on one isolated verbal connection. It should bring many passages into harmony without forcing them. The Christ-centered reading of Daniel 9:27 does exactly that.

Daniel 9 language	New Testament fulfillment	Meaning
Messiah the Prince	Jesus anointed by the Spirit	The prophecy's named center is Christ.
Messiah cut off, but not for himself	Christ gives His life for the many	His death is substitutionary.
Confirm the covenant	The covenant confirmed in Christ	Christ makes God's promise sure.
With many	His blood shed for many	The many are beneficiaries of redemption.
Sacrifice and oblation cease	One offering for sins forever	The shadows end in the perfect sacrifice.
Everlasting righteousness	Christ returns and reigns	The redemptive program ends in the Kingdom.

The covenant language agrees with Galatians and Hebrews. The "many" language agrees with Isaiah and the words of Jesus. The cessation of sacrifice agrees with the once-for-all offering explained in Hebrews. The midpoint agrees with the cutting off of Messiah. The remaining Kingdom purposes agree with Daniel 7, Revelation 11, and the promised return of Christ. Revelation's forty-two months also prevents the beast from absorbing the entire seven-year period without explicit warrant.

By contrast, the seven-year Antichrist treaty interpretation must import several ideas that Daniel does not expressly state. It must turn "the covenant" into a political agreement, "confirm" into the making of a temporary treaty, "many" into political partners, and the entire week into the career of a ruler whom Revelation explicitly empowers for only forty-two months. The Christ-centered reading requires fewer inserted assumptions and makes fuller use of the Bible's own vocabulary.

Conclusion: Daniel 9:27 Displays the Glory of Christ

Daniel 9:27 is not primarily a warning about the diplomatic skill of a future dictator. It is a declaration of the faithfulness of the Messiah. Jesus Christ came as Messiah the Prince. He was anointed by the Holy Ghost. He proclaimed the Kingdom of God. He confirmed the covenant promises and gathered the many. In the midst of the prophetic week He was cut off, but not for Himself. He shed the blood of the new testament for many for the remission of sins.

At the cross, He caused sacrifice and oblation to cease in the only complete and lasting way possible. He fulfilled them. Bulls and goats could never remove sin, but the Lamb of God offered one sacrifice for sins forever. The torn veil and the cry "It is finished" announced that the shadow had met its substance and that the way into the holiest was opened through His blood.

The covenant did not terminate at Calvary. The risen Christ lives to make intercession. His promises remain sure. His witnesses bear His testimony. His saints overcome by the blood of the Lamb. During the final forty-two-month crisis, the beast rages, but only within the limit appointed by God. Christ's covenant remains stronger than the enemy's fury.

At the appearing of Jesus Christ, the rest of Daniel's great program will stand openly fulfilled. Transgression will meet its final judgment. Sin will no longer dominate the world. Everlasting righteousness will fill the Kingdom. Vision and prophecy will be sealed by accomplishment. The saints of the Most High will possess the Kingdom, and the kingdoms of this world will become the kingdoms of our Lord and of His Christ.

> *"For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."*
> ***Isaiah 33:22 (KJV)***

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.”
Revelation 22:3 (KJV)

“And he that sat upon the throne said, Behold, I make all things new.”
Revelation 21:5 (KJV)

The identity of the “he” in Daniel 9:27 therefore matters greatly. If the pronoun is wrongly assigned, a prophecy of Christ’s covenant victory can be turned into the supposed foundation of an Antichrist treaty. But when Scripture is allowed to interpret Scripture, the language returns to its proper center. The One who confirms the covenant is the One whose blood is the blood of the covenant. The One who causes sacrifice to cease is the One who offered Himself once for all. The One who brings the week to its appointed end is the One who returns as King of kings and Lord of lords.

FINAL CONCLUSION

Daniel 9:27 is a triumphant testimony to the ministry, sacrificial death, continuing covenant, and coming Kingdom of Jesus Christ. The prophecy belongs to the Messiah from beginning to end.