

The Covenant Confirmed: Proving Christ as the True Subject of Daniel 9:27

Introduction

The prophecy of the seventy weeks found in the Book of Daniel stands as one of the most structurally profound and theologically vital revelations in the entire corpus of Holy Scripture. For generations, students of prophecy have scrutinized its text to discern the identity of the mysterious figure in the final stanza of the vision. Daniel 9:27 states that "he shall confirm the covenant with many for one week." In modern theological circles, particularly within futurist and dispensational systems, this "he" has been widely interpreted as a sinister, end-times world dictator known as the Antichrist, who supposedly initiates a seven-year political treaty with the nation of Israel. However, when scripture is permitted to interpret scripture, this narrative completely unravels.

By examining the internal structural harmony of Daniel, the explicit mathematical testimony of the New Testament, and the vocabulary of redemption, a mountain of scriptural evidence emerges proving that the "he" of verse 27 is none other than Jesus Christ, the Messiah. The Book of Revelation significantly solidifies this conclusion by confining the duration of the Gentile crisis strictly to forty-two months (three and one-half years). This specific timeframe leaves no scriptural room for an imaginary, standalone seven-year tribulation period ruled by the Antichrist. Far from a description of demonic deception, Daniel 9:27 is a majestic, triumphant declaration of the earthly ministry, sacrificial death, and everlasting covenant ratified by Jesus Christ in the exact midst of the historic seventieth week.

The Grammatical and Thematic Focus of Daniel 9

To properly identify the pronoun "he" in Daniel 9:27, one must first look to the context established in the preceding verses. The overarching message of the seventy-weeks prophecy is explicitly explicitly focused on the redemptive work of the Messiah, not the political career of the Antichrist. Verse 24 establishes the boundaries of the entire 490-year period (seventy weeks):

"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

Every objective outlined in this master blueprint belongs to the redemptive triumph of Jesus Christ, yet several of these objectives also reach their full public manifestation at His second coming, when the

kingdom of God is established on earth. Christ made reconciliation for iniquity by His blood at Calvary, but the finishing of transgression, the complete ending of sins, the bringing in of everlasting righteousness, and the sealing up of vision and prophecy will be consummated when He returns in glory. Daniel therefore presents one unified Messianic program: redemption accomplished at the cross and kingdom righteousness manifested at the appearing of Christ. As Daniel later declares, "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..."

— Daniel 7:27

This same kingdom expectation is confirmed in Revelation, where the kingdoms of this world become the kingdoms of Christ, and He reigns openly and everlastingly. The prophetic purposes of Daniel 9:24 therefore should not be confined only to the historical moment of the crucifixion, but understood as extending from Christ's first advent to His return, when every remaining promise is vindicated before heaven and earth.

"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

The Disannulling of the Seven-Year Antichrist Theory via Revelation

The standard argument for applying verse 27 to the Antichrist relies on a literal seven-year timeline where a world leader rules, breaks a treaty halfway through, and dominates the world for the remaining three and one-half years. However, the Book of Revelation provides the definitive keys to unlocking this timeline, and in doing so, completely disannuls the seven-year Antichrist theory. Nowhere does the New Testament explicitly assign a seven-year reign to the final beast. Instead, the Holy Spirit repeatedly and strictly caps the supreme authority and persecution of the Antichrist at exactly three and one-half years, expressed alternately as forty-two months or 1,260 days. John writes:

"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

Similarly, Revelation 11:2 states that the Gentiles shall tread the holy city under foot for "forty and two months," while the two witnesses prophesy for "a thousand two hundred and threescore days" (Revelation 11:3). Because the New Testament strictly limits the tyrannical climax to a single block of three and one-half years, the concept of an introductory, peaceful three and one-half years of a seven-year treaty is a theological insertion entirely unsupported by explicit scriptural text. By matching the New Testament's precise chronology, we see that the "seven-year timeline" of the Antichrist disappears, forcing us to look elsewhere for the fulfillment of Daniel's full seventieth week.

Christ Confirming the Covenant with Many

If the full seven-year week belongs to the work of God rather than the deceit of the enemy, how did Christ "confirm the covenant with many for one week"? The answer is woven into the very fabric of the New Testament. The Hebrew word for "confirm" in Daniel 9:27 means to make strong or cause to prevail. Christ did not make a new, temporary political alliance; rather, He came to make the everlasting covenant strong, prevailing, and accessible to the "many."

The phrase "the many" is a direct echo of Messianic redemption. In Isaiah 53, the foundational prophecy of the crucified Savior, the scripture declares: "by his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (Isaiah 53:11). When Jesus sat with His disciples at the Last Supper to establish the reality of His upcoming sacrifice, He explicitly used the terminology of Daniel and Isaiah to identify Himself as the fulfiller of the promise:

"For this is my blood of the new testament, which is shed for many for the remission of sins."

— **Matthew 26:28**

Paul corroborates this by asserting that the covenant was fundamentally anchored in the person of Jesus: "And this I say, that the covenant, that was confirmed before of God in Christ..." (Galatians 3:17). Christ first confirmed the covenant with His original disciples during His earthly ministry, declaring at the supper, "This cup is the new testament in my blood, which is shed for you" (Luke 22:20, KJV). In the midst of the prophetic week He was cut off, not for Himself, and His sacrifice caused the sacrificial order to cease before God. Yet the covenant itself does not fail; it remains the covenant Christ strengthens with His latter-day disciples during the tribulation and the Day of the Lord, bringing the remaining purposes of the week to their appointed fulfillment in the kingdom.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels... When he shall come to be glorified in his saints, and to be admired in all them that believe..."

— **2 Thessalonians 1:7, 10**

This understanding also preserves the unity of the covenant. The same Christ who covenanted with the apostles before His death continues to uphold that covenant with those who keep His commandments and testimony in the final crisis. Revelation identifies this latter-day remnant as those "which keep the commandments of God, and have the testimony of Jesus Christ" (Revelation 12:17, KJV). Thus, Daniel's final week is not transferred to Antichrist; it remains Christ's covenantal week, interrupted at its midpoint by His sacrificial death and carried forward to its consummation among His faithful witnesses in the tribulation.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Causing the Sacrifice and Offering to Cease

Daniel 9:27 further declares: "and in the midst of the week he shall cause the sacrifice and the oblation to cease." Futurists argue this describes a blasphemous, forceful halt of Jewish temple rituals by a future European dictator. Yet, the author of the Epistle to the Hebrews explains that temple animal sacrifices ceased not because a tyrant banned them, but because they were completely fulfilled, rendered obsolete, and legally canceled by the perfect, once-and-for-all offering of Jesus Christ on the cross:

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God... Now where remission of these is, there is no more offering for sin."

— Hebrews 10:12, 18

When Jesus cried out "It is finished" (John 19:30), the heavy veil of the temple was miraculously torn in two from top to bottom (Matthew 27:51). This dramatic divine intervention signaled to the universe that the earthly sacrificial system was perpendicularly brought to an end in the eyes of God. This monumental event occurred precisely in the "midst of the week" — exactly three and one-half years after Jesus' baptism and the launch of His public ministry.

Conclusion

When the scriptures are examined in their organic unity, the identity of the one who confirms the covenant in Daniel 9:27 shifts away from a fabricated end-times Antichrist and focuses entirely on the glorious face of Jesus Christ. The concept of a literal seven-year treaty brokered by a future world dictator is completely disannulled by the book of Revelation, which restricts the global crisis exclusively to forty-two months. Yet this does not mean that every purpose listed in Daniel 9:24 was exhausted in visible history at Calvary. Rather, Christ's atoning work secured the covenant, and His second coming brings its remaining kingdom objectives into open manifestation: transgression finished, sins ended, everlasting righteousness established, and vision and prophecy sealed in fulfillment.

Jesus Christ came to the Jordan River, was anointed as Messiah the Prince, confirmed the everlasting covenant with the "many" through His powerful gospel, and exactly three and one-half years later, in the literal midst of that prophetic week, died on the cross of Calvary. In doing so, He permanently caused the blood sacrifices of the earthly temple to cease by offering Himself as the unblemished Lamb of God. But the covenant He confirmed did not terminate at the cross; it continues in power through His disciples, from the original witnesses to the latter-day saints who endure the tribulation and the Day of the Lord. At His appearing, the remaining years and purposes of the covenantal week find their consummation in the kingdom of God on earth. Daniel 9:27 is therefore not a warning of an impending tribulation treaty; it is a profound testament to the finished sacrifice, continuing covenant, and coming kingdom triumph of our Lord Jesus Christ.

This document is prepared for scriptural, historical, and educational purposes.