

## **Mary's School of Prophecy**

### **Daniel 9 Pt 3**

On this program we will be completing our study of Daniel chapter number 9 which is an extremely important prophecy to the modern End Times nation of Israel and I had a priest tell me once that Daniel is no longer relevant. You don't have to read Daniel and it's just the opposite, for all End Times prophecies such as Daniel, it becomes more relevant as we proceed through these End Times. Every day Daniel becomes more important for us to understand.

So the first thing we should do is we should pray the prayer that Catholic Crusader said we should pray, and I think it's a good prayer, so let's begin with the prayer from Ida Peerdeman.

In the name of the Father, the Son and the Holy Spirit, Amen.

#### **The Prayer of the Lady of All Nations**

**Lord Jesus Christ,  
Son of the Father,  
send now Your Spirit  
over the earth.**

**Let the Holy Spirit live  
in the hearts of all nations,  
that they may be preserved  
from degeneration, disaster and war.**

**May the Lady of All Nations,  
*the Blessed Virgin Mary,*  
be our Advocate.**

**Amen.**

And please note, Mary calls herself the Lady of All Nations, plural, not the One World Religion or the One World Government.

We're going to review the way Daniel sealed up the prophecy with Jeremiah 23. Remember, he sealed it up through means of a cryptogram. Well Daniel used two very common Hebrew literary devices, and that's pairs, that's one device, and parallelism, that's another device. So let's take a look at the first chart. I'm going to review this, and for all of you who are going to have to teach this when you get to the refuges, you are going to be co-prophets. Here is how Daniel sealed up his prophecy.

<b>DANIEL 9 PAIRS AND PARALLELISM VERSE CHART</b>		
<b>1 first Year</b>		
<b>2 first Year</b>		
<b>3 Lord my God</b>		<b>18 called by</b>
<b>4 Lord my God</b>		<b>19 called by</b>
<b>5 six items</b>		<b>20 while I was</b>
<b>6 six items</b>		<b>21 while I was</b>
<b>7 confusion of</b>		<b>22 understand</b>
<b>8 confusion of</b>		<b>23 understand</b>
	<b>13 O lord our God</b>	
<b>9 Lord our God</b>	<b>14 O Lord our God</b>	<b>24 seven</b>
<b>10 Lord our God</b>	<b>15 O Lord our God</b>	<b>25 seven</b>
<b>11 on us</b>	<b>16 O Lord</b>	<b>26 desolate</b>
<b>12 on us</b>	<b>17 our God</b>	<b>27 desolate</b>

All other verses except 13, 14 and 15 are in pairs, and that's how we know they are related, and he does this by repeating a certain word or a phrase. And practically all the times that he does that, that word or phrase is not found anywhere else in Daniel 9, which makes it very obvious that that is exactly what he's doing. So that takes care of pairs. That shows us which verses are related to each other.

The parallelism has to do with which verses line up. The first column; that is determined by the fact that verse 13 following verse 12 starts a different pattern, so therefore you start a different column. The first 12 verses are on the left, 6 and 6 gives us 12 paired verses and then 13 through 17 are separate. First of all 13 and 15 are separate because the three verses are the same; 16 and 17 are a pair but they are paired up differently. They follow 13, 14 and 15 because it uses the same phrase. So those five verses are connected with each other.

And then we have the last ten verses, 18 through 27, then it goes back to the paired sequence, and that gives us the formula. This is how Daniel sealed up his prophecy. Since it's not even, you have 12 verses in the first column and 6 in the last column. Daniel shows us that not all of the verses line up. So you can line them up either one

of two ways. You can either justify all the verses to the top or you can justify them all to the bottom, and I've saved you the time. I checked them out, lining them all to the top and they don't make sense. There is no prophecy there, except if you line them all to the bottom, so we know verse 27 on the bottom right is an End Times verse. Every Bible scholar will tell you that.

And what this system means, the pairs and parallelism means that, therefore 26 must be an End Times prophecy, and through parallelism we know that all those verses on the bottom two lines must be End Times prophecy; 11 and 12, 16 and 17, and 26 and 27 and I've gone over most of those, so let's just look at the last four verses again.

And we've already discovered that 26 and 27 are End Times prophecy. That doesn't mean that 24 and 25 for example are not important, so let me just review those quickly.

Now remember Daniel began this chapter talking about Jeremiah, because he had been studying Jeremiah and he realized that the seven years that the Jews would be banished from Jerusalem was almost over. So he was praying and fasting and wearing sackcloth. He wanted to know when the Jews would be returning to Israel.

Well the Lord heard his prayers and fasting, and sent the angel Gabriel to explain to him, not just about the Jews returning to Israel, but an End Times prophecy of Jesus our Messiah and also a prophecy of the very end, the end that we are in now; really, truly an amazing prophecy.

Verse 24: **Seventy-sevens** ; sevens are weeks. seventy sevens would be seventy weeks and they are weeks of years, so that means 490 years, **are shortened upon your people, and upon your holy city, that transgression may be finished**; I read all those. All those indicate that when those occur, all of those superlatives that he must be talking about the very end. All of those can only occur at the very end.

**Verse 25: Know you, therefore, and take notice: that from the going forth of the word, to build up Jerusalem again, unto Messiah, the prince, that shall be seven sevens, and sixty-two weeks: so seven weeks plus sixty-two weeks is a total of 69 weeks, and the street shall be built again, and the walls, in straitness of times.**

That refers to Xerxes giving the command for the Jews to return and rebuild the temple and that was 483 years before Jesus the Messiah. So in verse 25 we have seven weeks and 62 weeks and so why didn't Daniel just combine those two? Why didn't he just say 69 weeks? And that's because, just like most End Times prophecy, there is a dual prophecy. There is a prophecy about Jesus the Messiah, but also a prophecy about the End Times, and as usual, we know that the End Times prophecy

will come true because the near time prophecy about Jesus came true, and that's why he gives the two prophecies. So now we're up to verse 26 and 27.

**26 And after sixty-two weeks the Anointed One shall be cut off**; now this is very interesting because you say, well that doesn't work out right if you figure out the years. He says 62 weeks but he's referring back to the previous verse where he combined the two. Actually he was saying 69 years. This is very tricky, but if you figure out the years you'll know it has to be 69, and a lot of people, most Bible scholars have not understood why did he separate the two years, the 62 and the 7, and that's because the 69 years works for Jesus, coming as the Messiah but in the End Times, it is sixty-two weeks, except that isn't 62 weeks of years, it's an actual 62 years.

After 62 weeks; this is actually 69 weeks of years in other words 483 years, the Anointed One shall be cut off, and of course the Anointed One is Jesus. Now my Douay Rheims Bible I think says the Messiah, and Messiah is all right as a translation. The only problem is that it doesn't fit the End Times, in other words there's only one Messiah, and that's why I like the Bibles that say Anointed Ones. This is the one of the very few times that I disagree with Jerome's choice of words. Messiah is correct, but Anointed One means the same thing but it would apply to other people as well as Jesus. Now Natan uses the phrase Mashiach the Hebrew word and I like that word also, but for this program I have decided to use the phrase Anointed One.

“Shall be cut off”; now what's interesting about that phrase “cut off”; it doesn't say killed, and I'm sure, just like remember when we talked about the eagle and the body and so on, the body and the corpse; the difference between those translations; Daniel does not say he's killed, but Jesus of course was cut off, and I suspect the reason is, that because in the End Times it won't be the same probably as Jesus, in other words, a crucifixion but the phrase is **cut off but not for himself**: and of course Jesus died for the people; **and the people of the prince who shall come**, now this prince is the bad guy in this whole prophecy and at the time this refers to the Roman General Titus who came and destroyed the city of Jerusalem; **shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and after the end of the war the appointed desolation**. “With a flood” means that it will be sudden; it will be complete; **and after the end of the war the appointed desolation**.

Now what most Bible scholars do not understand is that Daniel 27 tells us the exact same story. I shouldn't say exact. It's the same story from a slightly different perspective. So maybe I'll show you my next chart, because I put the two verses side-by-side and I have color-coded them so that you can see the relationship.

**26** And after sixty-two weeks the Anointed One shall be cut off, but not for himself: and the people of the prince who shall come, shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and after the end of the war the appointed desolation.

**27** And he shall confirm the covenant with many, in one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease: and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end.

So let's look at verse 27 on the right. **“And he shall confirm the covenant with many, in one week”**. Now this does not follow verse 26 chronologically, and this is where all of the false prophets make a mistake. They think that 27 follows 26 chronologically speaking and it doesn't. Therefore they think that this person must be, they say the Antichrist, and that's not true or you could say it would be the Roman General Titus. He's the person mentioned in the previous verse, but neither one applies. It's the good guy because these verses are pairs as we have discovered.

And “the Anointed One” is in verse 26 or the Messiah or Jesus in the near time, and he shall confirm the covenant with many in one week. So Jesus is the one who confirms the covenant in 27. Please don't listen to the false prophets who say it's the Antichrist who signs some kind of peace treaty with Israel. Don't listen to Irvin Baxter or John Hagee or numerous false prophets out there. They don't understand that you have to unseal End Times prophecy before you can interpret it, and there are false prophets all over that try to interpret End Times prophecy without unsealing it. All of Daniel is sealed up in your bibles.

So what we have here in verses 26 and 27, we have the times that relate to Jesus. After 62 weeks Jesus is cut off, that is, He's crucified. That is a specific time. On the right, verse number 27 actually occurs before being cut off, although it's not much before. In other words the covenant that Jesus confirms with the many is the Messianic covenant, but that's not the same covenant in the End Times and He started confirming the covenant when He started His ministry, and a lot of bible scholars believe this refers to His baptism. It could be the baptism. It could be the miracle at Cana with “the many”, with the Jews who are saved, and “in one week”, refers to the last week. Remember I said 69 weeks, but there's actually one more week, and that is the week that Jesus starts the End Times week. So now let's go back to verse 26 and look at the next color.

**“And the people of the prince who shall come, shall destroy the city, and the sanctuary”**. And I already explained that that is the Roman General Titus. “The people”, were probably the mercenaries who fought with him, and they did destroy Jerusalem and the sanctuary in 70AD, and this phrase is the same as in verse 27. It describes the same event; **“and in the midst of the week, he shall cause the sacrifice in the oblation to cease.”** So this is also referring to the Roman General Titus. Those two phrases describe the exact same event

So “the midst of the week”, what does that refer to? This is approximately 35 years after Jesus’ crucifixion. Well this last week of years, there is a gap there, from the time when Jesus was crucified, only three-and-a-half years had passed of the final week, and most bible scholars understand that there's a big gap from the time the crucifixion until the start of the Great Tribulation. The Great Tribulation at the very end is also three and one half years. So when Daniel writes, “in the midst of the week”, that means that sometime between the crucifixion and the End Time. It could be any time in there. As it turns out it's 70 years. At least that's the way I interpret this.

So let's look at the third part of 26, **“And the end thereof shall be with a flood”**, and that corresponds exactly with verse 27, **“and there shall be in the temple the abomination of desolation”**, referring to the same event; **“and after the end of the war the appointed desolation”** in verse 26. Verse 27, **“and the desolation shall continue even to the consummation, and to the end.”**

Well now we have looked at how Jesus fulfils the near time fulfillment. What about the End Times? Who are we talking about? Here's where it gets very tricky. Verse 26: **“After sixty-two weeks the Anointed One”**, now this is not Jesus the Messiah. Who is this person? **“Shall be cut off, but not for himself”**. Now I have suggested



*President of Israel  
Benjamin Netanyahu*

that the Anointed One of the End Times is the prophet Elijah. I’ve also suggested that it's Benjamin Netanyahu. It might be Donald Trump. I am not sure on this. Whoever he is, I believe he is also the prophet Elijah, and when Natan sees him, he calls him the Mashiach, and he does what the prophet Elijah does. He seals the Jews. So whether it's Donald Trump or Benjamin Netanyahu, and the fact that they are trying to get rid of Benjamin Netanyahu, tells me that it is the prophet Elijah, and of course the prophet Elijah is martyred in the End Times, along with the Prophet Enoch. They are the two witnesses are murdered in Jerusalem. And they are building a lot of animosity towards Benjamin Netanyahu right now.

And he's cut off, “but not for himself”, and I believe if it is Benjamin Netanyahu, he will die if that's what cutting off means, not for himself but for his people. In verse 27,

remember it's telling the same thing as this first part of verse 26, **“And he shall confirm the covenant with many, in one week”**. Well, what covenant would Benjamin Netanyahu be confirming? It's not the Messianic covenant. Jesus fulfilled that. I believe it is the Abrahamic covenant. The Abrahamic covenant says that Israel would be seeded the land of Canaan for posterity, and if you look at Benjamin Netanyahu's record, that is what he has been doing. He has been defending the borders of Israel. He has been defending the settlements, and so on. He has not backed down. This is, by the way why G's and the One World are wanting to get rid of him, because he's not bringing Israel into the One World system. He is maintaining the nature of the nationhood of Israel, and this is why the globalists, under the direction of the Antichrist want to get rid of him, and I think we are very soon going to see this prophecy fulfilled. Let's compare again. So now, the next color down: **“And the people of the prince who shall come, shall destroy the city, and the sanctuary.”**

Now who is the prince who comes and destroys the city and the sanctuary in the End Times? We know it's the Roman General Titus in Jesus' time, or shortly after in 70AD. Who is the person who destroys Israel and Jerusalem in these End Times? I've always suggested that it is Vladimir Putin, and he would be the prince who shall come. And the people who come with him would be the Arab neighbours of Israel. And the covenant; I should mention that a covenant that's fulfilled is when God tells Israel that when they abandon the Torah, they will be ruled by their enemies and that's what “the prince who shall come” does. He brings in the Arab neighbours of Israel and they will rule Israel during the Great Tribulation.

So now I think we're up to the orange color; **“and the end thereof shall be with a flood”**. And what does this tell us? It's telling us it's going to be very sudden. Now with the Roman General Titus it wasn't that sudden, but was very complete, but I believe in the End Times, this World War 3, this battle, which the Jewish teenager Natan describes is going to be very sudden.

So now let's look at the other side; **“and there shall be in the temple the abomination of desolation”**. This is the abomination which Jesus tells about when He says, “when you see the abomination of desolation, let those who are in Judea flee to the mountains”. This is the abomination of desolation. It's what we will call World War 3, but its first affects the nation of Israel, and the remnant of Israel; the remnant Jews who are going to be saved. They will have to flee. And if you watch Natan, they will flee to the Mount of Olives and I believe that's correct. I think that's what Jesus was telling us.

And we'll look at the bottom part of these verses, **“and after the end of the war the appointed desolation”, “and the desolation shall continue even to the consummation, and to the end”**. So the end of the war; this is the very end; this

would be at Armageddon. This is when Jesus returns and saves the remnant Jews, those who are hiding out in the mountains.

Okay so now we have completed Daniel 9. I'm sure I've left out a few things. I've done many videos on Daniel 9 before because it's such an important chapter, and of course Daniel is such an important prophet of these End Times. The big mistake as I said are the false prophets. They think that verse 27 follows verse 26 chronologically; therefore they think the Antichrist signs a covenant with Israel. This is a huge mistake. It's the good guy who signs a covenant, who confirms the covenant with Israel. I think that it's Benjamin Netanyahu. It could be somebody else. I've never said that was definite. I've said that Benjamin Netanyahu is the prophet Elijah. I've suggested that Pope Benedict is the prophet Enoch.

The problem with the false prophets; since it's the good guy who confirms to covenant, if Donald Trump gets a peace treaty in the Middle East, he is going to lose a lot of evangelical support. They will assume he's the Antichrist, because of the false prophets, and this is the danger of false prophecy. They will think that it's the bad guy in Daniel 9:27 who confirms the covenant, but it isn't. It's the good guy, so it may not be Benjamin not Netanyahu. It may be Donald Trump but this is the big problem with false prophecy. Okay now I think we've completed Daniel 9. It took a little longer but I wanted to get through it today.

God bless all of you and may all of you have a very blessed evening.