

## **Daniel Chapter 9 Verse 27** Who Confirms the Covenant?

The topic for today's program is chapter 9, verse 27 of that great Old Testament prophet Daniel, where Daniel writes about the abomination of desolation and the confirmation of a covenant. These are the two most misinterpreted passages in the entire Bible, but they are extremely important, and even our Lord refers to them in the Olivet Discourse. The most common mistake that most Bible scholars make is that the same person causes both the abomination and the confirmation.

Let's read verse 27 from Daniel chapter number 9. 'And he shall confirm the covenant with many for one week: and in the middle of the week he shall cause the sacrifice and the oblation to cease'. However the 'he' in this passage is not the same person. Daniel is referring to two separate individuals. In order to understand what Daniel is saying, we need to look at the Olivet Discourse and verse number 26. But first let's review the three main rules of End Times hermeneutics.

First we must remember that the symbolic interpretation takes precedence over the literal interpretation, and we need to understand that numerology is extremely important. And third, you need a co prophet, along with a prophet to understand the prophecy. In the passages we will be looking at on this program, the number '4' is the most important End Times number, and as we have discovered on previous programs, the number '4', whether it's the Olivet Discourse, or in Revelation, or in Daniel, usually refers to the four groups of people who will reign during the millennium, the raptured protestants, the protected Catholics, the holy martyrs and the converted Jews.

Now let's look at the Olivet Discourse, and start with verse number 15, and we will see, that our Lord refers to all four of these groups under hidden symbolism; 'When therefore you see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place'. What Jesus is saying here is that the most important prophet in the Old Testament as far as End Times prophecy goes is the great prophet, Daniel, and Jesus continues. 'Whosoever reads let him understand'.

Even here, Jesus is prophesying, because he never wrote any of his words, but he knew that his words would be written out and they

would be read, even in these End Times. When he says 'let him understand', he is talking about numerology, because mathematics is extremely important in understanding End Times prophecy.

Now let's look at verse number 16. 'Then let those who are in Judea flee to the mountains.' This is the first of four groups. These are the Jews converted by the prophet Elijah. This does not refer to all of Israel. Now let's look at verse number 17. 'Let him who is on the housetop not come down to take anything from his house.' Well if you cannot come down from the housetop, for any reason then the only other direction is up, and therefore Jesus is referring here, to the rapture. This is the second group, and they refer to the raptured Protestants.

Now let's look at verse number 18. 'Neither let him who is in the field, return to take his cloak.' If you must leave the field, then you are forced into the desert. This refers to the third group that will reign in the millennium, the protected Catholics, who flee into the desert, away from the Antichrist, and are protected there by their patroness, the Blessed Virgin Mary. Now let's look at verse number 19. 'And woe unto them that are with child, and pray that your flight be not in winter.' Now 'winter' here does not mean just the season, but also the winter of your years, because fleeing from the Antichrist, will be very difficult, both for women and for senior citizens. Now just as most Bible scholars seem to misinterpret the Olivet Discourse, and they don't understand that Jesus is talking about four separate groups, they also misinterpret the abomination of desolation.

But first let's look at verse number 26, chapter 9 from Daniel, because the two individuals in this passage usually are not misinterpreted. 'And after threescore and two weeks shall Messiah be cut off.' This obviously refers to the crucifixion of Jesus Christ, and Daniel continues, 'and the people of the prince that shall come and destroy the city and the sanctuary.' Practically all bible scholars understand that this refers to the Roman General Titus, who destroyed both Jerusalem and the temple in AD 70, as Jesus had prophesied. Now the reason it's important that we understand who Daniel is talking about in verse number 26, is because the two personages in verse number 27 refer back to these two in the roles that they play. In other words the two people, in verse 27 are not the same as, the two in 26, but they are similar, in that they perform similar roles.

Let's read verse 27 again. 'And ye shall confirm the covenant with many in one week.' Now that 'he' in this passage does not refer to Christ. It does not refer to the Antichrist, nor does it refer to Titus. This person is playing the role of the messiah, in that he is reaffirming the messianic covenant. This refers to the prophet Elijah, who will convert 144,000 Jews in the first half of the seven years of Great Tribulation. That's what the 'one week' refers to. The 'many' refers to the Jews he converts. This is the same covenant of peace which is found in Ezekiel. One of the reasons this cannot be a covenant, signed by the Antichrist is because nowhere else is it found in scripture that the Antichrist confirms a covenant with the Jews.

However, the conversion of a 144,000 remnant Jews is prophesied about in both Revelation, and in Daniel, and in the Olivet Discourse. The second part of verse 27 is also usually misinterpreted. 'And in the middle of the week, he shall cause the sacrifice and the oblation to cease.' This is another 'he'. This does not refer back to Jesus, nor to Titus, nor is this Elijah. This is the Antichrist, and 'in the middle of the week' is the beginning of his three and one half year reign. When he causes 'the sacrifice and the oblation to cease', this is not animal sacrifice, as is commonly misinterpreted. This refers to the sacrifice which our Lord established at the last supper. This is Holy Communion or the Eucharist as it is called.

This is the eternal covenant which the Lord Himself established. This is what He asked us to do in His memory, and this is the memory of our Lord that the anti Christ wants to obliterate. We need to understand, that it is not unusual, for Daniel to use the pronoun 'he', to refer to an entirely new person, as he does in chapter 11, when he is referring to kings of the north and kings of the south. And Daniel continues, 'and the overspreading of abomination shall make desolate even until the consummation'. The consummation refers to Armageddon. The prohibition on the Lord's Supper from every Christian church throughout the world will continue until our Lord's triumphant return. Now, on part 2 of this program, we will discover that the four personages we have been speaking about, Jesus the Messiah, the Roman General Titus, the prophet Elijah and the Antichrist, also refer for the four groups who will reign with Christ during the millennium, and we will be looking at the four times that Daniel writes about the abomination of desolation.