

The People of the Apocalypse
“The Covenants in The Book of Daniel”

The prophet Daniel was given a clear and concise timeline of certain future events:

“And he [Antichrist] shall confirm [strengthen/cause to prevail] the covenant with [the] many [Israelites] for one week [Daniel’s 70th 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).

The Antichrist will initiate the beginning of the 70th Week of Daniel by confirming, strengthening, and causing an existing covenant to prevail that he has made with [the] “many” in the nation of Israel. The Hebrew word translated “confirm” is used 25 times in the Old Testament and emphasizes the act of prevailing or strengthening.

Isaiah used this same word to indicate the Lord’s prevailing actions during the coming Day of the Lord:

“The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall cry, yea, roar; He shall prevail against His enemies.” (Isaiah 42:13)

Zechariah also employed this word on two occasions when he described the Lord’s future strengthening of His re-gathered people during the Day of the Lord:

“And I will strengthen the house of Judah, and I will save the house of Joseph...And I will strengthen them in the Lord; and they shall walk up and down in His name, saith the Lord” (Zechariah 10:6,10).

Therefore the word “confirm” in Daniel 9:27 focuses upon the strengthening of an existing covenant, thereby causing it to prevail. It can be said that the Antichrist will literally “put teeth into” this existing agreement which is the starting point for the 70th and last week, or seven years, which have been determined by God upon Daniel’s people and his holy city (Daniel 9:24).

Exactly what this covenant contains is not indicated in the text. However, from the information given in the book of Daniel and the book of the Revelation of Jesus Christ, it is clear that the Antichrist will be a powerful political leader with great military clout capable of making a covenant to guarantee peace for Israel, which has been the prevailing opinion of most students of Bible prophecy.

But the fact that the Antichrist confirms an existing covenant at the beginning of the 70th Week of Daniel means that he has already established this covenant/agreement with Israel during the days, months or years prior to his action of confirming, strengthening, and causing this existing covenant to prevail.

Isaiah indicates the deadly nature of this future covenant:

“Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem, Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves...And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.” (Isaiah 28:14,15,18)

The many in Israel will put their trust in this covenant thinking that “When the overflowing scourge [God’s Day of the Lord judgment] shall pass through, it shall not come unto us”. However, the Lord makes it clear that this will not be the case in that future day:

“From the time that it goes forth it shall take you: for morning by morning shall it pass over, by day and by

night: and it shall be a vexation [sheer terror] only to understand the report [what it means] ... For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act. Now, therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth” (Isaiah 28:19,21,22).

The world-wide judgment of God is here indicated beginning with Israel and going forth being empowered by His wrath when He will “bring to pass His act, His strange act” which is described as a “consumption, even determined upon the whole earth.”

The word “covenant” is used by Daniel six different times. The first time he uses the word it refers to a covenant made by God with His people:

“And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments”(Daniel 9:4).

Then follows the 70th Week covenant of Antichrist mentioned above, found in Daniel 9:27. Then in chapter eleven the word appears again:

“And in his [king of the north] estate shall stand up a vile person [last king of the north/Antichrist], to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms [forces] of a flood shall they be overflowed [flooded away] from before him [Antichrist], and shall be broken; yea, also the prince [ruler/head] of the covenant.” (Daniel 11:21, 22).

In this verse the Antichrist’s forces shatter those who had the power to make him king but did not give him that honor. This destruction includes “the prince” or ruler/head of the covenant. The nature of this covenant is also not given in the text but may be an internal agreement within the Antichrist’s own country’s political structure.

Then the word appears four times in context being described by the word “holy” on three of these instances:

“Then shall he [Antichrist] return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them [apostate Jews] that forsake the holy covenant. And arms [forces] shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that makes desolate. And such as do wickedly against the [holy] covenant [apostate Jews] shall he corrupt by flatteries: but the people that do know their God shall be strong and do exploits” (Daniel 11:28-32).

In this passage the covenant spoken of is not the one which appears earlier in Daniel 9:27 or 11:22, but, this is referring to the covenant which will be restored by the Elijah-like prophet whom God will send “before the great and dreadful Day of the Lord” to “turn hearts” and “restore all things” (Malachi 4:5,6; Matthew 17:11; Mark 9:12).

The two earlier covenants in the book of Daniel are both political agreements. But, the one here in Daniel 11:28-32 is clearly indicated to be “holy”, which means it is set apart unto God. The word “holy” in the prophetic section of the book of Daniel appears ten times describing various things that are set apart unto God:

1. The holy people [Israel] (8:24)
2. Thy holy mountain [Jerusalem/Mount Zion] (9:16)
3. The holy mountain of my God (9:20)
4. Thy holy city [Jerusalem] (9:24)
5. The most holy [place] (9:24)

6. The holy covenant (11:28)
7. The holy covenant (11:30a)
8. The holy covenant (11:30b)
9. The glorious holy mountain (11:45)
10. The holy people (12:7)

Although, “*holy*” appears 468 times in the Old Testament and 229 times in the New, it is only used in the Old Testament to describe a covenant, here in Daniel 11:28-32. There is also just one occurrence in the New Testament where the word covenant is described by the word holy:

“To perform the mercy promised unto our fathers, and to remember His holy covenant; The oath which He swore to our father Abraham” (Luke 1:72, 73).

These two “*holy covenant[s]*” are not identical. The one in Daniel 11:28-32 is the restored Mosaic covenant referred to in Exodus 19:5, and the “*holy covenant*” in Luke 1:72,73 indicates the covenant that God made with Abraham in Genesis 12:1-3. However, both of them are described as “*holy*”, being set apart unto God.

The “*holy covenant*” which appears in Daniel 11:28-32 will of a certainty be fully restored prior to the time God has determined upon His holy people and His holy city (Daniel 9:24). For the conditions necessary for the 70th Week of Daniel are the same conditions, which prevailed during the first 69 Weeks of Daniel, when the Old/Mosaic covenant was in full operation.

These additional 70th Week necessities are also indicated in other texts:

1. The holy people will be a nation (Deuteronomy 30:5; Ezekiel 36:23-28; Daniel 9:24).
2. They will re-gather in the holy land (Ezekiel 36:23-28; Daniel 9:24; Matthew 24:16).
3. They will occupy their holy city Jerusalem (Daniel 9:24).
4. The prophet Elijah will be sent to revive hearts and restore all things (Malachi 4:5,6; Matthew 17:11).
5. The temple of God will be rebuilt (II Thessalonians 2:3,4; Revelation 11:1,2).
6. The holy place included (Matthew 24:15; Revelation 11:2).
7. The regular [morning and evening] sacrifices will be offered (Daniel 8:11-14, 9:27, 11:31, 12:11).
8. The Jews will worship in the temple of God (Revelation 11:1,2).
9. The Sabbath will be restored (Matthew 24:20).
10. The twelve tribes of Israel will be recognized (Revelation 7:3-8).

At this present time [2007] the Jews are a people, in the land, occupying their holy city Jerusalem with certain Jews in Israel already practicing limited portions of the Old Covenant. What appears to be next on God’s agenda is the sending of this mighty Elijah-like Hebrew prophet who will “*turn hearts*” and “*restore all things*” thus preparing the way for the 70th Week of Daniel which will definitely unfold under the “*holy covenant*” when God once again deals with His earthly people Israel.