

THE CURSE AND THE COVENANT

Reading: Daniel Chapter 9

INTRODUCTION -

God's Provision for Sin

The Ark of the Covenant, which was central to the Old Testament ritual of animal sacrifice as an atonement for sin, was first housed in the Tabernacle in the wilderness and finally in Solomon's Temple in Jerusalem.

The ritual sacrifices were performed by the Priestly Tribe of Levi, and the work of the High Priest was the focus of mediation between God and the 12 Tribes of the Children of Israel. These ritual provisions were originally given in the Covenant God made with his people, through Moses at Mt. Sinai during their wilderness wanderings.

The Ark of the Covenant was the place of mediation where God's presence was seen in the Shekinah Glory which dwelt between the Cherubim above the Mercy Seat within the Holy of Holies. This was where the blood of the sacrifice was placed on the annual Day of Atonement for the forgiveness of Israel's sins. The sacrifices however, were of a temporary nature in their effectiveness, and required repeated observation.

After the Kingdom of Israel was established in the Promised Land under the leadership of Joshua; the Kingdom eventually became divided, with the 10 Northern Tribes being called Israel, and the two Southern Tribes and Levites being called Judah. Israel's continual sin caused the Mosaic covenant to be broken, and as a consequence the 10 Northern Tribes were conquered and dispersed by Assyria in 721 B.C. ¹

More than a century later in 597 B.C. a similar fate awaited the Southern Tribes at the hands of the Babylonians. ²

Daniel, a young man, a Judahite of noble birth was among the thousands from Judah who were deported into the Babylonian precincts and into the service of the King about 10 years before Jerusalem was destroyed in 586 B.C.

When the Ark of the Covenant disappeared around the time of the destruction of Solomon's Temple by Nebuchadnezzar, King of Babylon; the blessings of obedience to the law and ritual provisions for forgiveness, were finally removed from all of Israel.

There was therefore no Ark of the Covenant or Mercy Seat available to the southern tribes of Judah during the time of their dispersion and captivity in Babylon. The curse of disobedience was upon them.

Jeremiah had prophesied that their exile was to last for 70 years, and it was towards the end of this time when Daniel, in his old age, began searching the scriptures for answers to the Jews' dilemma.



THE CURSE -

What is the curse that was upon Judah?

Daniel 9:11 *“Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.”*

Daniel was referring to Leviticus 26. In the first part of this chapter, verses 1 - 13 God promises that if they keep His statutes, and keep His commandments (v.3) then certain blessings will follow. However, from v. 14 onwards they are warned that if they do not **hear** and **obey** then there will be a curse placed upon them. The consequence of **this curse is that their punishment would be multiplied seven times.**

Leviticus Chapter 26:

v.18 “...I will punish you seven times more for your sins.”

v.21 “...I will bring seven times more plagues upon you according to your sins.”

v.24 “...and will punish you yet seven times for your sins.”

v.28 “...and I, even I, will chastise you seven times for your sins.”

They broke the Mosaic covenant!

Judah was conquered by Babylon, their Nation destroyed, and the people taken captive because of their continual idolatry and breaking of God's laws. God's "marriage covenant" which He made with all Israel at the foot of Mt. Sinai was broken almost immediately, even after their corporate promise to obey his

commandments and serve him by keeping his covenant. (See **Exodus 19:5-8** for the original LAW covenant ceremony.)

They failed to rest their land!

Adding to their sin and broken vows at Sinai, was their failure to observe the commandment in **Leviticus 25:3-4** and **18-22** to leave the land fallow in the 7th Sabbath year. God adds this complaint to their list of sins, and indicates that because the Sabbath years were ignored, the land will enjoy its Sabbaths whilst they are in captivity in Babylon.

Leviticus 26:34-35 *“Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.”*

This prophetic information was given much earlier as a warning through Moses at the time the Mosaic (LAW) Covenant was given. Even so, **Leviticus 26:41b-46** promises restoration to the penitent for the sake of the covenant that God had made with their ancestors. Deuteronomy 29 and 30 also enlarge on this promised restoration.

Daniel therefore understood from Leviticus that the period of captivity in Babylon foretold by Jeremiah was so that the land could enjoy her Sabbaths. However, God would eventually restore them because of his promises.

But why did Jeremiah say that 70 years would be the prescribed period of punishment?

Jeremiah 25:8 *“Therefore thus saith the LORD of hosts; Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.... v.11 And this whole land shall be a desolation, and an astonishment; and these nations shall **serve the king of Babylon seventy years**. And it shall come to pass, when **seventy years** are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.*

They ignored Jeremiah’s warning!

Jeremiah 25:3-4 *“From the **thirteenth** year of Josiah the son of Amon king of Judah, even unto this day, that is the **three and twentieth year**, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.”*

Jeremiah tells us, just as he told them, that he had been preaching the same message for 10 years - from the 13th year of Josiah until the 23rd year of Josiah - warning them to turn from their evil ways and stop their idolatry. Finally in Jeremiah 25:5-

11 they are told that Babylon would come against Judah as a punishment.

In spite of Jeremiah's warnings, they did not repent and the "7 times" curse came upon them. During the 10 years Jeremiah had been preaching repentance, they had not listened nor repented, therefore their punishment for the 10 years of not hearkening to the warning would be multiplied by 7 times. 10 years of ignoring God's message would become 70 years of captivity as a punishment for breaking the Mosaic Covenant, for not allowing the land to rest, and for ignoring Jeremiah's warnings.

v. 18 "...I will punish you seven times more for your sins."

v. 21 "...I will bring seven times more plagues upon you according to your sins."

v. 24 "...and will punish you yet seven times for your sins."

v. 28 "...and I, even I, will chastise you seven times for your sins."

Jeremiah, under instruction from God, simply used the formula laid down by Moses in Leviticus 26.

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## DANIEL'S PRAYER -

As Daniel writes in chapter nine of his book, he was totally preoccupied with the sins of his people and the evil that had come upon them as a consequence. He wanted to know how God was going to respond to their national sin problem.

Since their 70 years of captivity in Babylon was coming to a close, surely it was time for God to act.

Without the two symbols of mediation; the Ark of the Covenant and the Temple; how could their relationship with God possibly be renewed? How could their sin be dealt with? And how was Judah to be restored?

(Refer to Daniel's prayer 9:5, 7, 8, 9, 11, 13, 15, 16, regarding the sins of the people of Judah and the desolation of Jerusalem.)

Daniel specifically records in Chapter 9:2 that in his search for the answers to the impasse that Judah faced; he had been **reading the books of the prophet Jeremiah regarding the desolation of Jerusalem**. This is what he read...

**Jeremiah 29:10-14** *"For thus saith the LORD, that after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place... Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you...and I will bring you again into the place whence I caused you to be carried away captive."*

This is why Daniel was praying and interceding for the people of Judah. He was doing precisely what the verses said; praying

and calling upon God in faith that God would in fact “hearken unto” him.

Not only did Daniel follow God’s instructions to pray and intercede for his people Judah, but Daniel came across something else in the book of Jeremiah that intrigued him and caused him to pray even more earnestly, as he sought enlightenment as to what it might mean.

In searching through the records of the prophet Jeremiah, Daniel not only read that their captivity would end after 70 years, but he also discovered **God’s answer to their Sin Problem**. He came across a prophetic passage in Jeremiah 31:31-34 that talked about a New Covenant that would deal permanently with their sin, but unfortunately there was little detail given about how it would be implemented.

This is the whole context of what is recorded in Daniel chapter 9 as Daniel sought God for the answers to his questions in the light of what he had read in Jeremiah.



## THE COVENANT -

**Jeremiah 31:31-34.** *“Behold the days come, saith the LORD, that I will make a NEW COVENANT with the house of Israel, and with the house of Judah. NOT according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD; But this shall be the covenant that I will make with the house of Israel;*

**AFTER THOSE DAYS,** (- i.e. after the 70 years of captivity in Babylon spoken of in Jeremiah 29:10), *saith the LORD, I WILL put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD, for I WILL forgive their iniquity, and I WILL remember their sin no more.*

Reading through the book of Jeremiah and seeing these words, whilst knowing that the 70 year period of their captivity was coming to an end must have thrilled the heart of Daniel. However, although the promise of the Covenant was plain and simple in recording “what” God was going to do; it did not explain “how” He was going to implement it, or “when” it would take place.

Even as Daniel was reading the book of Jeremiah and was praying and confessing the sins of Judah on behalf of his people,

God sent the angel Gabriel to show him the solution to their predicament, and to explain how and when the promised covenant would be accomplished.

**Daniel 9:21** *“And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.”* <sup>3</sup>

Gabriel was the angelic messenger chosen by God to explain to Daniel how the restoration of Judah was going to be accomplished, and when it would take place.

This New Covenant prophesied by Jeremiah, was the vehicle by which God would restore Judah to himself and finally forgive their sins through a new plan with an as yet unexplained process. I believe this new covenant that Daniel read about in Jeremiah is the same “un-named” covenant which is referred to in **Daniel 9:27** *“...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...”*

These two references **Jeremiah 31:31-34** and **Daniel 9:27** direct our attention to the only prophesied Old Testament Covenant that deals permanently with the problem of sin. They also show that this New Covenant is closely linked with the sacrifice and oblation for sin, prescribed by the Mosaic law and temple rituals. Daniel was already aware that there were several Covenants in place between God and his people, but none of them dealt permanently with the problem of the sins of the people of Judah.

**(APPENDIX - gives details of the previous Old Testament Covenants.)**

The verses from Jeremiah quoted above link the eventual inauguration of the covenant by the Messiah in the period 27 - 30 A.D., with the historical consequences contained in **Daniel 9:27**; i.e., the Messiah's confirmation of the new covenant would "cause" the Old Testament sacrifice and oblation to cease. Israel would be tested for 40 years to see if they would accept the new covenant and then the old system would be destroyed. The new covenant would make the sacrifice and oblation obsolete, because it **would deal permanently with the SIN of the whole house of Israel and the people of Judah.** It would establish the law in their "hearts" through a permanent solution and not with repetitive outward observances.

That this New Covenant would be initiated and confirmed by a person and not by a system of sacrifices is clearly recorded in many scriptures, some of which are listed below. When it would happen is detailed in Daniel's prophecy of 70 weeks -

**Daniel 9:24-27 KJV** *"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. 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. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary;*

*and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 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.*

(This “70 weeks time-frame” is explained from page 15 onwards.)

## **The messenger of the New Covenant was anticipated by the Prophets!**

**Isaiah 59:20-21** *“And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the LORD, from henceforth and for ever.”*

This passage of scripture (Circa 698 B.C.), sometimes called “the Covenant of the Redeemer” appears to be the earliest of the many scriptural passages that show the progressive future revelation of Jehovah’s redemption via the “anointed one” - the Redeemer, the Messiah .

Regarding this passage of Isaiah, the New Bible Commentary states - **“The climax of the chapter is reached in the manifestation of the divine deliverance and succour in**

response to the cry of the people. When things are at their worst and there is none to help, the Lord God Himself comes in might to deliver and save the inheritance of His people. Only by such active intervention of God can the situation be saved at all." "With verse 21 compare Jeremiah 31:31-34..."<sup>4</sup>

**Isaiah 54:13** adds to the above and says "*And all thy children shall be taught of the LORD...*"

These prophetic verses were fulfilled by Jesus.

**Matthew 7:28-29** "*And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine; For he taught them as one having authority, and not as the scribes.*"

They also had a further fulfilment following Jesus' death when on the day of Pentecost the promised Holy Spirit became their future teacher by reminding them of all the things Jesus said.<sup>5</sup>

These two passages from **Isaiah 59:20-21** and **54:13** set the scene for the further revelation and development of the New Covenant as announced by the prophet Jeremiah. God gave the final and more specific details of the covenant to Daniel through the angel Gabriel.

## The New Covenant was presented by Jeremiah!

This NEW COVENANT was specifically presented to Judah by Jeremiah 31:31-34, during the initial deportation to Babylon and prior to the destruction of Jerusalem as a future promise that would be fulfilled by God. The information was contained in the letter he wrote to the captives, and in the book he was instructed to write. However, the passage is clear that the covenant would not be fulfilled until after the days of their captivity were ended.

*“Behold the days come, saith the LORD, that I will make a NEW COVENANT with the house of Israel, and with the house of Judah. NOT according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD; But this shall be the covenant that I will make with the house of Israel;*

***AFTER THOSE DAYS, (Jeremiah 29:10 - i.e. the 70 years of captivity by Babylon), saith the LORD, I WILL put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD, for I WILL forgive their iniquity, and I WILL remember their sin no more.***

## **The New Covenant would be fulfilled by Messiah within a particular “time frame” as revealed to Daniel in answer to his prayer!**

**Daniel 9:24** *“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’s whole obsessive concern was with the sin of his people and the restoration of Jerusalem and the Temple after the captivity which was prophesied to last for 70 years in Babylon. He wanted to know what was going to happen at the end of “THOSE DAYS”. As he read on into the letter and book of Jeremiah he had found the promise that –

**AFTER THOSE DAYS**, (i.e. the 70 years of captivity by Babylon), *saith the LORD, I WILL put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD, for I WILL forgive their iniquity, and I WILL remember their sin no more.*

This is the background to the anguished prayer of Daniel 9. He recognises that they are under the curse because of their rebellion against God in breaking His law. He recognises that “the curse” has been fulfilled in v.12 by the evil that had come upon Jerusalem, the Temple, and the people of Judah. He asks

that **THE CURSE** be turned away in v. 16. In the middle of this prayer Gabriel appears to tell him that although their captivity will last for the decreed 70 years, the problem that caused the curse will not be finally dealt with until 70 years times 7 is fulfilled, when their continual problems (SIN and not keeping the LAW) would be dealt with forever.

And so it came to pass, that when Judah had endured the captivity in Babylon for 70 years, the great Babylonian Empire was conquered by the Medes and the Persians, and Daniel KNEW that "THOSE DAYS" had passed and God was going to begin the restoration process for Judah that He had promised through the words of Jeremiah.

Daniel had absorbed all of the information available to him through the writings of the prophets, especially Jeremiah, and finally the angel Gabriel was sent to help him understand what would happen AFTER THOSE DAYS of exile.

The sequence is - Daniel read Jeremiah's writings as he recorded in (Dan. 9:1-2) - he prayed about what he had read (vs. 3-19) - then God sent Gabriel to help him understand the details (vs. 20-27).

Daniel was advised by Gabriel that "the transgression" that caused their punishment (their 70 year captivity by Babylon) would not be finally and permanently dealt with until another even longer period of time had elapsed. This time it was couched, not in terms of "70 years", as Jeremiah had previously calculated, but of "70 weeks" of years (i.e. 70 years times 7), which meant 490 years in total. This would be long after Daniel's days had ended. The "7 times" curse was again in operation in the period of delay before God's ultimate plan of salvation and redemption would be initiated.

Gabriel promised that within that 490 period of time - from the time that the commandment went out **to restore and rebuild Jerusalem**, the transgression that caused their punishment would be "finished" and dealt with forever. Daniel was told that the streets and walls of Jerusalem would be rebuilt in a time of trouble - then a long period of time would elapse until Messiah the Prince appeared on the scene. This was couched in term of "until Messiah the Prince there shall be seven weeks and sixty-two weeks". Therefore a total of 69 weeks or 483 years would pass before God's programme of redemption through the Messiah would begin.

AFTER the 69 weeks of years was completed the timetable would begin in the 70<sup>th</sup> week - i.e. 7 years, during which time The Messiah would accomplish the 6 requirements or terms of the New Covenant as listed in Daniel 9:24, for the redemption and salvation of Judah.

Moreover, the covenant would be confirmed in the middle of the week by His death (i.e. being "cut off"). The consequence of that Covenant being confirmed in the middle of the last week by Messiah being cut off; was that eventually the sacrifice and the oblation (i.e. Temple rituals) would be made redundant and would cease. Although Daniel was not specifically told that Solomon's Temple would be rebuilt, following its historical destruction by the Babylonians; he knew from Gabriel's words that Jerusalem would be restored, including the Temple and its rituals; therefore the Messiah would have a Temple to come to.

Daniel understood that after the Messiah's coming, the Temple would again be destroyed by the people (armies) of a future prince, followed by war and desolations that would be heaped on Jerusalem, the city and the sanctuary. <sup>6</sup>

## **The Messiah would fulfil the New Covenant and its six expanded requirements as detailed in Daniel 9:24!**

There is no other covenant mentioned in scripture that could fulfil the requirements of **Jeremiah 31:31-34**

**- I WILL PUT THE LAW IN THEIR INWARD PARTS - THEY SHALL ALL KNOW ME and I WILL FORGIVE THEIR INIQUITY and I WILL REMEMBER THEIR SIN NO MORE**

- other than the six specific requirements given by Gabriel in **Daniel 9:24** -

*"... To FINISH the transgression...*

*To make an end of sins...*

*To make reconciliation for iniquity...*

*To bring in everlasting righteousness...*

*To seal up the vision and prophecy...*

*To anoint the most Holy."*

These acts would be accomplished by the Anointed Prince, The Messiah. He would come at the end of the 7 and 62 weeks period i.e. 483 years after the decree to restore Jerusalem, during the 70<sup>th</sup> week [within the 70 weeks (490 years) outer limit for the redemption of Judah], to fulfil his ministry. (Isaiah 59:20-21)

Jesus himself came not only as the Messenger of the Covenant, but he came to personally fulfil the covenant with the Jews during the final "week" (7 years) of that period. *"And he shall confirm the covenant with many for one week..."*

The six specific requirements of **Daniel 9:24**, are **not directly labelled as the covenant**, but it certainly gives the time frame within which the Covenant is operative, and lists the clauses by

which it will be accomplished. Later in v. 27 of the same passage it is obliquely referred to as “the Covenant” which will be confirmed by the Anointed Prince (the “HE” Messiah) of **Daniel 9:27**. It is obviously a detailed expansion of Jeremiah’s NEW COVENANT mentioned above, - i.e. compare the six requirements.

1. **To Finish the transgression.**
2. **To make an end of sins.**
3. **To make reconciliation for iniquity.**

These three equate to **Jeremiah 31:34b**. “...for I will forgive their iniquity, and I will remember their sin no more.”

4. **To bring in everlasting righteousness.**

In this way **Jeremiah’s 31:33** prophecy would be fulfilled “...I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.” This was eventually accomplished via the indwelling presence of the Holy Spirit on the Day of Pentecost, when the law of God was implanted in their hearts, and the righteousness of Christ was imparted to the believers.

5. **To seal up the vision and prophecy.**

In Matt. 5:17 Jesus said, “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.” This refers to the eternal nature of Jesus’ fulfilment of prophecy and the law. One of the Messiah’s tasks was to complete prophecy, i.e. fill in the gaps as well as utter the final details of God’s prophetic programme. Thus the final vision and prophecy

was given by Jesus to John the writer of Revelation in approx. 90 A.D. Revelation was completed by John – **Revelation 22:18-19**. Nothing was to be added to, or taken away from the final vision and prophecy as given to John.

## **6. To anoint the Most Holy.**

This refers to His FINAL sacrifice when with his own blood Jesus entered into the MOST HOLY sanctuary in heaven. Daniel may have been thinking of the earthly Holy of Holies when he wrote those words, but the earthy Temple was only a symbolic representation of that heavenly sanctuary. **Heb. 9:12** *“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*

The six requirements for the Salvation of the people of Judah were addressed by Jesus Christ during the “three plus years” term of his ministry, death, resurrection and ascension from the earth into heaven. The New Covenant has been completely fulfilled – there is nothing more to be done – the invitation to salvation has always been open to the Jews and will remain so until the consummation.

Further scriptural proofs for the fulfilment of these 6 clauses is given from page 26 onwards.

## **Is there proof that the New Covenant of Jeremiah 31:31-34 is the same Covenant referred to in Daniel 9:27?**

There are TWO good reasons for believing they are one and the same -

1. Daniel introduces Chapter 9 with a cross-reference to the letter that Jeremiah had sent to the Babylonian captives, elders, priests and prophets - Jeremiah 29:1; and the book that God had asked Jeremiah to write - Jeremiah 30:1-2.

Daniel states CLEARLY that he had been **reading the books of JEREMIAH** at the beginning of the chapter that deals with this most controversial prophecy concerning a covenant.

***Daniel 9:1-2** "In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years whereof the word of the LORD came to JEREMIAH the prophet, that he would accomplish seventy years in the desolations of Jerusalem."*

Daniel had obviously been reading Jeremiah's writings where he warned the Nation about the coming desolation of Jerusalem by the Babylonians who were rising to power in 606 B.C., and of Judah's future captivity period of 70 years.

***Jeremiah 25:8-12** "Therefore thus saith the LORD of hosts; Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, my servant, and will*

*bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. **And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.***"

Skip over a few pages to Jeremiah chapter 29 - **to the actual letter that Jeremiah sent to the captives who were carried away to Babylon in 597 B.C.** prior to Jerusalem's destruction in 586 B.C., to give them further instruction as to how to survive their captivity in Babylon, and also to describe the disasters and persecutions to be faced by those who were left in Jerusalem.

***Jeremiah 29:1** "Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon.*

***Jeremiah 29:10-14** "For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not*

*of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD, and I will bring you again into the place whence I caused you to be carried away captive."*

Furthermore Jeremiah had been commanded to write all the words that God had spoken regarding their return to the land and put them in a book - **Jeremiah 30:1-2**. **The following chapters 30 - 33 were written in the 10<sup>th</sup> year of Zedekiah on the eve of Jerusalem's final collapse, even as the Babylonian army was battering against the walls of the City.** In spite of the darkness surrounding the people of Judah and their City, Jeremiah presents in these chapters, fresh hope for the restoration, prosperity and peace of both houses of Israel.

Daniel who had been taken into captivity in 597 B.C., probably as a teenager, was now an old man and he had been searching through the writings of Jeremiah, (originally written as Jerusalem was about to be destroyed in 587/6); to see what the end of the captivity would bring forth for the people of Judah. He found both good and bad news within those chapters of Jeremiah 29 - 33 and he took the instructions he found there to heart.

Since the 70 years of captivity was prophesied to soon come to an end, he did as instructed and he prayed about it, and just as he did a **"word came forth"** (Dan. 9:23), instructing Gabriel to tell Daniel about the future.

The cross-reference that Daniel made in Daniel 9:1-2 to the "books of Jeremiah" links his concern about their captivity and the timing of their return to Israel to his understanding of Jeremiah Chapters 29 - 33. Within these chapters he found the information about the New Covenant which God has promised to Judah to deal with their sins. It therefore must be the new covenant that Gabriel and Daniel were talking about in **Daniel 9:24-27**, otherwise Daniel and Gabriel would have introduced a totally foreign subject into this prophetic passage of scripture, which is all about ending the transgression of Judah; making reconciliation for sin and describing how this was to be accomplished by the 6-fold works of The Messiah, the Prince, the "anointed one". Obviously this would be accomplished after the Jerusalem Temple had been rebuilt, because it would be destroyed again afterwards.

## **2. The Writer of Hebrews confirms that Jeremiah's New Covenant was confirmed by The Messiah.**

To understand the NEW COVENANT of Jeremiah 31:31 and see how it was fulfilled one needs to read the book of Hebrews.

Within the space of a few short chapters - 8, 9 and 10, the writer of Hebrews deals with every one of the 6 requirements of the Messiah's mission and ministry as outlined in Daniel 9:24. Hebrews 8:6-13 in fact quotes the NEW COVENANT described by Jeremiah. The same subject matter of Daniel 9:24 is dealt with in those chapters in Hebrews.

**Heb. 9:24-26** *"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven*

itself, now to appear in the presence of God for us; Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." **Hebrews 10:12**, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; **v.14-19** For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us, for after that he had said before, **THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAITH THE LORD, I WILL PUT MY LAWS INTO THEIR HEARTS, AND IN THEIR MINDS WILL I WRITE THEM, AND THEIR SINS AND INIQUITIES WILL I REMEMBER NO MORE. NOWWHERE REMISSION OF THESE IS, THERE IS NO MORE OFFERING FOR SIN. HAVING THEREFORE, BRETHREN, BOLDNESS TO ENTER INTO THE HOLIEST BY THE BLOOD OF JESUS, BY A NEW AND LIVING WAY...**"

The writer of Hebrews thus confirms that the Messiah confirmed the "new covenant" as detailed in Jeremiah. This is the same covenant that Daniel had been reading about in Jeremiah concerning what would happen after "those days" of exile, and referred to by the angel Gabriel in Daniel 9:27.

Here is a fuller list of the requirements of the covenant and scriptural references under the 6 headings - 2 Corinthians also deals with the same requirements. (Bracketed words and emphasis are mine).

1. *"To FINISH the transgression..."*

**Hebrews 9:15** *"And for this cause he is the mediator of the new testament (covenant), that by means of death, for the redemption of the transgressions that were under the first testament, (LAW) they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator."*

**Hebrews 10:12** *"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."*

2. *"To make an end of sins..."*

**Hebrews 9:25-26, 28** *"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others....but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. V. 28 So Christ was once offered to bear the sins of many..."*

**Hebrews 10:12** *"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."*

**Romans 11:26** *"For this is my covenant unto them, when I shall take away their sins."*

3. *"To make reconciliation for iniquity..."*

**Hebrews 2:17** *"Wherefore in all things it behoved him (Jesus) to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."*

**2 Corinthians 5: 18-19** *“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation..”*

These first three requirements which were fulfilled by Jesus, sum up the words of the NEW COVENANT - *“...for I will forgive their iniquity and I will remember their sin no more.”* **Jeremiah 31:34b.**

**4. “To bring in everlasting righteousness...”**

**2 Corinthians 5:21** *“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”*

**Hebrews 9:12** *“...but by his own blood he entered in once into the holy place, having obtained eternal redemption for us...”*

**Hebrews 9:15** *“...they which are called might receive the promise of eternal inheritance...”*

**Romans 10:4** *“For Christ is the end of the law for righteousness to every one that believeth.”*

This fourth requirement sums up the words of the NEW COVENANT - *“I WILL put my law in their inward parts, and write it in their hearts...”* Because of Jesus righteousness, believers are also righteous in God’s sight.

5. *"To seal up the vision and prophecy..."*

**Revelation 1:1-3** *"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass..."*

**Revelation 22:18-19** *"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life..."*

Jesus said he came to fulfil all that was spoken of him in the scriptures. In this sense, both vision and prophecy have been sealed and completed in Him. Salvation and redemption have been completed.

**Luke 24:44** *"And he (Jesus) said unto them, These are the words which I spake unto you, while I was yet with you, **that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.**"*

6. *"To anoint the most Holy..."*

**Hebrews 9:12** *"...but by his own blood he entered in once into the holy place, having obtained eternal redemption for us..."*

**Hebrews 9:24-26** *"For Christ is not entered into the holy places made with hands, which are the figures of the true; **but into heaven itself, now to appear in the presence of God for us..."***

**Hebrews 10:19-22** *“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; and having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering...”*

The 6 requirements laid out for the salvation of the people of Judah as stated by Gabriel and recorded in Daniel 9:24 were completely fulfilled by Jesus Christ during his years of ministry on this earth during the first half of the final week of years within the prescribed time-table of 490 years. The writers of the New Testament certainly believed so, and so did Jesus himself - Jesus said in John 17:4 **“I have glorified thee on the earth; I HAVE FINISHED THE WORK WHICH THOU GAVEST ME TO DO.”**

On the cross he said - **“IT IS FINISHED”**; and he bowed his head, and gave up the ghost.” John 19:30.

There is therefore no future covenant to be fulfilled. Jesus said it all on the night before his crucifixion - because He, Himself, was the messenger of the NEW COVENANT, which COVENANT he came to confirm (strengthen) with MANY. Compare Dan.9:27 with Matthew 26:28, (also in Mark 14:24 - Luke 22:20).

**Daniel 9:27** *“And he shall confirm the covenant with many for one week...”*

**Mathew 26:28 RSV** *“For this is my **blood of the covenant**, which is poured out **for many** for the **forgiveness of sins.**”*

This is the same covenant described by Jeremiah and detailed in Daniel 9:24.

**Daniel 9:24** “... *To FINISH the transgression...*

*To make an end of sins...*

*To make reconciliation for iniquity...*

*To bring in everlasting righteousness...*

*To seal up the vision and prophecy...*

*To anoint the most Holy.”*

Jesus did it all, even though the Jewish leadership refused to recognize their Messiah.

The final week (7 year period) of the 70 weeks prophecy was specifically and exclusively set aside for the Jews. In the Middle of the 70<sup>th</sup> week Jesus was cut off for the sins of many.

The Gospel remained exclusively for the Jews following the Day of Pentecost when many thousands of Jews from all over the Roman Empire were added to the Church (Acts 2:5-12, 37-47), until finally the Jewish leaders’ rejected the gospel at the trial and stoning of Stephen, Acts 7. This is the point at which the 7 year covenant period for the Jews alone ended, and Peter’s vision in Acts. 10 finally opened the gospel up to the Gentiles.

After that date, which is not recorded in scripture, the Gospel became available to the Gentiles, beginning in the house of Cornelius. Cornelius was a devout gentile believer in God, who fulfilled all the outward requirements of piety. When the Holy Spirit fell upon those who were gathered there and they accepted the Salvation offered through the blood of Jesus Christ, the age of the Gentile Church began.

The scriptures show that the completed 490 year period was specifically designated for the people of Judah and for the Holy City. **Daniel 9:24** *“Seventy weeks are determined upon thy people and upon thy holy city...”* This period was to accommodate the redemption of the people of Judah in the fulfilment of the ministry of the Messiah in his death and to show that his death would cause the temple services to end and the holy Mountain to be made desolate. It would remain in this state until the consummation. The prophecy of 70 weeks is not about some end-time anti-Christ who makes a “peace agreement” with the Jews. The subject of the prophecy is the period of time which God specifically set aside to deal with the transgressions of Judah, via the ministry of the Messiah - God’s New Covenant with the house of Judah, and His remedy for their sin.

Their rejection of the Messiah’s ministry resulted in the ultimate desolation of Jerusalem in 70 A.D.

## **The curse of the Holy Mount repeated!**

**Daniel 9:27b.** *“...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.”*

What of this prophecy is yet to be fulfilled?

Jesus had already explained to his disciples that the Temple Mount would become desolate, (i.e. the absence of God’s presence), followed by the future destruction of the Temple.

**Matthew 23:38-39** *“Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”*

With the death of Jesus, the veil of the Temple was ripped from top to bottom. The presence of God had departed from the Temple precincts and the way to God was henceforth to be through the Messiah, the Son of God.

**Matthew 24:2** *“And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.”*

This desolation of the Temple Mount would allow for *“the overspreading of abominations”* to occupy the site until the consummation.

Jesus reminded his disciples of this prophesied CURSE just prior to his crucifixion. **Matt.24:15-16.** *“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand;) Then let them which be in Judea flee into the mountains...”*

This is not just some warning for end-time believers. Jesus warned his “local” followers who were listening to Him, to flee from Jerusalem when they saw an abomination similar to that which was described by Daniel, being repeated. The original abomination was perpetrated by Antiochus Epiphanes in 167 B.C. Compare **Daniel 8:11 and 11:31**

And so it was repeated by the Roman occupiers of the Holy Land, with various abominations from 40 A.D. onwards, but the Christians had already established a base in Antioch, and prior

to the destruction of the Temple, they fled beforehand to Perea. Since 70 A.D. the Temple Mount site has remained desolate to the Jews and cursed by God, even as foretold by the prophets prior to its first desolation by Babylon.

**Jeremiah 25:11** *“And this whole land shall be a desolation, and an astonishment: and these nations shall serve the king of Babylon seventy years.”*

**Job 4:7-9** *“Remember, I pray thee, who ever perished, being innocent? Or where were the righteous cut off? Even as I have seen, **they that plow iniquity, and sow wickedness, reap the same.** By the blast of God they perish, and by the breath of his nostrils are they consumed.”*

**Micah 3:12** *“Therefore shall Zion for your sake **be plowed as a field**, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.”*

These prophetic words were not only fulfilled at the time of the destruction of the 1<sup>st</sup> temple by Nebuchadnezzar, but they were fulfilled again following the burning of the 2<sup>nd</sup> temple in 70 A.D. by the Roman legions. Jesus himself had confirmed there would be a 2<sup>nd</sup> desolation of Jerusalem.

Since 40 A.D. and during the ensuing centuries various abominations have been erected on its Holy Ground. Scripture tells us it will remain so until the consummation

The current abomination, the Muslim “Dome of the Rock” has been resident on the temple Mount since approx. 691 A.D.

The enigmatic riddle of Daniel 12:11-12 can easily be applied to this particular abomination.

**Daniel 12:11** *“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.*

It is believed that Daniel is referring to the date when the daily sacrifice ended at the time of the destruction of Solomon’s Temple by Nebuchadnezzar, (Daniel’s era), which occurred in 586 B.C. It is believed that the building of the Dome of the Rock commenced in 687 A.D. which is calculated to be 1290 “prophetic 360 day” years after the Temple was destroyed.

Allowing for the “setting up” period of the Dome of the Rock to last for 4 years, gives its completion date of 691 A.D. The remainder of the prophecy points to the ensuing period of occupation by the abomination.

**Daniel 12:12** *“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*

In the year 2007, this particular abomination will have been there, dominating the site for 1335 prophetic years of 360 days.

Daniel indicated that the Temple precincts would remain desolate to the Jews until the consummation.

**Daniel 9:27** *“...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.”*

If Daniel's prophecy time-line is indeed referring to the last and final abomination, then the time of blessing and the period of consummation could be imminent.

Until that blessed time arrives, the New Covenant, announced by Jeremiah, explained by Daniel, and fulfilled by Jesus Christ, still stands; available and open for all to receive who put their trust in the Messiah of Israel.

However, for unbelieving Israel, the curse remains, and the Temple Mount will remain desolate until the consummation.

**Matthew 23:38-39** *"Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."*



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**End Note:** For a full explanation of the traditional messianic interpretation of Daniel's prophecy of 70 weeks, see my booklet - "Daniel's Prophecy of 70 weeks and the Covenant".  
<http://www.fivedoves.com/letters/july2008/ear710.htm>

## THE LAST WORD -

The last word in the Old Testament regarding the future Messiah the Prince came from the pen of the prophet Malachi (397 B.C.) when he confirmed that the “messenger of the covenant” would come suddenly to His temple.

**Malachi 3:1** *“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.”*

“THE LORD... HE SHALL COME...” With those words, the voice of prophecy was silenced for 400 years.

**BUT THE TIMETABLE AND PROGRAMME FOR THE COMING OF “THE MESSENGER OF THE NEW COVENANT” HAD ALREADY BEEN GIVEN TO DANIEL BY GABRIEL AS A RESULT OF HIS PRAYERFUL PETITIONS TO GOD, IN THE PROPHECY OF THE 70 WEEKS. Daniel 9:24-27**

Finally the Messiah appeared in Judah, 483 years AFTER the decree to restore Jerusalem, (Ezra 7:12-26) to fulfil the requirements of the New Covenant announced by Jeremiah, and detailed by Daniel in the Prophecy of 70 weeks.

And so it was that, within a few short years after the death of the Messiah; and following the day of Pentecost and the stoning of Stephen (the first Christian/Jewish martyr); the Gospel was extended to the Gentiles as recorded in Acts 10 and Churches were opened up in other areas of the Middle East - e.g. Antioch

and Asia. The Apostles embarked upon the Great Commission to take the Gospel into the entire World.

Jerusalem and the Temple were no longer central to God's purposes. Redemption was now centred on the Messiah and the work he came to do.

**Daniel 9:24** *"... To FINISH the transgression...  
To make an end of sins...  
To make reconciliation for iniquity...  
To bring in everlasting righteousness...  
To seal up the vision and prophecy...  
To anoint the most Holy."*

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APPENDIX - Previous Covenants in Scripture -

1. The Noahic Covenant
2. The Abrahamic Covenant
3. The Mosaic Covenant
4. The Davidic Covenant
5. FINALLY - The Messenger of the Covenant

The first four covenants mentioned in the Old Testament and listed above dealt with other matters. Here they are so you can compare them -

1. The Noahic Covenant: (Circa ?)

Genesis 9:16 *“And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.”*

This was the Covenant made by God with Noah and all living creatures which has no conditions or obligations by mankind attached to it. **“The covenant is, therefore, a sovereign administration of grace and forbearance, divine in its origin, disclosure, confirmation and fulfilment.”⁷**

It is a covenant of unmerited Grace, and dealt with the future preservation of mankind.

2. The Abrahamic Covenant: (Circa 1913 B.C.)

Genesis 15:18 *“In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.”*
This covenant centred on the **geographical inheritance** of the Children of Israel.

Genesis 17:2 *“And I will make my covenant between me and thee, and will multiply thee exceedingly.”* This part of the covenant dealt with Abraham’s **physical seed** and the Nations that would come from him. This covenant was conditional upon their circumcision. See Genesis 17:1-14.

This same covenant was to be extended to his off-spring -

Genesis 17:19 *“...and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.”* See also Genesis 17:25, 28-34

This covenant had to do with the Promises given. **“The three expressly mentioned in connection with the covenant are the possession of the land of Canaan, the multiplying of Abraham’s seed, and the promise that God would be a God to him and his seed after him.”** ⁸

3. **The Mosaic Covenant:** (Circa 1491 B.C.)

Exodus 19:5-6 *“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for the earth is mine; And ye shall be unto me a kingdom of priests, and an holy nation.”*

Exodus 34:10 *“And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee.”* The Covenant made with the Children of Israel was a covenant that dealt with God’s relationship with them as a Nation.

“This was made with Israel as a people who had been sovereignly chosen in love unto redemption and adoption.”⁹

The blessings of the covenant were conditional on their keeping the 10 laws given at Mt. Sinai. God entered into a covenant relationship with them in which he was to be their “husband”, and they were to be his “wife”. The Ark of the Covenant, and its Mercy Seat was their “life-line” to God where once a year their National sin was dealt with on the Day of Atonement.

Their obedience to the Covenant would be displayed in the promised covenant blessings - **Exodus 24:3-8**, but their disobedience would bring cursing upon them. See also Deuteronomy 11:16-17 and Deut. 28:15-68.

Even in this early covenant, there was a hint that God would expand this covenant to include the Gentile nations.

Deuteronomy 29:9-15 *“v.9 “Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do... v.12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day; v. 13 That he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac and to Jacob. v. 14 Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the LORD our God, **and also with him that is not here with us this day.”***

The idea that the Gentiles would be included in this covenant was prefigured in the provisions already made under the Mosaic

covenant for the “stranger” and “sojourner” to join themselves to the Children of Israel. Leviticus 17:8-13, 22:18.

In fact the Gentile Nations were included in Moses retrospective speech to the Israelites even as they and the “strangers and sojourners” underwent their betrothal to the God of Israel at Sinai, whilst promising to abide by His laws.

This can only be an early allusion to God’s intention of including the Gentiles in the New Covenant for Sin which would eventually be fulfilled by the Messiah.

At the end of Moses’ life (about 1451 B.C.), God promised to send them another prophet like Moses – The Messiah!

Deuteronomy 18:15-18 *“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.”*

Daniel 9:27 *“And he shall confirm the covenant with many for one week...”* This would include “many” Gentiles. As Jesus said in **Matthew 26:28** *“For this is my blood of the new testament, (new covenant) which is shed for many for the remission of sins.”*

4. The Davidic Covenant: (Circa 1048 B.C.?)

This was God’s promise to King David, of the tribe of Benjamin, and later extended to David’s son Solomon.

Psalms 89:3-4, 26-37. *v.3-4 “I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations...”*

v.28 *"My mercy will I keep for him for evermore, and my covenant shall stand fast with him... v. 34 "My covenant will not break, nor alter the thing that is gone out of my lips v.36 His seed shall endure for ever, and his throne as the sun before me."*

Psalm 132:11-18 *v.12-14 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. For the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it."*

2 Samuel 7:12-17 *"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall **build an house for my name**, and I will stablish the throne of his kingdom for ever."v.16 "And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever."*

2 Samuel 23:5 *"...yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow."*

The above verses show that the Davidic Covenant centred on the establishment of a Royal Throne in the House of David, whose descendents would rule over Israel. It also deals with the establishment of a house for God to dwell in i.e. the Temple.

The Davidic Covenant is eternal and everlastingly "messianic" in its ultimate reference, and is embellished and confirmed in the writings of Isaiah (Circa 712 B.C. prior to the Babylonian

captivity), where the servant of the Lord is described as a “covenant to the people”. **Isaiah 42:6, 8.**

5. FINALLY - The Messenger of the Covenant

Isaiah 42:1, 6; *“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles.”* v.6 *“I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and **give thee for a covenant** of the people, for a light of the Gentiles.”*

Isaiah 49:8 *“Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and **give thee for a covenant** of the people, to establish the earth, to cause to inherit the desolate heritages.”*

Isaiah 55:3-4 *“Incline your ear, and come unto me; hear, and your soul shall live; and I will make **an everlasting covenant** with you, even the sure mercies of David. Behold, I have **given him for a witness to the people, a leader and commander to the people.**”*

“The Messiah is Himself the covenant because the blessings and provisions of God’s covenant with the people of God are to such an extent bound up with the Messiah that He is Himself the embodiment of these blessings and of the presence of the Lord with His people which the covenant ensures.” ¹⁰

In this way the **NEW COVENANT** was introduced by the prophets of old.

Earlier promises regarding the future Messiah of Israel were given by the prophet Micah (710 B.C.)

Micah 5:2 *“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose going forth have been from of old, from everlasting.”*

NOTE: These scriptural records show (in brief) about as much information as Daniel had (Circa 607 B.C.), regarding the future promises of rulership and redemption for the Nation of Israel.

End Notes

- ¹ When Hoshea, the last king of Israel, withheld payment of tribute from Assyria at the instance (sic) of Egypt, he was imprisoned. Samaria, his capital, was stormed in 721 B.C. after a three years' siege, and became the seat of government of the Assyrian province of Samaria. -
New Bible Dictionary - The Kingdom of Israel - p. 582.
- ² 2 Kings 24:14. Jeremiah 52:28
- ³ Daniel 7:16
- ⁴ New Bible Commentary – Editors F. Davidson, A.M. Stibbs, E.F. Kevan. Commentary on Isaiah - Page 604
- ⁵ Luke 12:12. John 14:26 *“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”*
- ⁶ This was literally fulfilled after the 40 year period of testing following Jesus' crucifixion, during the Jewish revolt war of 66 to 70 A.D. when Jerusalem was destroyed by the Romans, as recorded by Josephus; but not until the initial Jewish Church had become established via the Temple precincts. (Acts 2:46 and 3:1-10).
- ⁷ New Bible Dictionary – London Inter-varsity Fellowship. 9162. Editors J.D. Douglas, F.F. Bruce, R.V.G. Tasker, J.I. Packer, D.J. Wiseman, - COVENANT p. 265
- ⁸ Ibid - The Abrahamic Covenant - p. 265
- ⁹ Ibid - The Mosaic Covenant - p. 266
- ¹⁰ Ibid - The Davidic Covenant - p. 266