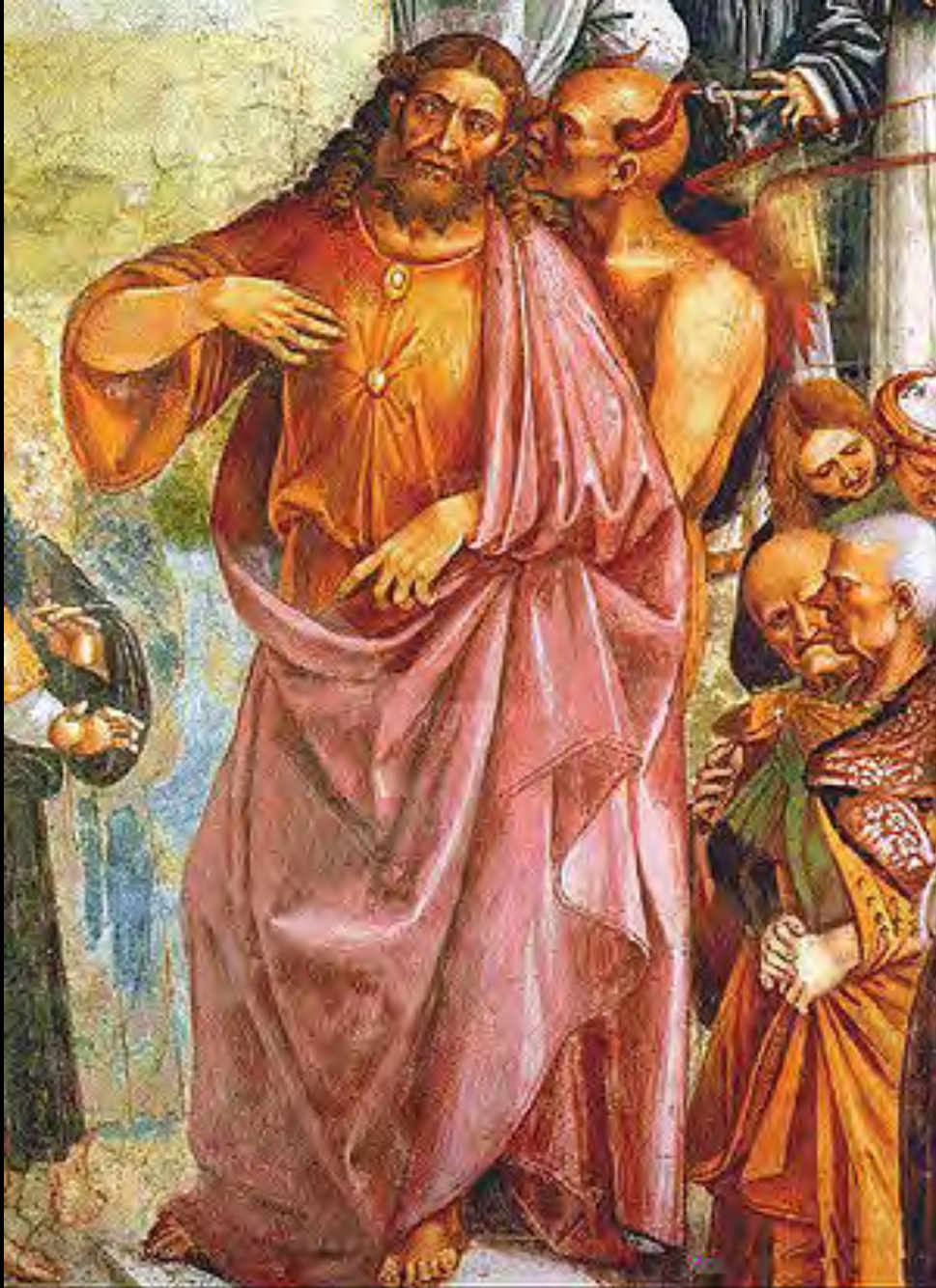


Pentwater Bible Church

Isaiah Message 64

May 10, 2020



Antichrist and The Man of Sin by Luca Signorelli, c. 1501

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Pentwater Bible Church

The Book of Isaiah Message Sixty-Four

JUDAH'S WICKED COVENANT WITH ANTICHRIST

May 10, 2020

Daniel E. Woodhead

Isaiah 28:14–22

¹⁴Wherefore hear the word of Jehovah, ye scoffers, that rule this people that is in Jerusalem: ¹⁵Because ye have said, We have made a covenant with death, and with Sheol 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: ¹⁶therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste. ¹⁷And I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. ¹⁸And your covenant with death shall be annulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. ¹⁹As often as it passeth through, it shall take you; for morning by morning shall it pass through, by day and by night: and it shall be nought but terror to understand the message. ²⁰For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. ²¹For Jehovah will rise up as in mount Perazim, he will 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. ²²Now therefore be ye not scoffers, lest your bonds be made strong; for a decree of destruction have I heard from the Lord, Jehovah of hosts, upon the whole earth (ASV, 1901).

THE COVENANT WITH ANTICHRIST

Isaiah 28:14–15

¹⁴Wherefore hear the word of Jehovah, ye scoffers, that rule this people that is in Jerusalem: ¹⁵Because ye have said, We have made a covenant with death, and with Sheol 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 (ASV, 1901).

This passage is a direct message from God who despises the covenant that the nation Israel will make with the Antichrist. He calls it *a covenant with death, and with Sheol are we at agreement*. He depicts it as being made with death and the nether world of the unfavorable side. He says these leaders lie and have hidden behind their lies. Further, they believe that knowing the tribulation is coming (*overflowing scourge*), is one they will be immune. In order to fully understand this passage, it is necessary to first go to the book of Daniel to see the origin of the covenant the Antichrist will make with the nation Israel.

The beginning of the Tribulation starts with the signing of a Seven-Year Covenant between “The Antichrist”, this coming world leader that has yet to come on the planet, and the Jewish nation.

This prophecy has been called the backbone of Bible prophecy because it carves out a big section, if you will, out of the Times of the Gentiles. It carves out a 490-year period within the Times of the Gentiles. It tells us what it is that is going to occur in-between the different segments of those 490 years.

The first passage is Daniel 9:24-27 and the second is Isaiah 28:14-22. The passage given by the angel Gabriel to Daniel provides some clarity regarding the length of various stages of Jewish history and those leading up to the signing of the Seven-Year Covenant between the Jewish nation and the Antichrist. Daniel has been reading the book of Jeremiah as well as Isaiah. He sees that the length of the captivity is only going to be seventy years and is due to expire. So, he starts thinking, mistakenly, that the long-awaited Messianic Kingdom is going to get ushered in at the end of this captivity and that’s not true. But he’s praying and he’s supplicating himself to God and he’s fasting. He’s avoiding oils and he’s avoiding anything associated with what he thinks could block him from being closer to God. So, we see Daniel, knowing that Israel has to confess her sins, her national sins, before the Messiah is going to come to set up His Kingdom. He realizes that, and that’s part of his prayer. Following the prayer, the angel Gabriel comes to make a correction to Daniel’s assumption on when the Kingdom would begin. What Gabriel is saying is that the Kingdom is going to be set up after this concept he introduces called, the Seventy-Sevens. Daniel is waiting for seventy years to finish and Gabriel comes and says, “No, no... it’s seventy-sevens of years.”

Daniel 9:24–27

²⁴Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. ²⁵Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times. ²⁶And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: 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 even unto the end shall be war; desolations are determined. ²⁷And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate (ASV, 1901).

The Hebrew word translated “weeks” in English is *shavuim* (H7620). The English translators translated it “weeks”, possibly because a week has seven days. It is a miss-translation. It should be translated as “seven” or as “seventy-sevens.” *Shavuim* simply refers to seven of something much like we refer to a “few” as referring to 3 of something. So, in this passage it refers to 490 years. The purpose of the 490 years is to accomplish six things, 3 are negative and 3 of them are positive:

1. To Finish the Transgression
2. To Make an End of Sins

3. To Make Reconciliation for Iniquity
4. To Bring in an Age of Righteousness
5. To Cause a Cessation of Prophecy
6. To Anoint the Most Holy Place

The first purpose of the 490 years is to bring the Jewish people's sin, their transgression – major sin, under control so that they will no longer reject their Messiah. In the New Testament Paul tells us this same thing in Romans 11:26.

The second purpose of the 490 years is to make an end of sins (in the plural), which means to prevent the Jews from sinning or “missing the mark” in their daily life.

This third purpose “To make reconciliation (H3722)” actually means atonement in the Hebrew language. This is the means by which the sinning will stop. So, this program of the Seventy-Sevens will remove the national sin of Messiah rejection, daily sinning, and dealing with the sin nature itself. It's going to turn the sin nature of the Jews off they are not even going to be inclined to sin.

To bring in an age of righteousness which is what the Hebrew word *everlasting* (H5769) means. This “age” is actually the Kingdom. Some OT passages that give us this same information are: Isaiah 1:26; 11:2-5; 32:17; Jeremiah 23:5-6; and 33:15-18. So, the fourth purpose of these seventy-sevens is to bring in the Kingdom age. Daniel thought it would happen right away. But Gabriel corrected him and told him it's going to be another 490 years but, this gives a particular starting point. The beginning point is not right after the end of the seventy years of captivity but it will actually occur after seventy sevens of years or 490 years.

To Cause a Cessation of Prophecy actually means to stop the oral prophecies such as Elijah or Elisha and the written prophecies such as Isaiah, Jeremiah etc., that is, all of the prophets. There will not be any more prophetic writings in the Bible. The Bible is “a closed” canon, as we speak, and this is what it is speaking to here. This particular issue is talking about the final fulfillment of both oral and written prophecy – it's all been said.

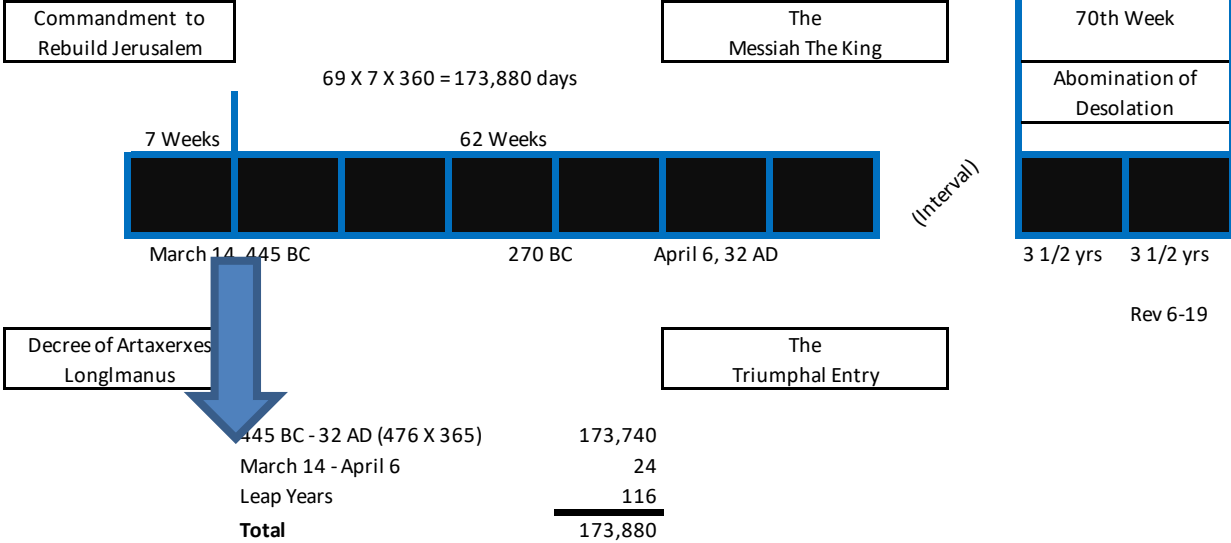
This final purpose of the seventy-sevens is to anoint a most Holy Place. This will be the fourth Temple or the Temple of the Messianic Kingdom, which will be built by the Lord Himself. It will be the Millennial Temple that will last for 1,000 years.

The following chart shows a time line that begins on March 14, 445 BC where the command given to rebuild Jerusalem came from Artaxerxes Longimanus. We see where the first seven-week period of 49 years elapses. The first sub-division begins with Nehemiah returning to Jerusalem to rebuild the city in very difficult times as the book of Nehemiah accounts the events. It speaks of the time that it took for the rebuilding of the city to be completed as far as they could get it. It took forty-nine years to finish or one seven. The second subdivision immediately begins after the first seven sevens. There is no break between them. There is no particular sign for the second sub-division to begin or to start that. It just runs right into it.

Adding the first seven sevens (49 years) to the next segment of Sixty-Two Sevens (434 years) give us a total of 483 years that will elapse from the decree of Artaxerxes Longimanus to the coming of Messiah the Prince. We remember in the Gospels that Jesus would not allow the population of Jerusalem to declare Him the Mashiach Nagid - The Messiah the Prince/The Messiah the King until

the day we call Palm Sunday. Every time they got close to Him they wanted to praise Him, He left – He was gone. He wouldn't let them do that. He knew that on that specific day He was going to allow them to do that.

The Seventy Weeks of Daniel 9



This segment of 62 weeks runs to April 6, 32 AD. That's the date Jesus rode into Jerusalem on the back of a colt on what we call, Palm Sunday or His Triumphal Entry. They were praising Him and singing Hosanna, saying, "Blessed [be] the King that cometh in the name of the Lord." The prophecy is very exact. It works out to be 173,880 days. So, the first 483 years of the total 490 years came to an end with the First Coming of the Messiah.

There is a break in time between the 69th and 70th week. We are not told how long this time period will last. Prior to the break in time, the second subdivision finishes up with the Messiah's First Coming and the interlude of time begins. At the end of this interlude, the last 7 years or the 70th Seven will have a recognizable starting point. This last subdivision begins with the signing of a Covenant between the Antichrist (the Prince) and the Jews. It is the signing of that covenant that ends the break in time and begins the 7-year Tribulation. The Church is also between 69th and the 70th Sevens.

THE STARTING POINT FOR THE 70TH WEEK.

The covenant is stated to be with *the* many not with just many. This is the leadership of Israel who will be empowered to sign this covenant. The covenant is being made for the seven years. The leaders of Israel do not realize that it will only be for seven years. But, that is the length of the Tribulation.

Daniel 9:27

27 And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate (ASV, 1901).

While Daniel 9:27 presents the covenant that begins the Tribulation from man's perspective, Isaiah 28:14–23 views the covenant from God's perspective. Verse 14 reveals God's viewpoint of the many who enter the covenant, He considers them scoffers and mockers rather than serious leaders. The next verse 15 follows as God considers them thus and provides God's viewpoint of the covenant itself:

15 Because ye have said, We have made a covenant with death, and with Sheol 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

It is obvious why God calls the leaders *scoffers*. It is because the leaders of Israel will enter into this covenant in order to obtain security and to escape the *overflowing scourge*. They know who the Antichrist is but think through this covenant they will be immune from what is coming on the world. The figure of a flood, used symbolically here, represents a military invasion. Hence, the leaders of Israel will believe that by entering the covenant, they will be protected from any invasion and believe the antichrist's lies. However, God declares that this is not a covenant of life, but a covenant of death. It is not a covenant of Heaven, but a covenant of Hell. Rather than gaining security, they will receive a large measure of insecurity. Israel will make a covenant with him and will place her trust for her security in this covenant. Verse 16 speaks of the *non-many* who refuse to enter into the covenant:

Isaiah 28:16

16 Therefore thus says the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believes shall not be in haste (ASV, 1901).

From this verse God is saying that He knows that there will be a segment of Jews, as there were in Daniel 9:27, who will refuse to have anything to do with this covenant. They will not want to quickly enter into it nor to identify themselves with it. They are probably pressured by the other leaders to quickly sign this agreement. In contrast with the insecure refuge and false ground of confidence whereon the nobles relied, the Lord lets them know who is the one sure "Rock" on which complete dependence may be placed—which he declares that Jehovah is laying, or "has laid," in Zion already. Some of the leaders believed upon the Lord Jesus during the Tribulation and they realize that this is a false covenant.

A precious corner-stone of sure foundation to them at this future time is the Lord Jesus. Jesus is as a *tried stone, a precious corner stone, a sure foundation*. The imagery is, no doubt, drawn from the practice of Oriental kings, and even Solomon, who used foundation-stones of enormous size and weight at the corners of buildings. Some of those uncovered at the corners of Solomon's temple and Herod's extension are more than thirty-eight feet long, and weigh over a hundred tons. But the reference is not, of course, be to a simple stone of the temple as Israel's true refuge. Rather, Jesus Himself is the Rock. This is the reference to Christ by the writers of the New Testament (Romans 9:33; Ephesians 2:20; 1 Peter 2:6–8) which was appropriate to describe the Christ's efficacy. Then, in verses

17–22, the same three results are found as in Daniel 9:27. First, in verses 17–18, the covenant is broken followed by the military invasions they hoped to escape:

Isaiah 28:17–18

¹⁷And I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be annulled, ¹⁸and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it (ASV, 1901).

Plus, in verses 19–20, massive grief will fall upon the Jewish people:

Isaiah 28:19–20

¹⁹As often as it passes through, it shall take you; for morning by morning shall it pass through, by day and by night: and it shall be nought but terror to understand the message. ²⁰For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it (ASV, 1901).

Rather than having security, they will have insecurity. This insecurity is pictured as tremendous mortification or humiliation and shame and is illustrated in two ways. *First*, it is like a man trying to stretch himself out on a bed that is too short for him. *Second*, it is like a man trying to wrap himself up in a blanket to protect himself from the cold, but the blanket is too small to cover all of his body. In place of comfort, there will be discomfort. In place of security there will be insecurity. The third result is the wrath of God, emphasized in verses 21–22:

Isaiah 28:21–22

²¹For Jehovah will rise up as in mount Perazim, he will be wroth as in the valley of Gibeon; that he may do his work, his strange work, and bring to pass the act, his strange act. ²²Now therefore be ye not scoffers, lest your bonds be made strong; for a decree of destruction have I heard from the Lord, Jehovah of hosts, upon the whole earth (ASV, 1901).

Two of the Old Testament names for the Tribulation are given in this passage: *Jehovah's strange work* and *Jehovah's strange act*. It is given these two unusual names because of the latter phrase in verse 22: *for a decree of destruction have I heard from the Lord, Jehovah of hosts, upon the whole earth*. This decree is issued in Heaven because of the covenant that is signed on earth. It is *strange* in that it calls for the destruction of the *whole* earth. This decree of destruction is the same as the Seven-Sealed Scroll of Revelation chapter five which the Lord Jesus opens one at a time in chapter six. As chapter six show, with the breaking of the seals, there is massive destruction of the earth causing the death of nearly two billion people. But this decree of destruction will be issued only when the covenant is signed.

So then, the same point made in Daniel 9:27 is made by Isaiah. The Tribulation begins with the signing of the Seven-Year Covenant between the leaders of Israel and the Antichrist. Once that covenant is signed, the Tribulation begins and a decree of destruction is issued by God Himself. One can only imagine Isaiah's thoughts as the Lord revealed these far future events to him.

NEXT MESSAGE: THE JUDGMENT AGAINST JUDAH CONTINUED

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