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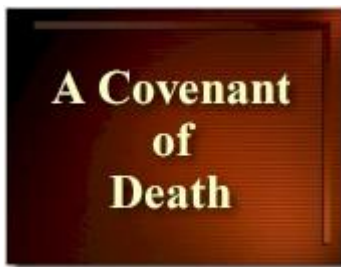
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A Covenant of Death

by Ernest L. Martin, Ph.D., 1976¹

Edited by David Sielaff, November 2024

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The full title of this lecture [on the audiotape *DWS*] is “**The Future Covenant With Death.**” There will come a covenant made in the future, found in prophecy, and it will have a profound effect upon the world. This lecture concerns a covenant made between Israel and a man prophesied to arise in the Middle East in the future. This covenant will have a great and profound effect on the world; and indeed, it will be the focal point of prophecy, whether that prophecy is in the Old or New Testaments. (Note: most all verses are quoted from the Concordant Literal Version.)

The Consequences of This Covenant

People have been told very little about it, but the Bible speaks about it in detail. We certainly need to be aware of it and its implications. If there is one teaching to understand about prophecy, this is the one. When you really look at it, other than the last beast of Daniel — but once you understand who that would be (and it is not Rome), then we can begin appreciating the prophecy about the “covenant with death” to be made in the closing years before Christ returns. (Verses are from the Concordant Literal Version.)

It has really been neglected by theologians. It has been mentioned by some, but most have not. When people depend on men, rather than on the clear teaching of the Bible, it is no wonder people get mixed up. It is time to abandon man and his way. And that means Ernest Martin! That means you. We need to get back to the Bible revelation. If we just pay attention to it, rather than depending upon man, we will understand the future much better. We may not comprehend it perfectly, for there is much in the Bible still hidden. It is time to abandon man and his so-called “inspiration” and believe the Bible and what it says.

What Is The “Covenant of Death”?

- **When** will this “Covenant of Death” be made?
- **With whom** will the Covenant be made?
- **Why** is it important?

¹ I want to say “Thank you” to “Constance” who found this 1976 cassette tape of a lecture by Dr. Martin. *DWS*

First, when we meet the word “covenant” in the Bible, it does not always mean the Old Testament or the New Testament — not always. The word “covenant” is found many times in Scripture. Sometimes it refers to a covenant made between a king and his subjects; sometime between one king and another king, which today would be between one nation and another nation. A “covenant” is what we would call an agreement, just a simple agreement. There are many covenants referred to in the Scriptures. Not all have to do with the Old Covenant, or the New Covenant made between Israel and God. There are many kinds of covenants.

One problem understanding a “covenant with death,” which will be made in the future, is when the word “covenant” comes to our ears we think of the Old Covenant or New Covenant, covenants made between God and man. We forget all about covenants made between men and men, or covenants made between nations.

As clearly delineated in Scripture, there is coming a “covenant of death,” and God will not have anything to do with it. It will be an agreement between a man and Israel, a nation, and the people of God. It will involve many other nations, not just one. To understand this covenant, let us turn to the “70 Weeks Prophecy” found in Daniel chapter 9. We are aware of this section of Scripture. I have referred to it often. In this context, it is essential to look at the “70 Weeks Prophecy” because the “Covenant of Death”) is found in this prophecy.

“Seventy sevens are segregated for YOUR PEOPLE and for your HOLY CITY: to detain transgression, to make sin come to end, to make a propitiatory shelter for depravity; to bring the righteousness of the eons, to seal the vision and the prophetic word, to anoint the holy of holies.”

• Daniel 9:24 CLV

I do not want to spend too much time on that one verse, but we all realize that the “**seventy sevens**” here are not 70 literal weeks, but they are “**weeks of years,**” and it really means: 70 x 7 years, or a 490-year period. So, we have that length of time indicated here, and something will happen at the end of the 490 years. Let us notice the governing factors in the context.

Who are “**YOUR PEOPLE**”? What is the institution being considered here?

- (1) The “**holy city,**” that is what it says in verse 9:24 above: “**Seventy weeks are segregated for ...**” It says first “**your people,**” okay, that means the people of Israel, point #1
- (2) “**... for your HOLY CITY**” — obviously, that has to do with Jerusalem.
- (3) “**To detain the transgression, to make sin come to [an] end.**” That means a time when universal righteousness would be introduced, because after the 70 weeks there will be an end of “**transgression**” and “**an end of sins.**” In association with that, there will be “**a propitiatory shelter for depravity.**”

Christ died on the tree of crucifixion for us some 1990+ years ago; but His death on the tree fits marvelously with this chapter. In the “seventy weeks prophecy” and he brought in reconciliation for iniquity. Also, He brought in “**the righteousness of the eons**” (that means the goodness of people and of Christ) “**and to seal the vision and the prophetic word,**” which mean, all the visions, all the prophecies here in the Bible about the Messiah, the Christ. All this was to be “**sealed up**” — there will be an end; and it all will happen within this 490 years. Finally, it says in Hebrew, “**to anoint the holy of holies**” It is really not a person being talked of there, but about the cleansing of the Temple in Jerusalem.

Now look at the factors again: the people of Israel are one factor, the holy city is another factor, the Holy of Holies (called the most Holy Place) is another factor, meaning the Temple. Transgression, sin, and depravity — altogether — will be done away with; righteousness will be brought in; visions and prophecy will end. All these things will happen within a 490-year period.

Now, someone might think that means a successive period, just 490 years and that is all there is to it. But this 490-year period is broken into four divisions:

“Now you should know and be intelligent: From the going forth of the word to cause a return and to rebuild Jerusalem — from then until Messiah the Governor [Jesus Christ] is seven sevens [7 weeks = 49 years], and sixty-two sevens [434 years]. It shall return and will be rebuilt, square and salient [wall or rampart], even in the constraint of the times.”

• *Daniel 9:25 CLV*

So, we have Jerusalem and the Messiah coming into this context; and we have time periods mentioned.

The 490 years start from the proclamation of a command to go and rebuild Jerusalem. It will go down 490 years to the time when everything will be concluded. The period is divided into these four sections that I will speak about here. In fact, where it says, **“Seventy weeks are segregated for your people ...”** (Daniel 9:24), the Hebrew actually has it that the 70 weeks are “cut out.” I suppose it means “cut out” of history, to be able to perform these things.

Some people might feel that I am quibbling about words when I translate (yes, when I [ELM] **translate** verse 24), **“seventy weeks”** are **“segregated”**; that word **“segregated”** you may think I am quibbling about it when I say it means “cut out,” but I think it is significant that we realize what the Hebrew says.

If the 490 year period represents the entire time here, the commandment of the rebuilding of Jerusalem down to the conclusion of all things, and universal righteousness being brought in, if it started back there — let us say the commandment to rebuild Jerusalem started back in Daniel’s time, obviously the 490 years would have expired even before Christ came on the earth, if it be taken successively, we all know that.

But it is not taken successively, because this period of time [of 490 years] is divided into 4 parts:

1. Seven weeks equaling **49 YEARS**, which is one period of time that is “cut out” of history.
2. The next period of time is 62 weeks. That equals **434 YEARS**, another period of time “cut out” of history.
3. The third period of time is one week, **7 YEARS**. Now read about that in Daniel 9:26: **“After the sixty-two sevens”** [after you come to the end of this period here] in actual fact, something else will happen.

If you add up 62 and 7 years you get 69 weeks transpiring. And since there are only 70 weeks anyway, that means there must be one week left that we could deal with, and that is true. Verse 9:26 continues:

“After the sixty-two sevens, Messiah shall be cut off, and there will be no adjudication for Him. The city and the holy place [Temple] shall be laid in ruins with the other GOVERNOR’s coming; then its end is by an OVERFLOWING, and until the end of the war, desolations will be decided.

Then he will be master of A COVENANT with many for one seven; at half of the seven, [1] he shall cause to cease the sacrifice and the approach present; on a wing of the sanctuary shall be [2] desolating abominations. Until the conclusion of the era the decided conclusion shall be poured forth on the desolation.”

• *Daniel 9:26–27 CLV*

The Covenant of Death

We do not read anything about “death” being associated with this covenant so far — but this title phrase comes from another scripture which I will show shortly.

There is coming a man who confirms a covenant with many for one week. It is the last week of Daniel’s 70-week prophecy. This man will confirm the covenant with many for one week and here is the one week right here. It is the last week of Daniel’s 70-week prophecy.

The one week equals seven years. That means a covenant, supposedly, should be in operation for a one-week period, which means a 7-year period. Now, what will happen? Note again Daniel 9:27:

“... at half of the seven [after 3½ years], he shall [1] cause to cease the sacrifice and the approach present; [2] on a wing of the sanctuary [Temple] shall be DESOLATING ABOMINATIONS. Until the

conclusion of the era the decided conclusion shall be poured forth on the desolation.”

Abominations and a desolation are associated with what will be happen in the midst of this week, associated with the man who confirms a covenant. It does not say who he confirms the covenant with, but the context is that he confirms the covenant with the nation of Israel. We have the Temple under discussion, plus Jerusalem, the Holy Place, the sacrifices, and oblations — all are involved. The covenant must have something to do with all of these factors. The desolating abominations continue ... **“Until the conclusion of the era [when] the decided conclusion [a judgment] shall be poured forth on the desolation”** (Daniel 9:27). This means the one who desolates the Temple and the sacrificial service.

A Mistake by Interpreters?

Here is a fundamental mistake that has been made by many people. They have looked at this 70-week prophecy, and especially verse 27 and they want to believe the person who confirms the covenant here, is none other than Jesus Christ. That is what they want to believe. The reason they do that is because most times when they meet with the word “covenant” they think of God’s covenant that He made with Israel in the time of Moses. Or, they think maybe about the New Covenant, which Jesus Christ spoke of the day before he died in Jerusalem.

But the covenant being discussed here is not a covenant made by Jesus Christ at all. Look carefully at verse 26, it says **“AFTER the sixty-two sevens,”** meaning after this period of time is over. There is one more week left, but at the conclusion of 62 weeks, what happens to “Messiah”? That Messiah is Jesus Christ. It says, **“Messiah shall be cut off,”** and that means by violence.

What happened to Jesus Christ some 1994+ years ago? He died on a tree of crucifixion for all of us. It is true, He had a 2½ year ministry.² But, I ask this question: during Christ’s ministry did He ever confirm a covenant for seven years with anybody? He introduced the New Covenant at the end of his ministry, true enough. Was that New Covenant only to last for seven years? No. Did He begin to make a covenant at the beginning of His ministry? The answer is again no. If He did make a covenant, it has to be of just one week. That is what it says, only for seven years.

One More Week Must Be Fulfilled

We still have one more week left in the future fulfillment of this prophecy because obviously, all of these periods here are “cut out” of history. They may look successive, but in actual fact, they are not. A man will come along, and he will confirm a covenant with many (but not with everyone) but with many, for one week. Now, who is this person that will confirm the covenant? In Daniel 9:27 it just says **“... and he shall confirm a covenant ...”** The verse uses a pronoun (“he”). A pronoun must be identified; the only way you can identify the pronoun is to go back to find the antecedent, to whom it refers.

It becomes quite clear when you look at verse 9:26 again: **“After the sixty-two sevens Messiah [Christ] shall be cut off ... [at His crucifixion]. “The city and the holy place [Temple] shall be laid in ruins with the OTHER governor’s coming.”** This **“other governor”** to come will reveal himself in the future. The people of that prince will destroy the city and the sanctuary.

- What is the city under discussion?
- What is the sanctuary under discussion?
- Who will destroy the city and the sanctuary?
- Who destroyed the city and the sanctuary **in type** in 70 AD?

Jerusalem
The Temple, the Holy Place
Christ?! No, definitely not
The Roman army destroyed the city and Temple (“the sanctuary”). DWS

² Dr. Martin later determined that Christ’s ministry lasted 2+ years. See [“The Chronology of New Testament Times.”](#) DWS

But someone will come in the future: “... the other GOVERNOR’s coming ... **He shall destroy**” or “**they shall destroy, the city and the sanctuary, and the end thereof,**” [that is, the end of the city and the end of the sanctuary] “**shall be with the flood and unto the end of the war desolations are determined.**” Desolation upon what? The city and the sanctuary.

I ask you: has Jesus Christ ever come along and destroyed the city of Jerusalem? Has He destroyed the Holy Temple at any time? No. Has He caused desolation to Jerusalem up to this present time? No, not at all. But notice this, it is talking about a “Governor” desolating the city and the sanctuary.

Now look at verse 9:27 because you have the pronoun introduced here and you have the antecedent: “**And, he shall confirm a covenant with many for one week.**” Who will confirm the covenant? It is “**the prince that shall come**” who will confirm the covenant (not Christ, because Messiah was cut off already, the crucifixion is gone, it is past). But a prince will come in the future. It is not stated here how far in the future. But all of these time periods are cut out of history, it does not necessarily mean they are successive at all (some time periods may occur simultaneously), even though it may look like it.

This last week here, will take place at “**the end of the age.**” There will be a prince that will come in the future, and he will be here for seven years. That is what it says here, for one week.

Yes, Prophecy Is Complex and Difficult

Now, Christ’s covenant (the New Covenant) is not just for a limited seven years, it is for at least 1,000 years during the millennium; and the other (the Old Covenant) was not just for seven years; it lasted for 1500 years or more, and is still in existence and in force. But ... this is a covenant that will be made, and it says, “**he shall confirm** (or it means “established strongly”), make a strong covenant (or agreement) **with many for one week.**”

In the midst of the week, “he [this same man] shall cause the sacrifice and the oblation to cease.” The sacrifices were placed on an altar in the Holy Temple. Here is the eastern entrance to the Temple, the eastern entrance to the Holy Place, the eastern entrance to the Holy of Holies. The holy altar was placed in this position here. Only Israelites could come into the area up to the holy altar. On that altar in the Temple, sacrifices and oblations were made.

Clearly in the Scriptures that is what it says. But Daniel 9:27 says this “Governor” will make a covenant for one week but in the midst of the week he will cause the sacrifices and oblations to cease. The fact is, for the first 3½ years sacrifices and oblations will operate.³ In the midst of the “week,” he takes away sacrifices and oblations. He will stop them.

- He makes a covenant for “**one week**” of seven years. We are not told the details of the covenant, but from the context, I think we can piece it together without much difficulty. It concerns Jerusalem, the people of Israel, the holy sanctuary, which have the sacrifices and oblations coming into it.
- I think the covenant will be made before Temple services are reestablished in Jerusalem! This man and the people of Israel will agree to it. Everything will look good at the beginning.
- The Covenant will be for a period of seven years. But this man, in the midst of the 7-year “week,” “**he shall cause to cease the sacrifice and the approach present**”
- The abominations occur: “**... on a wing of the sanctuary shall be desolating abominations.**”
- It will last: “**Until the conclusion of the era the decided conclusion shall be poured forth on the desolation.**”

³ The operations of the Temple and its sacrifices might operate for months or years prior to the seven-year covenant agreement. We do not know how long before. The planning, construction, dedication, and operations of the Temple might take a long time, and it must comply with Mosaic and biblical laws. All such things will be adjudicated and interpreted by a modern-day Sanhedrin. They will have full authority to do so because Jesus said, “**On Moses’ seat are seated the scribes and the Pharisees.**” (Matthew 23:1–2 CLV). DWS

The man causing the abominations, desolations, taking away of the sacrifices and oblations, he will have his end also. When will it end? At the end of the second 3½ year period. Now that is what it is.

An Important Question Must Be Asked

I ask this question. If Daniel chapter 9 refers to Christ, you know what it is actually saying? Christ [supposedly] came on the earth to confirm a covenant for 7 years (that is all). If you accept it as being Christ, He therefore came to confirm a covenant for seven years; the people of Christ will be the ones who destroy the city of Jerusalem and the sanctuary. That is what one must say, that Christ took away the sacrifices and the oblations literally from the Temple in Jerusalem, and that He also spreads an abomination on the Temple and all over the city. And Christ is called the Desolator, that is what you are going to have if you say this. Of course, Christ is none of these things.

Messiah died after threescore and two weeks. We are talking about events now to take place for a seven-year period, and the man who is being talked about here is a Governor, all right (as Christ is a Governor), but this man is a prince to come, and he is the desolator.

Now if all of this is true, it is certain to take place in the future. This has never happened in history yet. It will occur in the future, when a man, someone in the East, will make a covenant with Israel to re-establish the Temple services, the sacrifices, and everything associated with the Levitical and priestly services. It will look good on the surface, but in the midst of the “week” the sacrifices will be taken away. It will last for another 3½ year period, and then the end shall come.

This must be the case because who takes away sacrifice and oblation? Some still want to say that Christ wanted that. Spiritually we must admit that when Christ died on the tree of crucifixion, He took away the efficacy, shall we say, of the physical sacrifices. No one should doubt that. But, though He took away the sacrifices (that is, the significance of the sacrifices), literal sacrifices continued in the Temple even after Christ went back to heaven?

The answer is clearly **yes**, because the Temple was still existing and operating when Christ ascended to heaven. Peter, John, Matthew, and the rest of them were in the Temple and preaching Christ.

As late as the 21st chapter of the Book of Acts, down to around 57 AD, some 24 years after the crucifixion of Christ, we find the apostle Paul going to Jerusalem, speaking to James the apostle, head of the Jerusalem *ekklesia*, James tells him — these four men, who have a vow on their heads, take them into the Temple and offer the offering there to conclude their vow, to show that you are not teaching Jews not to be circumcised, and things of that nature.

Paul went into the Temple and for a seven-day period (the completion period of a Nazarite vow was to last) he was on the verge of offering an animal sacrifice himself as Numbers chapter 6 commands a person to do at the end of a Nazarite vow. As late as 57 AD they were still offering sacrifices in the Temple.

Now, Josephus was the Jewish historian who was present when the Romans destroyed the city and the Temple. He says it was about three weeks before the final destruction of the Temple in 70 AD, that the final lamb was put upon the altar. They did not put more on the altar because they ran out of lambs, and they were under siege by the Romans. Sacrifices ceased 39 years after Christ was crucified and went back to heaven. These sacrifices and oblations, written about in Daniel, are not spiritual sacrifices. They are animal sacrifices in a Temple in Jerusalem, and that is what Daniel wrote about.

Editor’s Note: Dr. Martin’s Later Understanding

In his article “[The Geography of Heaven](#)” (1999, updated and reprinted July 2024), Dr. Martin presents evidence that much of what Daniel saw in vision occurred in heaven and not on earth. Heavenly events can have an impact on earthly events and earthly events can trigger events in heaven. The prophecies Daniel wrote about will occur, as will the events of Revelation and other prophetic books in both the Old and New Testaments. As events progress to war at Christ’s return, heaven-earth interactions will be increasingly visible around the world.

The Covenant of Death will take place on earth and those events will be visible for the world to view. This means that our civilization will not collapse until God punishes the earth.

We need to study to determine what portions of the Book of Daniel take place in heaven, and what parts happen on earth. This is true for Daniel chapters 8, 9, and 10. That being said, the Covenant of Death will occur on earth. DWS

Daniel Chapter 8

Beginning in Daniel 8:9–12, events in heaven were seen in a vision given to the prophet Daniel. What he saw had direct earthly consequences. “Daily rituals” and sacrifices were being done.

“Then from the one of them [one of the four divisions] a single inferior horn came forth, and he grew excelling great to the southland and to the sunrise and to the stately land; he grew great unto the host of the heavens, and

[1] **there was cast TO THE EARTH SOME from the host, and**

[2] **ONE from the stars, who tramped them down.**

[3] **Even unto the chief of the host he arrogated [took or seized] greatness to himself.**

Because of him THE CONTINUOUS RITUAL [the daily sacrifices on earth] was disturbed, and the established furnishing of His sanctuary [the Temple] was FLUNG DOWN, and the horn was given a host for transgression against THE CONTINUOUS RITUAL; he FLUNG DOWN the truth TO THE EARTH. Thus, he acted and prospered.

• Daniel 8:9–12 CLV

Now I ask this question: WHO takes away the sacrifice here and destroys the sanctuary, casts down the host? Is it Jesus Christ? Or is it the “**little horn**” that will come up? Answer: it is the little horn.

“Then I heard a holy one speaking. And another holy one said to so-and-so, the one speaking,

‘For HOW LONG is the vision of the continuous ritual — the cessation of the sacrifice and the desolating transgression which gives over even the holy place and the host to be tramped down?’

He answered him, ‘Unto two thousand three hundred evenings-mornings [of sacrifices]. Then the holy place will come into its right [be cleansed].’”

• Daniel 8:13–14 CLV

These 2,300 evenings and mornings mean 2,300 days. That is in the Hebrew. Each day had a morning sacrifice on the altar at about 9.00 o’clock in the morning, and an evening sacrifice on the altar at about 3 to 4 o’clock in the afternoon, every day of the year. For the 2,300 of those daily offerings, and they had 2 per day, it means this sanctuary will remain desolate, for 1,150 days altogether, which is under 3½ years [55 days short]. These literal animal sacrifices will cease for 1,150 days.

Daniel Chapter 12

The last chapter of Daniel provides background information about the covenant of death beginning in verse 5:

“I, Daniel — I see, and behold, two others are standing, one on the near ridge of the waterway and one on the far ridge of the waterway. I said to the man clothed in linen who is above the waters of the waterway: ‘UNTIL WHEN [how long?] is the end of the marvels?’

And I heard the man clothed in linen who is above the waters of the waterway:

‘Until the era of the end. Then he raised up his right hand and his left hand to the heavens and swore by Him Who is living for the eon, that it is for [1] an appointed time, [2] two

appointed times and [3] half an appointed time.

And when the shattering of the hand of the holy people [Israel and possibly some Christians] is concluded, THEN all these things shall have their conclusion.”

• Daniel 12:5–7 CLV

How long is that? It is the 3½ year period being discussed right here since the sacrifices will cease in a future Temple [future to Daniel] in Jerusalem. Continue in Daniel chapter 12.

[Repeating part of verse 7 ...]

“... an appointed time, two appointed times and half an appointed time. And when the shattering of the hand of the holy people is concluded, then all these things shall have their conclusion.

As for me, I heard, yet I did not understand. So I said, ‘My lord, WHAT will be AFTER these things?’”

• Daniel 12:6–8 CLV

The angel continues ...

⁹ And he replied, ‘Go, Daniel, for the words are stopped up and sealed **UNTIL** the era of the end. ¹⁰ Many shall purify and whiten themselves and be refined; yet the wicked will act wickedly. None of all the wicked shall understand; yet the intelligent are understanding.

¹¹ From the era when [1] the CONTINUOUS RITUAL IS TAKEN AWAY, and [2] to the setting of **THE ABOMINATION OF DESOLATION**, [then] is a thousand two hundred and ninety days [1,290 days].”

[That number of days is just over a 3½ year period, by less than one month.]

¹² “Happy is he who will tarry and attain to the thousand three hundred and thirty-five days!” [1,335 days].

[This number is 2½ months [75 days] beyond 3½ years]

¹³ “Now you, go on to the end, and you shall rest and stand up [meaning by resurrection, he is talking to Daniel] for your lot at the end of the days.”

• Daniel 12:9–13 CLV

The Conclusion Is Reached

That is the conclusion to the whole thing. I want you to notice the benchmark on which all of the end prophecies hang. Verse 12:11 (CLV) says: “**From the era when the continuous ritual is taken away, and to the setting of the abomination of desolation, is a thousand two hundred and ninety days,**” You have that length of time. There are (in order):

1,150 days – in Daniel chapter 8.

1,260 days – in Daniel 7 and also in Revelation 11:3, 12:6

1,290 days – in this verse we read above in Daniel 9:11.

1,335 days – in Daniel 12:12

2,300 days – in Daniel 8:14 and

These lengths of time hover within the last 3½ year period that we have here.

- When does it all end? It starts from the time that the daily sacrifices are taken away and the abomination of desolation is set up.
- Have those events taken place as written? No, they have not.

Jesus made this clear in Matthew chapter 24 in the Olivet Prophecy. He also said to do something at a

particular time. In Mathew 24, Jesus went to the Mount of Olives, east of Jerusalem, looks over the whole city of Jerusalem with the beautiful Temple below. His disciples asked about Jerusalem and the Temple. He said it all will be torn down and be desolate. Matthew 24:3 CLV: **“when will these things be? And what is the sign of Thy presence and of the conclusion of the eon?”** Jesus rehearsed the sequence of end-time events.

Editor’s Note: Matthew 24:15–29

Read that passage yourself, taking note of the mention of the **“Abomination of Desolation”** and **“the Holy place”** (the Temple), both in verse 15. Then note that the events in verse 21 occur at the same time. Verses 23 to 26 give warning of **“false Christs.”** Matthew 24:29 is about after the tribulation, when significant displays will be visible in the sky. These will occur soon before Christ’s return. DWS

The Beginning of the Tribulation

The great tribulation period starts whenever you: **“see THE ABOMINATION OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place ...”** So, the tribulation begins **when** the abomination is set up in the Holy Place in Jerusalem — and not before.

- We are told in Daniel chapter 12 that is when the sacrifices will be taken away.
- We are told in Daniel chapter 9 (the 70-weeks Prophecy) that this event will take place in the midst of the final “week.”

But a COVENANT will be made with Israel for bringing back the sacrifices and Temple, and it will last, supposedly, for seven years. In the middle of that period the sacrifices will cease, the oblations will cease, the ABOMINATION OF DESOLATION will be set up, and we will have a 3½-year period remaining after these events begin. It shows then about a 7-year period which will last at the end of the age. Very briefly, I want to refer to two sections of Scripture in the Book of Revelation, quickly.

In Revelation chapter 11 we learn about the ministry of the two witnesses. How long will their ministry last? We are told in verse 11:3 it lasts **“a thousand, two hundred, and threescore days,”** which is 1,260 days or about 3½ years. During this time, John is told to take a measuring rod:

“Rouse, measure the temple of God and the altar and those worshipping in it. And the court outside of the temple cast outside, and you should not be measuring it, for it was given to the nations, and the holy city will they be treading forty-two months.”

• ***Revelation 11:1–2 CLV***

During this 3½ year period, there must be a Temple in existence for someone to measure it, and, for two witnesses to be associated with it. In Zechariah chapter 4 we are told that these two witnesses are the two olive trees that stand before YHWH. This has to do with the Temple. We even find Revelation chapter 11 speaking about the two witnesses by a Temple in existence and an altar and worshipping going on, which means a priesthood established.

How long will this last? It says for 3½ years. This must be, in my judgment, the first 3½ period of the last “week” of Daniel’s 70-week prophecy. It cannot be the last 3½ years, in my judgment. The reason is, when the last 3½ year period comes along, it says the sacrifices will be taken away — a man will go into the inner Temple, calling Himself “God” — and violate the Temple.

We also find very soon afterward that Jerusalem will be desolate. But in the period of the first 3½ years, we do not find the desolation mentioned. It says in **Revelation 11:2 CLV: “And the court outside of the [inner] temple cast outside, and you should not be measuring it, for it was given to the nations [Gentiles], and the holy city will they be treading forty-two months.”**

Yes, they may be in the outer part, treading it under foot and the holy city, for 3½ years. But the inner part of the Temple during that first 3½-year period, we are told here, will be inviolate, it will be in operation.

That means the time of the Two Witnesses must be, in my judgment, the first 3½-year period while the Temple is still in existence.

In **2 Thessalonians chapter 2** we find a man will come along, and he will call himself “God.” He will sit in this inner Temple, which is the setting of the abomination.

Revelation chapter 13 tells about a “Beast” who will be worshipped for forty and two months. The entire world will come under his influence and control. Obviously, the Temple will be violated by this time. This also must be the last 3½ years of this last week.

The Covenant of Death

I know we understand these things, but now I bring into this subject the phrase “Covenant of Death.” We are told in this last verse of the “70-weeks prophecy,” that a contract, a covenant, will be made with the people of Israel at the end of the age, which is intended to last seven years. In the midst of that week the sacrifices and oblations will cease, and the abomination of desolation will be put upon the altar.

Everything fits if we understand that this covenant is made with, from the New Testament terminology, “**the man of sin,**” “**the son of perdition,**” or in Revelation chapter 13 “**the Beast,**” who will rule for 3½ years.

This means the Beast makes the covenant with Israel. The Beast is the prince to come. It is the Beast who is the desolator.

This covenant is not the Old Covenant. It is not the New Covenant. Whoever heard of the Old or New Covenants being made for “one week”? This will be “one week” at the end of the age (a 7-year period), 3½ years on one side, 3½ on the other. In the middle we find sacrifices and oblations ceasing and the abomination of desolation being set up.

It all relates to this covenant being made with Israel, concerning the city of Jerusalem, the Temple, sacrifices, the people, and all the functions **at the end of the age** just prior to Christ’s Second Coming. Clearly this is the case, because Christ said the abomination must be put upon the altar first, **then** the *ekklesia* should flee into the wilderness, because then will be great tribulation for all believers in Jerusalem. That has not happened yet. All of these things must be at the end of the age.

Details About This Covenant of Death

What about this covenant? It is in Daniel chapter 9, and in other places in Daniel. Daniel chapter 11 is the longest single detailed prophecy you will find anywhere in scripture. I will skip many verses, but I want to give background and come to a place where a “covenant” is introduced, and Daniel speaks about it. In Daniel chapter 9 he mentions a covenant without much explanation, but we know it has to do with the Temple, sacrifices, the holy people, and Jerusalem. Daniel talks about the covenant in this context as well. The angel tells Daniel at the start of chapter 11:

“As for me, in year one of Darius the Mede, my position was to make him steadfast and to be a stronghold for him. Now what is in the writing of truth I shall tell you. Behold, three kings will yet stand up in Persia; the fourth [king] shall be enriched with riches greater than all; as he is steadfast in his riches he shall rouse the whole kingdom of Greece.”

• *Daniel 11:1–2 CLV*

Let us get the time period here, Daniel is given this prophecy about 534 BC, the Babylonian Empire had come and gone, the Persians were now on the scene, and Daniel was asking, in his old age: how long before these things occur? And God tells him! Daniel, there will be three kings to come in Persia, and a fourth who will be far richer than they all, and by his strength through his riches, he will stir up the people out in the west (the people from Greece).

“Then stands up a master king; he rules a vast realm and does as is acceptable to himself. While he stands, his kingdom shall be broken up and divided to the four winds of the heavens

... yet not to his posterity. It will not be as his rule with which he ruled; for his kingdom shall be plucked up and given to others aside from these.”

• Daniel 11:3–4 CLV

Editor's Note: Dr. Martin's Later Understanding

Dr. Martin revised his understanding of the information in Daniel chapter 11. He came to believe that while the visions given to and written down by Daniel were fulfilled in heaven, they were not fulfilled on earth. One reason is that almost nothing in Daniel chapter 11 is verifiable in any historical record. There are similarities in some cases, but nothing conclusive, no matter how you arrange the historical puzzle parts. For example, the wars of the Kingdom of the North, and the Kingdom of the South described in Daniel do not fit history.

A **second point**, the biblical description of Daniel 11:31–32 (see below), has little resemblance to what Antiochus did when he conquered Jerusalem. While Antiochus Epiphanes did desecrate the Temple in Jerusalem, there is no mention of a 7-year Covenant, nor a breaking of a covenant. No historian mentions it, not Josephus, not the Jewish Talmudic writings, nor any secular Greek or Roman historians.

Therefore, these events must still be fulfilled in the future on earth. Scripture does not say they were fulfilled in heaven. DWS

“Armed forces from him shall stand about; they will profane the sanctuary, the stronghold, take away the continuous ritual [the offerings], and set up the ABOMINATION OF DESOLATION. And those who condemn [actively oppose] the covenant he shall pollute with slickness. Yet the people knowing their Elohim shall be steadfast and act accordingly.”

• Daniel 11:31–32 CLV

[Continuing Dr. Martin's lecture] The Temple, the abomination of desolation (though typically done by Antiochus Epiphanes) Jesus in Matthew chapter 24 puts the exact fulfillment into the future. There can be no doubt that is the case.

Now go back to an earlier time, in Daniel 11:21, because it may be confusing on the surface, but we have to study this in detail. Verse 21 is where we find the King of the North (this one king at the end time) — Antiochus Epiphanes was a “type” of this man back then — but it has ramifications for our time today. This Antiochus Epiphanes comes along, and things begin to happen.

Keep in mind the design of the Temple, the sacrifice area outside, east of the Holy Place. Also, keep [in mind] the word “covenant” because I will go to verses from other prophets to show some interesting events to occur in the future regarding **“a vile person.”** This figures into another prophecy.

“Then there will stand in his post a despised person [“a vile person,” KJV]; hence they do not bestow on him the splendor of the kingdom. Yet he will enter with ease and make steadfast the kingdom by slick dealings. Now the armed forces of the overwhelmer shall be overwhelmed from before him and shall be broken, even the GOVERNOR OF THE COVENANT.”

• Daniel 11:21–22 CLV

This **“Covenant”** will be broken by the man coming from the north, after **“joining themselves”** in a covenant. It was done in type in history with Antiochus Epiphanes in 175 or 173 BC, but **in the future the prophecy will be fulfilled:**

“Due to people joining themselves [in a covenant, v. 22 above] with HIM, HE shall [1] practice deceit and [2] come up and [3] be staunch with a little nation.”

• Daniel 11:23 CLV

This describes the “joining” together to agree to a covenant of peace. The agreement, made with **“the GOVERNOR OF THE COVENANT”** is quickly violated. That Governor or prince is a man in Jerusalem who

must be of Israelite origin. This “despised” or “vile person” makes a covenant with **“the GOVERNOR”** (Daniel 11:22) and then breaks it. What happens next? Daniel 11:24 CLV tells us:

²⁴ **“With ease then among the stout ones of the province, he shall come and do what his fathers had never done, nor his fathers’ fathers: Plunder and loot and goods he shall lavish on them, and against Egypt he shall devise his devices, yet only for a season.**

He will take spoil, give it to the poor. All looks good on the surface. He will say, “let’s put down all our arms and live in peace,” universal peace. It will last for a time. Again, the following things have not yet happened in history:

²⁵ **“He shall rouse his vigor and his heart against the king of the southland with his great army. And the king of the southland shall be stirred up for the battle with his great and exceedingly staunch army, yet he shall not stand; for they shall devise devices against him, ²⁶ the eaters of his dainties shall break him, his army shall be overwhelmed and many fall slain.**

²⁷ **Then the two kings [the king of the north and king of the south], with evil in their hearts, will sit at one table. The lie they are speaking shall not prosper, for it is yet further to the end, to the appointed time.**

²⁸ **When he returns to his land with a great amount of goods, his heart will be on **the holy covenant**, and he will make it effective before he returns to his land.”**

• *Daniel 11:25–28 CLV*

Suddenly verse 28 introduces the statement that the King of the North will not like **“THE holy covenant”** that has been made. In fact, the definite article **“the”** is not in the Hebrew text; it means he shall be against **“A holy covenant”** of some kind.

As soon as you see the word “holy” covenant, what comes to your mind? I will tell you what came to my mind for years and years. It was the Old Covenant, the covenant that God made with Israel in the time of Moses. And here is this man, now being against a “holy covenant.” One thing is certain. It is a covenant and the word “holy” or “sacred” is in front of it. I know the Old Covenant is holy, and I know the New Covenant is holy, but you know, this covenant being discussed here is not either of the Covenants. It is the covenant mentioned in verse 23 called “the league” or a covenant made with “a prince of the covenant,” who will be in Jerusalem, and the covenant says something like:

“Look, let us all lay down our weapons. We will not need them. We will turn Palestine into a peaceful land, without any problems.”

Then he will go to fight against Egypt, but as far as Palestine and Israel are concerned, he is a prince of the covenant. A covenant will be made, and finally, he will not like that covenant at all. It was made on the Holy altar of God. No doubt this is why the covenant gets the adjective “holy” in front of it.

What Is That Covenant?

It is a covenant that involves something that is “holy.” I will tell you what it is dealing with:

Re-establishing Israel as a nation with a kingship and all that entails, the Holy of Holies and the Holy Place put back into operation with an altar, with all the utensils, basins, and procedures. Sacrifices will take place again, for the first time since the destruction of the Temple in 70 AD.

These things are part of a covenant which this vile man will make with the prince of the covenant of Israel at the end of the age. This was partially done to a certain extent by Antiochus Epiphanes, but these scriptures here certainly have to do with the end of the age, as we will see.

This holy covenant talked about in Daniel chapter 9, the vile man will break after 3½ years. This is the covenant mentioned in Daniel 11:22–23. Let us take the context into mind and not read into the text what

does not belong there. The vile person takes further action ...

²⁹ **“At the appointed time he shall return and come into the southland [to Egypt which he wished to attack], yet at the latter occasion it shall not be the same as at the former.**

³⁰ **For boats of Kittim⁴ will come against him. Hence he will be sore when he returns. He will menace the holy covenant [The covenant he made, he will break after 3½ years] and make this effective. While he returns, he shall have an understanding with those who forsake the holy covenant [as a result of his breaking the covenant]:**

³¹ **Armed forces from him shall stand about; they will profane the sanctuary [the Temple], the stronghold, take away the continuous ritual [the daily sacrifices], and set up the ABOMINATION OF DESOLATION.”**

• Daniel 11:29–31 CLV

These verses require a future meaning to them. Why? It is because Jesus, long after 168 BC, when some interpreters thought Antiochus Epiphanes did some of these things in Daniel’s prophecies. Jesus said [1] the fulfillment of this portion of Daniel would occur at a future time and [2] there will come a time of great tribulation.

So, when will it start? The apostles asked when the end of the age would be. Jesus said it would come after a time of great tribulation. The end time will start **when the abomination of desolation is placed into the Temple.** Then flee into the wilderness, for there will be great tribulation. Flee not in the winter, not on the Sabbath day, because it will be difficult. Great tribulation will come, and all types of difficulties will occur. He said, “Behold, I have told you before (Matthew 24:25), and at the end of the 3½ years, Christ Jesus will arrive here on earth, as lightning comes in the heavens. This certainly has reference to the future:

³² **“And those who condemn the covenant he shall pollute with slickness. Yet the people knowing their Elohim shall be steadfast and act accordingly. ³³ And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.**

³⁴ **Even in their stumbling they shall be helped with a little help, yet many are allied with them by means of slick words. ³⁵ Some of the intelligent shall stumble, to refine and to purify and to whiten them until the era of the end; for it is yet further to the appointed time.”**

• Daniel 11:32–35 CLV

This king [the “**vile person**” KJV], will come and pollute the sanctuary, take away the rituals of daily sacrifices, set up the abomination of desolation, break the “**holy covenant**” that he made to last for 7 years. He will break it in the midst of the 7 years:

“Yet the king does as is acceptable TO HIMSELF; he shall exalt and magnify himself [1] over every el, [2] against the El of elim he shall speak extraordinary impieties, and [3] he will prosper until the menace is concluded; for that which is decided will be done.”

• Daniel 11:36 CLV

Antiochus Epiphanes in 168 BC did not do those things! But an evil man will come in the future (Revelation chapter 13) who will rule with a rod of iron, for 3½ years. He will enter the rebuilt Temple in Jerusalem. He will call himself God. People will be required to worship him. We read it in the Book of Daniel. He will break the covenant in mid-week; the “Covenant of Death” discussed all through Daniel chapter 11. We are not through with this covenant yet. It is mentioned in other parts of the Bible. What happens?

“Concerning the Elohim of his fathers he shall not understand, nor concerning the treasures of wives, nor concerning any eloah [another Hebrew term for a “god”] shall he understand; for

⁴ Kittim (Chittim in the KJV) was to the west of Palestine, in the Mediterranean, perhaps the island of Cyprus. DWS

he shall magnify himself over all.”

• *Daniel 11:37 CLV*

This “vile person,” this “man of sin,” will be “seated in the temple of God, demonstrating that he himself is God?” (2 Thessalonians 2:4 CLV).

Daniel Chapter 12, Continuing the Same Vision, More Exploits

“In that era [when all these things will occur] Michael shall stand up, the great chief who is standing over the sons of your people. Then an era of distress⁵ will come to pass such as has not occurred since there was a nation on the earth, until that era. Now in that era your people shall escape — all those found written in the scroll.”

• *Daniel 12:1 CLV*

That is exactly what Jesus said in the Olivet Prophecy. Great tribulation will occur, but Michael (who is not Christ Jesus) will stand up to aid God’s people.

“From those sleeping in the soil of the ground many shall awake, these to eonian [age-lasting] life and these to reproach for eonian [age-lasting] repulsion. The intelligent shall warn as the warning of the atmosphere, and those turning many to righteousness will be as the stars for the eon and further.”

• *Daniel 12:2–3 CLV*

This refers to the resurrection of the dead and Christ’s second coming.

“Now you, Daniel, stop up [or ‘close up’] the words and seal the scroll until the era of the end, when many shall swerve as evil shall increase.”⁶

• *Daniel 12:4 CLV*

I do not claim to understand it perfectly yet, maybe you do not understand it perfectly yet. If that is the case, then we are not at the end yet.⁷ Not that you are important or I am important, but it is still difficult to understand, isn’t it? But at the time of the end, many will go to and fro in it, but God says, the knowledge of this prophecy and its understanding shall be increased. And that is God’s promise.

Part 2 of this article to follow

Read Dr. Martin’s articles:

“[The Geography of Heaven](#)”

“[Prophetic Geography and the Time of the End](#)”

“[Matters of Prophecy in Daniel](#)”

“[The Life and Times of the Antichrist Part 1](#)”

“[The Life and Times of the Antichrist Part 2](#)”

Read David Sielaff’s articles:

“[The End Time? Not Yet!](#)”

“[The Magnitude of the End Time Crisis](#)”

“[Magnitude of the End Time Crisis, Part 2](#)”

Ernest L. Martin, 1976

Edited by David Sielaff, November 2024

⁵ The King James translates this as “a time of trouble.” DWS

⁶ Daniel 12:4, King James Version: “But you, O Daniel, shut up the words, and seal the book [scroll], even to the time of the end: many SHALL RUN TO AND FRO, and knowledge shall be increased.” DWS

[ELM:] Many people misunderstand that verse. It refers to the knowledge of THIS prophecy of Daniel which God wants believers to understand, as the time of the end approaches. They will “run to and fro” in the text of Daniel and other Scriptures to understand it in detail. But, the knowledge of the prophecy will be increased only at the time of the end.

⁷ Most of the information in my January 2021 article, “[The End Time? Not Yet!](#)” is derived from Dr. Martin’s research. God and Christ may “cut short” the time and degree of evil predicted to occur during the End Time. DWS