

The seven year covenant

by Douglas E. Cox

The land of Canaan was a type and a shadow of a “better land,” to which Christians have come, as taught in Hebrews 11:16 & 12:22. Paul said that the experiences of the Israelites recorded in the Old Testament were written for our examples, and for our admonition. Peter said the prophets ministered, not to themselves, but *unto us*, that is, the saints, or the New Testament Church. The prophets, he said, wrote about the gospel, (they “prophesied of the grace that should come unto you”) and they wrote by the spirit of Christ which was in them.” [1 Peter 1:9-12]

A period of **seven years** is prominent in prophecy, and in the early history of Israel. Jacob agreed to serve Laban the Syrian seven years for his bride Rachel. [Genesis 29:20] But the time involved actually turned out to be longer than a literal seven years. When the time came for his marriage to Rachel, he was given her older sister Leah instead. His labour was to continue for another seven years, and then yet another six, and after this, he returned to the promised land. Jacob came back with not only Rachel, but also her sister Leah, their handmaidens, and all their children. They brought with them a large herd of cattle. At Galeed, several miles east of the Jordan River, Jacob and Laban made a covenant, that neither would pass that place to do any harm to the other. [Genesis 31:45-48, 51-53]

The time involved in the conquest of Canaan under Joshua was *seven years*.

In Ezekiel’s prophecies about Gog and Magog, the time that the people of Israel burn the weapons of the hordes of Gog and Magog for fuel is *seven years*. [Ezekiel 39:9]

In Daniel’s 70 weeks prophecy the time when Christ confirms his covenant with the church is one week, or “seven times” which corresponds to, or alludes to the time for which Jacob agreed to serve Laban for Rachel.

In the prophecies of Daniel, great kingdoms are described, but always in their relation to *the saints*, and the kingdom of God. The metallic image of Nebuchadnezzar’s dream in Daniel 2 represents the major human kingdoms throughout all of history, and Babylon is featured in the prophecies of Revelation, where it represents human society as a whole. In Nebuchadnezzar’s dream, the head of the image was of fine gold, its breast and arms were of silver, its belly and thighs were of brass, its legs were of iron, and its feet were part of iron and part of clay. This man-like image was replaced by a mountain, that grew and filled the earth. The mountain represents the kingdom of God. There is a continuity in the prophecy, and it depicts *time* progressing vertically from top to bottom. There are no gaps in the image, and there are no gaps in time.

Daniel 2 parallels the prophecy in chapter 7, where the same successive world governments or

empires are depicted as animals. The four beasts described in chapter 7 correspond to the four metals, gold, silver, brass, and iron, in the prophecy of chapter 2. The head of fine gold in chapter 2 corresponds to the lion in chapter 7. The breast and arms of silver in chapter 2 corresponds to the bear in chapter 7. The belly and thighs of brass in chapter 2 correspond to the leopard with four heads in chapter 7. The legs of iron in chapter 2 correspond to the terrible beast described in chapter 7. The feet, part of iron and part of clay in chapter 2 correspond to the 10 horns of the beast in chapter 7. The stone cut without hands in chapter 2, that became a great mountain, corresponds to the saints and the kingdom of God in chapter 7.

In Daniel 7 another little horn, separate from the ten horns of the fourth beast, makes war with the saints. This is the antichrist spirit, with *eyes like the eyes of a man*, and a mouth speaking great things. The eyes like the eyes of a man represent a *human* viewpoint, which opposes the *divine* point of view of the prophets. It continues for *a time, times and a half*. [Daniel 7:25] John said that the spirit of antichrist was already present in the first century. [1 John 4:3]

The *time, times and a half* in Daniel's prophecies signifies half of seven times, and the swearing angel in Daniel 12:7 showed that it is the last time period. All of the events mentioned in Daniel's prophecies will be finished, when that time period is fulfilled. There is another similar swearing figure depicted in Revelation 10, who declares that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." [Revelation 10:7]

The seven times, or one week, of which the *time, times and a half* is the last portion, is the 70th week in the prophecy of Daniel 9. The 70 weeks consists of three periods, which together make seventy weeks. They are 7 weeks, 62 weeks, and 1 week. The Messiah was to appear when the first two of the three periods were fulfilled. In the last week, he would *confirm the covenant with many*. His earthly ministry was the first half of the final week, three and a half *natural* years. Jesus was crucified, and buried, and rose again from the grave, and ascended to heaven, to the throne of his Father.

Jesus was made Christ when he ascended to his Father's throne in heaven. At that time, the prophecy of Isaiah 2:1-3 was fulfilled; the mountain of the Lord's house was "established in the top of the mountains, and exalted above the hills." Zion and Jerusalem became heavenly. [Hebrews 12:22]

Also, the units of time the remaining in Daniel's 70 weeks prophecy changed. Natural days, months, and years, that depend upon the period of the earth's rotation, and its orbit around the sun, do not apply to spiritual, eternal things. God's time does not equal our time. And therefore the *time, times and a half*, in which Jesus Christ continues to confirm his covenant with his Church, is not a natural or earthly time, but a prophetic symbol for the final half-week, which represents the whole age of the Church. Thus, there are no gaps in Daniel's time prophecies, and the visions of chapters 2, 7 and 12 are in harmony.

The time remaining once the abomination of desolation is set up is given as 1,290 days. [Daniel 12:11] This number represents a symbolic three years and a half, where one year has 13 months, and the rest 12 months, and months are 30 days. Natural months are not exactly 30 days, so this period is symbolic, and a figure, not a literal 1,290 days or years.

The whole time that Christ waits for his Church is 1,335 days. [Daniel 12:12] This number represents a symbolic three years and a half, where one year has 12 months, and the rest 13 months,

and months are 30 days. Again, because natural months are not exactly 30 days, this period is symbolic, and not a literal or natural 1,335 days or years. It represents the time remaining for the Church since Jesus ascended to heaven after his resurrection.

In John's prophecy the holy city is trampled by Gentiles for 42 months. [Revelation 11:2] The duration of the ministry of the two witnesses is 1,260 days. [Revelation 11:3] The time for which the woman in Revelation 12, who represents the Church, remains in the wilderness, is stated in two ways, first as 1,260 days, and then as *a time, times and a half*. [Revelation 12:6, 14] The time when the beast makes war with the saints is 42 months. [Revelation 13:5]

The numbers that represent the whole age of the church, or a portion of it, are symbolic. The little horn, which makes war with the saints, and which has eyes like the eyes of a man, representing a human point of view, attempts to "change times and laws." [Daniel 7:25] These times include the times of the prophecies of Daniel and Revelation, and the prophecy of the 70 weeks. Those who insist that there is a gap in the 70 weeks, are influenced by the "little horn." Those who claim that the 70 weeks are 490 literal years, or that the 1,335, 1,290 and 1,260 days are literal days or literal years, IMO, are influenced by the "little horn." They fail to consider the change in the times, when Jesus ascended to heaven, following which the time units are symbolical, not natural or literal. The first two sections of the 70 weeks, and part of the final week, are natural units, but the units of the final half-week are symbolic and figurative, because it applies to spiritual things, such as the heavenly Jerusalem, and the "better land" of the saints. The Church which Christ is building in this age is His bride. The covenant Jacob made with Laban to purchase his bride Rachel was a type of the covenant which Christ confirms for one week.