



Daniel's 70th Week: the Tribulation: Antichrist Makes & Breaks Treaty with Israel; Baptism of Fire; Abomination of Desolation; Paraphrase of Dan 9:24-27

Revelation 4:1 begins the next part of Revelation and takes up a new subject: prophecy:

Revelation 4:1 - After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this."

The preposition that introduces this section is the accusative neuter plural of the demonstrative:

οὗτος, *houtos* - "After these things"

This pronoun relates to something that is near in thought in a sequence of events. It refers to the just completed dissertation on the historical trends of the Church Age.

Next comes the aorist active indicative of the verb:

ὄραω, *horaō* - "I looked"

John now moves into eschatology beyond the Church Age. The "door standing open in heaven" refers to the Rapture of the Church. John is going to be shown "things which *must* take place after *this* (the Rapture)."

The Greek word for "must" is the present active indicative of the verb:

δεῖ, *dei* - Refers to the divine decrees. What follows are not historical trends but prophecy of future history that *must* occur (i.e., these are in the divine decrees) thus introducing the events that transpire during the Tribulation, or the fulfillment of Daniel's Seventieth Week.

We now continue with Dr. Walvoord's summary of Daniel 9:

Walvoord, *Daniel*, 234-35:

The precise prophecy of Daniel 9:27 indicates that the personage in view enters into a covenant relationship *with many*. This is a clear reference to unbelieving Jews who will enter into alliance with the *prince that shall come*. That they are Jews is indicated by *thy people* in verse 24. If the preceding chronology is understood to involve literal years, this should also be a seven-year period.

In a word, the prophecy is that there will be a future compact or covenant between a political ruler designated as the *prince that shall come* in verse 26 with the representatives of the Jewish people. (pp. 234-35)

According to the prophecy, in the middle of the seven-year period the one who confirms the covenant "shall cause the sacrifice and oblation to cease," that is, all the sacrifices. This could not refer to Jesus Christ at His death on the cross as Philip Mauro insists, because, the sacrifices did not cease until A.D. 70, some forty years later. The sacrifices were not stopped by Christ but by the Roman soldiers who destroyed the temple. Contemplated in this prophecy is a yet future event following the type of the desecration of the temple by Antiochus Epiphanes but beginning the great tribulation of which Christ spoke in Matthew 24:15-26, **obviously future from Christ's point of view**, and, therefore not the desecration by Antiochus in the second century B.C. (p. 235)

The Apostle John takes 14 chapters in Revelation to describe future events related to the Tribulation and the Second Advent of Christ. John wrote in circa A.D. 96, some 26 years *after* the fall of Jerusalem.



The Lord's Second Coming will bring an end to the prophecies related to the dispensation of Israel summarized in Daniel 9:24. He will then commence fulfillment of the prophecies related to the kingdom solution encompassed in the unconditional covenants to Israel.

The unconditional covenants to Israel were given to genetic Jews who believed in Messiah. The vetting of Jewish Tribulational believers is carried out following the Second Advent in the baptism of fire, represented by the phrase, "one will be left" in:

Matthew 24:36 - "But of that day and hour [**Second Advent**] no one knows, not even the angels of heaven, nor the Son, but the Father alone."

v. 40 - "Then there shall be two men in the field; one will be taken [**Jewish unbelievers removed from the earth and transferred to the Torments compartment of Hades**], and one will be left [**Jewish believers who remain on the earth and will move into Israel as citizens of the new client nation for the Millennium**].

v. 41 - "Two women will be grinding at the mill; one will be taken [**to Torments**], and one will be left [**to enter into Israel**].

v. 42 - "Therefore, be on the alert, for you do not know which day your Lord is coming [**Second Advent**]."

This reference to the baptism of fire is described by the Lord in parabolic form in several passages:

- (1) The wheat and the tares, Matthew 13:24-30, 36-40.
- (2) The good and bad fish, Matthew 13:47-50.
- (3) The ten virgins, Matthew 25:1-13.
- (4) The sheep and the goats, Matthew 25:31-46.

Daniel 9:24-27 is therefore affirmed by the principle that Scripture interprets Scripture. However, if Scripture is not approached as a literal exposition of divine revelation then the clear differences between Israel and the Church cannot be discerned. Rejection of dispensational theology inevitably confuses Israel and the Church. The Jews are God's chosen people and will have a superior station in the millennial kingdom as a client nation. However, this superiority is national and earthly and is enjoyed by those believer Jews who remain in physical bodies during the Millennium.

The last part of verse 27 deals with the last three and one-half years of the Tribulation when ecumenical religion, headed by the Antichrist, seeks to control the world. The Antichrist commits the very same atrocity as that of Antiochus Epiphanes in the second century B.C. The former is described by the term "the wing of abominations." The implication of this is provided by:

Walvoord, Daniel, 235-36:

The expression "the wing of abominations" is better translated "upon the wing of abominable idols." The Hebrew is rendered "abomination of desolation" in:

Matthew 24:15 - Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet [**by the archangel Gabriel**], standing in the holy place ...

Daniel 11:31 - "And forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation."



Daniel 12:11 - "From the time that the regular sacrifice is abolished, and the abomination of desolation is set up, there will be 1,290 days."

That which Antiochus did in a small way in the second century B.C. will become a world wide persecution of Israel and a stopping of their sacrifices in the future great tribulation. According to Revelation 13, the future world ruler of the time of the great tribulation will not only take to himself absolute political power but will demand the worship of the entire world, will blaspheme the true God, and persecute the saints (Revelation 13:4-7). His period of great power will terminate at the second advent of Christ. The desolation will continue until the consummation pictured dramatically in Revelation 19 when the beast and the false prophet are cast in to the lake of fire. This will be the terminus of the seventy sevens of Daniel and coincides with the second advent of Jesus Christ to the earth.

Thus the "abomination of desolation" is a statue of the Antichrist. He has gained excessive power through the development of a global ecumenical religious system and he demands that people worship him as god. By placing his image in the Temple he borrows power from the Lord Jesus Christ but in so doing desecrates the Temple and subsequently the souls of all who follow him.

The breaking of the treaty with Israel occurs at the three-and one-half year mark of the Tribulation and is signified by the placing of this statue of Antichrist in the Temple's Holy of Holies.

This completes our analysis of the passage. The corrected and expanded translation of Daniel 9:24-27 reads as follows:

Daniel 9:24 - "Seventy weeks [שְׁבוּעַ *shavua'*: **heptads of years: 70 x 7 = 490 years**] are determined [חָתַךְ *chathach*: **to cut out of time**] for your people [Israel] and for your holy city [Jerusalem], to finish the transgression [terminate the 5th cycle], to make an end to sin [the baptism of fire for the Jews], to make atonement for iniquity [the regathering of the Diaspora], to bring in everlasting righteousness [resurrection of Old Testament saints], to seal up vision and prophecy [terminate the dispensation of Israel], and to anoint the most holy place [the Lord's dedication of the millennial Temple].

Daniel 9:25 - "Know [יָדַע *yatha*: **to concentrate under Grace Apparatus for Perception**] therefore and understand [שָׂכַח *sachal*: **to perceive in the kardia**], that from the going forth of [1] the command [of Artaxerxes in 445 B.C.; See Nehemiah 2:7-8] to restore and build Jerusalem until [2] Messiah the prince; there shall be seven weeks [שְׁבוּעַ *shavua'*: **seven heptads of years: 7 x 7 = 49 years**] and sixty-two weeks [62 x 7 = 434 years, total 483 years]; the street shall be built again, and the wall, even in troublesome times [satanic assaults]."

v. 26 - "And after sixty-two weeks [the 434 year period between the completion of Jerusalem and Palm Sunday], Messiah [מָשִׁיחַ *mashiach*: **the Anointed One**] shall be cut off [crucifixion], but not for Himself [substitutionary sacrifice]. And the people [the Romans] (of the prince [גִּידָה *nagith*: **masculine gender: the man at the top**] who is to come) [prophetic of the Antichrist of the Tribulation] shall destroy the city and the sanctuary [the destruction of Jerusalem and the Temple in A.D. 70] and the end of it [the nation Israel] shall be like a flood. Furthermore, to the end [of the dispensation, i.e., the Tribulation] wars and desolations are determined [decreed].



v. 27 - Then he [masculine gender of the verb גָּבַר *gabar*: whose antecedent is the last preceding masculine gender in context: נָגִיד *nagith*: “prince” in verse 26: the Antichrist] shall confirm a covenant with many [Israel] for one week [שָׁבועַ *shavua*: one heptad of years: 7 x 1 = the 7 year Tribulation] but in the middle of the week [3½ years; or 42 months; or 1260 days] He shall bring an end to sacrifice and offering [he breaks the contract 3½ years into the Tribulation]. And on the wing [cosmic systems of protection from global ecumenical religion] of abominations [a statue of the Antichrist] shall be one who makes desolate [the Temple], even until the consummation [Second Advent], and that which is determined [lake of fire: Revelation 19:20] is poured out on this dictator [the Antichrist along with the False Prophet].”

From our exegesis of this passage and from its expanded translation we are now able to develop a paraphrase that brings out its content in a smooth English interpretation:

Daniel 9:24 - 490 years are cut out of time for Israel and Jerusalem, to terminate the fifth cycle of discipline, to execute the baptism of fire, to regather the Diaspora, to resurrect the Old Testament saints, to terminate the dispensation of Israel, and for the Lord to dedicate the millennial Temple.

v. 25 - Concentrate and perceive in your *kardia* that the time from the command of Artaxerxes Longimanus to restore and build Jerusalem until Palm Sunday shall occur in two increments, the first of 49 years and the second of 434 years for a total of 483 years. The street system shall be built again, and the wall, while under satanic assault.

v. 26 - And after the 434-year increment, Jesus the Messiah shall be crucified in a substitutionary sacrifice. And the people (of the same nationality as the Antichrist who is to come) shall destroy Jerusalem and the Temple in A.D. 70 by means of Titus’s Roman army thus bringing an end to the nation Israel as if by flood. Furthermore, all the way to the end of the dispensation of Israel even until the end of the Tribulation, wars and desolations are decreed.

v. 27 - The Antichrist shall cause a treaty to be entered into with Israel for seven years but after the first three and one-half years he shall bring an end to the Temple sacrifices and offerings thus breaking the treaty. And under the protection of a cosmic system of ecumenical religion there comes one, namely the Antichrist, who causes desolation to the Temple even until the consummation of the dispensation of Israel at the Second Advent, and then that which is determined—incarceration in the lake of fire—is poured out on this dictator.

57. This passage, along with Isaiah 61:1-2a and Luke 4:16-21, demonstrates the principle that the Old Testament prophets did not recognize the dispensation of the church. However, when they spoke of things related to the Messiah and His missions they dealt with both the Redemption Solution at the First Advent and the Kingdom Solution at the Second Advent.