

## THE ABOMINATION OF DESOLATION: PART II

By Apostle Don McIndoo (Sept. 2007)

1. Let's begin by reading Matthew 24:3 - 21.

a. In vs. 15 – 21 Christ is talking about a future destruction of Israel, future to that date.

b. This prophecy is a good example of the scriptural use of a “*shadow*”, or type, of something that will later be revealed, something that will soon happen, but is also a type or a symbol of some future event. In His answer as to the signs of His “*...coming and the end of the world.*” Christ is speaking of something that has now taken place and yet events that are still future, a common NT occurrence:

1.) “*Which are a shadow of things to come; but the body is of Christ.*” (Col.2:17)

2.) “*Who serve unto the example and shadow of heavenly things...*” (Heb 8:5)

3.) “*The thing that hath been, it is that which shall be; and that which is done is that which shall be done...*” (Eccl. 1:9)

2. We should also read Mark 13:14-18 “*Standing where it ought not.*” ¿Where is that?

3. Let's read Luke 21:20 – 24 “*And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.*”

4. ¿Do you remember my lesson about the Abomination of Desolation? I said it was Chapter One.

5. Now we are going to study Chapter Two: DANIEL 9: 20 – 27

(Vs. 20) – Daniel had been praying for the sins of his people. The angel, Gabriel, is sent to bring him consolation and understanding.

(Vs. 21) - “*...whiles I was speaking in prayer...*” Even as Daniel was still in prayer the angel, Gabriel, came with the answer.

(Vs. 23) – “*At the beginning of thy supplications the commandment came forth...*” Fausset notes, “*...the divine decree was made in heaven to the angels as soon as Daniel began to pray.*”<sup>1</sup>

(Vs. 24) - “*Seventy weeks are determined upon thy people and upon thy holy city ...*” literally, seventy weeks of seven days, or **70 x 7 = 490** days (**years**).

“*...to finish the transgression and to make an end of sins...*” “*and to make reconciliation for iniquity...*” literally, to cover, to overlay. “This speaks about the first appearance of Christ, coming as the Messiah to make that final great sacrifice for man's sins.

(Vs. 25) – “*...from the going forth of the commandment to restore and to build Jerusalem...*” This wording leads me to believe it refers not to the order of Cyrus to rebuild the temple (Ezra 1:3), but that of Artaxerxes to rebuild the city. (Let's read Ezra 7:11-13 and Nehemiah 2:8) This decree from the Persian King was made in **457 B. C.** ¡Let's do the mathematics!

“*...unto the Messiah the Prince...*” Although the Jews looked for the Messiah to liberate them from the yoke of Rome, Matthew Henry writes, “*...they were here told that the Messiah should come upon another errand, purely spiritual...*”<sup>2</sup> Barnes sees this as referring to the time of “*...his public manifestation as the Messiah.*”<sup>3</sup>

“*...shall be seven weeks, and threescore and two weeks:*” This amounts to **7 + 62**, or **69** weeks of days. Hence, **69 x 7** equals **483** days, or **prophetic years.**

**457**  
**- 483**

<sup>1</sup> *Op. Cit.*, Jamieson, Fausset, Brown, p. 638.

<sup>2</sup> *Op. Cit.*, Henry, p. 1454.

<sup>3</sup> *Op. Cit.*, Barnes, p. 163.

Let's read John 4:21 – 26 This is why all believers were expecting the coming of Messiah at the very time Jesus began His ministry.

**(Vs. 26)** - We are told that the Messiah shall be cut off and **"...the prince that shall come shall destroy the city and the sanctuary;"** Barnes writes that after the Messiah **"...shall be cut off by death..."** and **"...events would commence which would terminate in the destruction of the city and the temple."**<sup>4</sup>

**(Vs. 27)** - **"...in the midst of the week..."** During the final week (seven years) of the 70 weeks which would make an end of sins, bring reconciliation and everlasting righteousness, the Messiah would be cut off after 3 ½ years. Then **"...he shall cause the sacrifice and the oblation to cease..."** Barnes notes that while the *literal* interpretation of these words would indicate that an end would be made to the daily sacrifices made by the high priest in the temple, yet **"...so far as the Divine intention in...these sacrifices and offerings was concerned, they ceased at the death of Christ...for the thing which they had prefigured had been accomplished"**<sup>5</sup>

We read in Luke 23:45 what took place at the crucifixion of Jesus. **"And the sun was darkened, and the veil of the temple was rent in the midst."** Once a year the high priest alone entered through this great veil to make **"sacrifice for sins."** (Hebrews 5:1) The Apostle Paul explains the significance of this cataclysmic event of the tearing of that veil: **"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."** (Hebrews 10:19-22)

**(Vs. 27)** – **"...and the overspreading of abominations he shall make it desolate..."**. Barnes quotes Josephus, who wrote in his *Jewish Wars*, **"And now the Romans...brought their ensigns into the temple, and set them over against the eastern gate; and there they did offer sacrifices to them..."**<sup>6</sup>

**"...even until the consummation and that determined shall be poured out upon the desolate."** This consummation, or conclusion, will culminate in the destruction of the city and the temple, At the beginning of these prophecies of Daniel the city of Jerusalem lay in ruins and desolate, having been destroyed by the Babylonians. And it shall again be left desolate at the close of that period of time referred to by this revelation to Daniel.

This is assuredly the chapter of Daniel to which Christ referred in Matthew 24:15: **"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:)"** Of course, the New Testament was not available for reading when Jesus spoke of this **"desolation"**, so this was directed to those who were reading the prophecies of Daniel. Luke also referred to the coming of the Roman army when he quoted Christ as saying, **"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."** Barnes adds an interesting and, no doubt, important note as he discusses the term, **"abomination of desolation"** found in Matthew 24. He writes, **"This is a Hebrew expression, meaning an abominable or hateful destroyer."**<sup>7</sup> We shall keep this thought in mind.

Faussett quotes Eusebius, **"Vespasian was nearing Jerusalem with his army and all the believers left Jerusalem and fled to Petra, and other places on the other side of the Jordan; and they escaped the general destruction of the country: not one of them perished."**

<sup>4</sup> *Ibid.*, p. 177.

<sup>5</sup> *Ibid.*, p. 186.

<sup>6</sup> *Ibid.*, p. 188.

<sup>7</sup> Barnes, Albert, *NOTES ON THE GOSPELS OF MATTHEW AND MARK*, p. 338.