



# World Christian Fellowship

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## Abomination Desolation

### Mark 13, Luke 21

### Matthew 24:15

**Matthew 24:15**, *“Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand),*

**Matthew 24 and 25** is known as “The Olivet Discourse.” It is a discourse by our Lord Jesus Christ, delivered on the Mount of Olives. Its subject is the second coming of Christ.

His own message about His own second coming.

People in our world are always wishing for a better day and better time, to see the alleviation of the distresses and the problems that plague human society.

But the message of Scripture is that before there is ever a better time, there is going to be an infinitely worse time.

In fact, human society must look forward to a time that is going to be more severe than any time they have ever known.

That time is described rather briefly for us in just one verse in this chapter.

**V 21**, *“For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be.”*

Our Lord says that the world is to look for a time that will be worse than any other time it has ever known. The Lord even gives it a name: **Great Tribulation**.

There have been prophets speaking of this same time. It is a time of tremendous trouble, which encompasses the world but centers on the nation of Israel.

Isaiah looked forward to that day, that day of the Lord, that day of great judgment, that day of establishing the kingdom of Messiah, that day of salvation for Israel, that great climactic day when man’s work on earth, as it were, done by his own hand and design is done and God takes over.

**Isaiah 10:20**, *And it shall come to pass in that day That the remnant of Israel, And such as have escaped of the house of Jacob, Will never again depend on him who defeated them, But will depend on the Lord, the Holy One of Israel, in truth.*

This tells us that there is coming a time of great stress for Israel, a time when they will be killed. A remnant who escapes

will learn the lesson to never lean again on anyone other than the Lord.

The indication is that in that great day, that end day, the people of Israel are going to lean on someone who turns out to be not their friend but their enemy who offers himself for support and then destroys them.

**Isaiah 10:21-23**, *The remnant will return, the remnant of Jacob, To the Mighty God. <sup>22</sup>For though your people, O Israel, be as the sand of the sea, A remnant of them will return; The destruction decreed shall overflow with righteousness. <sup>23</sup>For the Lord God of hosts Will make a determined end In the midst of all the land.*

At the time of the very end, at that day of judgment, that time of establishing the time of righteousness, the kingdom of Messiah, Israel is going to go through a massive betrayal by one they trusted who turns out to slaughter them.

They are going to go through a time of great trouble from which they will try to escape.

**Jeremiah 30:5-9**, *“For thus says the Lord: ‘We have heard a voice of trembling, Of fear, and not of peace. <sup>6</sup>Ask now, and see,  
Whether a man is ever in labour with child? So why do I see every man with his hands on his loins Like a woman in labour,*

*And all faces turned pale? <sup>7</sup>Alas! For that day is great, So that none is like it; And it is the time of Jacob's trouble, But he shall be saved out of it. <sup>8</sup>'For it shall come to pass in that day,' Says the Lord of hosts, 'That I will break his yoke from your neck, And will burst your bonds; Foreigners shall no more enslave them. <sup>9</sup>But they shall serve the Lord their God, And David their king, Whom I will raise up for them.*

The most excruciating human pain, that of giving birth to a child without any anesthetic or any care, symbolizes the pain of society in the future.

When Jeremiah looks ahead, he sees in the imagery of prophetic vision, men with hands down on their knees in agonizing pain over what is about to take place. The world in pain and Israel too!

It is going to be a day of great judgment, great distress, the time of Jacob's trouble, and out of it is going to come salvation and rise of Messiah and His kingdom.

Both **Isaiah and Jeremiah** look forward to a time of severe trouble, pain, death, a time from which Israel will run to escape, followed by the Messiah's kingdom.

Daniel the prophet speaks also of the very same day.

**Daniel 12:1**, *“At that time Michael shall stand up, The great prince who stands watch over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time your people shall be delivered, Every one who is found written in the book.*

There is going to be a time of Jacob’s trouble, says Jeremiah.

There is going to be a time of trouble, says Daniel.

A time of devastation, a time of purging, a time of judgment out of which God will redeem a remnant and bring the kingdom of Messiah.

**Zechariah 13:8-9**, *And it shall come to pass in all the land,” Says the Lord, “That two-thirds in it shall be cut off and die, But one-third shall be left in it: 9I will bring the one-third through the fire, Will refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them. I will say, ‘This is My people’; And each one will say, ‘The Lord is my God.’ ”*

A time is coming to the land of Israel when two out of three will die, and He will bring the third part through the fire and refine them as silver is refined and test them as gold is tested.

A time of purging, a time of judgment, a time of death to two out of three. A third is preserved and they are brought to the awareness that the Lord is God.

**Zechariah 14:2**, *For I will gather all the nations to battle against Jerusalem; The city shall be taken, The houses rifled, And the women ravished. Half of the city shall go into captivity, But the remnant of the people shall not be cut off from the city.*

Jesus said there in the future a time is coming unlike any other time, a time of incredible, indescribable horror to the world but particularly focusing on the nation Israel.

It is a time of which Isaiah, Jeremiah, Daniel Zechariah spoke.

It isn't anything new that our Lord is saying. He is reiterating what was said of old, a time like no other time.

If Israel thinks it has endured unbelievable holocaust in the past, then they need to take stock of what the prophets have said and what the Lord Jesus said, that they have not yet endured what they shall in the future.

For there is coming a holocaust unlike any other.

It will not only impact Israel, but it will impact the world.

Things are not going to get better but get worse. In fact, they are going to get worse than they have ever been the worst of all.

Just prior to the worst time of all, there will be a brief time of false peace.

As we look ahead in future, analyzing the events of man's day, we could expect to have a time of false peace followed immediately by a holocaust without description and precedent. Followed immediately by the coming of the Lord Jesus Christ.

That is what the prophets have said.  
Exactly the same thing Jesus says.

**V 29-30**, *“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.<sup>30</sup> Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.*

This is the time right preceding the coming of Christ.

Now, it is impossible not to see this prophetic picture, this chronology, as simply as its stated here by our Lord, by Isaiah, Jeremiah, Daniel, and Zechariah.

A time of great distress, great trouble for the world, centering in the nation Israel, followed by the purging salvation of Israel, the coming of Messiah to establish His glorious and eternal kingdom.

Jesus here is preaching a sermon related to His second coming. It is a sermon not only about His second coming, which appears in verse 29, but also about the time before that which He Himself calls, in verse 21, the Great Tribulation.

### **Why Jesus is preaching this sermon and to whom is He preaching it in chapter 24?**

Jesus has entered into the last week of His earthly life. Wednesday He will die. He doesn't have much time left.

He spent all day in the temple.

He cleansed it on Saturday, threw out the money changers and the buyers and sellers and purged it outwardly.

Once He had cleansed the temple, then He could go back to it and not be defiled by it.

He took His disciples, and He taught all day. The teaching was public, to begin with, as He taught the multitude that teemed into the place because of the week of the Passover.

But after some of His teaching, the leaders of Israel were upset so they stopped Him in His way, and they started to ask Him questions.

**By what authority do You do these things?**

**Who gave You permission to teach the way You are teaching and doing?**

That engaged Him in a dialogue that went on for the rest of the day with these false Jewish leaders.

The result of that dialogue was an opportunity for Him to articulate the fact that God was now setting Israel aside.

For centuries, the nation of Israel had been the custodian of God's Word, and God's truth.

But all of that was going to change because God was going to take the kingdom away from them and give it to a people who were more worthy than they.

**Matthew 21:43**, *"Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it."*

Jesus was saying to the Jewish religious leaders, "You are no more to be called God's people in the national sense. You are no more to be custodians of God's truth."

We learn in **Romans 11**, this was only a temporary setting aside, but nonetheless a real setting aside.

Jesus says to them, "The kingdom will be given to a people who bring forth the proper fruit."

**Matthew 22**, in His encounter with the leaders, He gave them a parable about a wedding feast held by a king for his son. All the invited guests, who symbolize Israel refused to come.

**Matthew 22:7-9**, *But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. <sup>8</sup>Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. <sup>9</sup>Therefore go into the highways, and as many as you find, invite to the wedding.'*

A new people have been brought in to be the special custodians of God's Word and God's truth. **Ichabod**, the glory has departed, is written for a time on the nation Israel.

The sum of it comes at the end of chapter 23.

**Matthew 23:37-38**, *"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! <sup>38</sup>See! Your house is left to you desolate;*

The final statement of judgment on Israel for the rejection of the Messiah. That is it.

Jesus has indicted their leaders.

By indicting the leaders, all the people who followed the leaders.

Their house is left desolate, **Ichabod**, the glory is departing. God is moving away to another people from Israel.

But the sermon didn't end with verse 38.

**Matthew 23:39**, *for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!' "*

A Messianic description.

When Jesus rode into the city and they cried out saying.

**Matthew 21:9**, *Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David! 'Blessed is He who comes in the name of the Lord!' Hosanna in the highest!"*

A Messianic affirmation.

Jesus says to them, *"You will not see Me again until you recognize Me as your Messiah."*

Even though Israel is laid waste and even though the nation is desolate because of the rejection of Messiah, there will come a day when indeed they will recognize their Messiah and say: *"Blessed is He that comes in the name of the Lord."*

This is what Zechariah saw when he said in **Zechariah 12:10**, *"And I will pour on the house of David and on the inhabitants*

*of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.*

The house of Israel is desolate, but there is a future time when they will recognize their Messiah.

We must imagine the disciples at this point because they were listening to all of this. They hear the sermon, which devastates the system of religion in Israel. They see Jesus cleanse the temple, and they know He is bringing to an end that evil, hypocritical system. They hear Him talking about destruction. How is the temple going to be razed to the ground, and there won't be one stone left upon another.

They see Him come sweeping in with all these statements about devastation and destruction.

### **Does this bother them?**

Not really.

Because if any disciple was a student of Scripture, he would know that in the great kingdom of Messiah, there was going to be a new temple, the temple of **Ezekiel 40 to 48**, that glorious temple.

Not this temple built by a non-Jew, **Idumaeen king Herod** but a temple that had the qualities of that glorious temple seen in **Ezekiel 40 to 48**.

So, they would not have had a problem with Him razing the temple to the ground. They would not have had a problem with Him devastating the hypocritical religion.

The prophets said that was going to happen.

The prophets said the nation had to be purified.

When they hear Jesus say, “This temple is coming down, and you are not going to see Me again until you say, ‘Blessed is He that comes in the name of the Lord.’” Their idea is that He’s going to knock that temple down very soon and be back in full Messianic presence to set up His kingdom.

**Because they see no gap between the first and second coming.** The Old Testament prophets didn’t delineate a first coming, a long time, and then a second coming. They just bunched it all into one thing.

This is why the time in between is known as the mystery, unrevealed in the Old Testament. They didn’t see that there was a first coming, going back to heaven, thousands of years, then a second coming. No, they saw it all at once.

Their eschatology said Messiah comes, Messiah judges His enemies and the ungodly, Messiah cleanses Israel, He purges the temple, He gathers the elect, and He sets up His kingdom. They could see all this happening in days or weeks.

**Matthew 23** at the end of this sermon, they have a greater hope of the kingdom than they have ever had in all their experience with Jesus. Because they have seen Him riding into the city to the hallelujahs, hosannas, and blessed is He that comes in the name of the Lord. The crowd, the kids in the temple had said it to Him the next day. Now He has cleansed the temple. He talks about tearing it down, and then He talks about coming in full presence as the Messiah.

They believe more than they have ever believed, momentarily it's all going to break loose, and they don't understand that there will be a long period of time.

So, in excitement and anticipation, verse 3. They have now left the temple ground, only Jesus with the disciples privately.

They went to the top of the Mount of Olives on their way back to Bethany where they were staying with Lazarus and his family.

Jesus stops at the top of the mount, sits down and they said to Him "When shall these things be?"

We can just sense the fever pitch, the tremendous anticipation that this has got to blow right soon because of what they have already seen that week. It's all coming together.

They saw the forerunner, John the Baptist, then came the Messiah.

- ✓ He did the miracles,
- ✓ He taught,
- ✓ He preached,
- ✓ He has come into the hallelujahs and hosannas
- ✓ He has cleansed the temple,
- ✓ He talks about this Idumaeen built temple been reduced to rubble.
- ✓ It must mean the great exalted building of Ezekiel is going to go up.
- ✓ He is going to establish His kingdom.

The people are going to say: "Blessed is He that comes in the name of the Lord."

Even later in **Acts 1**, they say: "Is it the time now that You are going to bring the kingdom?"

They believed it was momentary.

**V 3**, *Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be?"*

*And what will be the sign of Your coming, and of the end of the age?”*

It isn't to say they thought He was going away and coming back, it is to say that they thought He would come in full presence.

Parousia is the full presence of Messianic glory.

**What is the sign of Your presence and the end of man's age?**

**What do we look for?**

**Is there an angel coming out of heaven with a trumpet?**

**Is it a shattering reconstruction of the temple supernaturally?**

**Is it the knocking down of the temple?**

**What is the event that signals Your coming in full presence?**

With that question, the Lord then preaches the message concerning His coming.

Jesus gives them the things to look for.

Starting in verse 4, we have signs of the second coming.

**The Rapture of the church** is not discussed in any place in **Matthew 24 or 25.**

This is a message given to the context of those Jews about the second coming of Christ. Rapture is a subject that comes up in the epistles.

Jesus doesn't tell them how far future it is.

He doesn't tell them because every believer has always lived with a sense of imminency, rather, that Christ could come at any point.

Jesus doesn't tell them any time. He just says "signs."

- Deception.
- Dissension,
- Devastation.
- Destruction.
- Desecration.
- Defection.
- Declaration.

**V 14**, the worldwide preaching of the gospel of the kingdom.

Those are the signs.

They parallel **Revelation 6 to 19**.

None of these happened in the church age, none of these happened at the destruction of Jerusalem.

From verse 4 on, there is no discussion of the destruction of Jerusalem.

There is no reference to the destruction of Jerusalem here in 70 A.D. This is the future, prior to the coming of the Lord Jesus Christ.

The destruction of Jerusalem was a judgment for its own time, for its own sake, to the people at that age. It is not the end of the age. It is not the sign of the coming of Messiah.

All these six things mark the end time.

**V 8** are the beginning of birth pains.

Jesus purposely chooses that as birth pains, just like the prophet of old saw the men in travail, going through the agonies that would issue in the birth of the kingdom. All these events stack up at the very moment of the coming of the kingdom and they are parallel to the seals and the trumpets and the bowls of Revelation.

The seals happen elongated.

The trumpets are faster.

The bowls are rapid-fire as there is an increasing frequency and intensity of those final pains as there is in the birth of a child.

All these things have nothing to do with the Rapture of the church. They have nothing to do with the destruction of Jerusalem. They have to do with the time of the Tribulation and the speeding up of events, painful events, that bring about the establishing of Messiah's kingdom.

Jesus gives them this big picture of general things, but He knows that's not really what they are asking because their question was: What is the sign?

What's the one event that says we know this is it because we might see wars and we might see deceptions and deceivers and we might see defectors and we would see the gospel being preached.

There could be a lot of things we see.

**How do we know that this is really it?**

**V 15**, *“Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand),*

Jesus given them some general signs, the birth pains at the very end of man's day that result in the birth of the kingdom. But He gives them here the trigger that sets the whole thing off.

A key verse in understanding this transition from **V 14** to what He is going to say from **V 15-31** very key.

When you see the Abomination of Desolation, you can understand. That is the sign.

In **Daniel 11**, we meet a very important personality, and we call him antichrist.

Antichrist is called here the willful king, the king who does his own will, who does not regard the god of his fathers, the desire of women nor any god. He magnifies himself above all.

**Daniel 11:37**, *He shall regard neither the God of his fathers nor the desire of women, nor regard any god; for he shall exalt himself above them all.*

In his estate shall be honour, he honours the god of fortresses, the god of might, and so forth.

This is a description of the great antichrist, the great willful king who does his own will, who flaunts his dislike and hatred toward the true God and His Christ, and he sets up his own power and his own strength.

In **Daniel 2** we find that there will be in the end time a rising of the old Roman Empire. The final form of the Roman Empire has ten toes. It is territorially reconstructed Rome.

The old Roman Empire occupied western Europe and some of eastern Europe as well, of course, but in the new final form of the Roman Empire which is crushed by the coming of Messiah. It shows this big image, the final form a ten-toed representation of the Roman Empire, which is smashed by the Messiah who is called “the stone cut out without hands.”

The Messiah comes and crushes a final ten-nation confederacy, which is like the old Roman Empire. But what's going to happen is, out of that system according to Daniel and Revelation will rise a great leader.

Antichrist will rise out of that European confederacy, and he will become a saviour to Israel. He is going to be the one who is the protector of Israel. They are going to make an alliance with him for their own protection against the Arab Russian alliance, which will come into a final form as **Ezekiel 38** describes it and comes against them.

They do it for their own protection. Antichrist is the one spoken of in Isaiah 10 who is the one they lean on who smites them. Because in the midst of that alliance he destroys them. Israel has made an alliance with this guy. He is in control.

The powers of the world move into Israel as described in Daniel.

**Daniel 11:40**, *“At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through.”*

All these powers come in and then comes tidings out of the east, that great army from the east.

In this initial blaze that happens, the antichrist and his western power is victorious. But it's at that point when he is made his alliance with Israel. He has become Israel's protector. The world comes to fight against him and Israel. In that battle, he wins. When he wins, he then commits the abomination of desolation.

### **What is an abomination?**

***Bdelugma*** means that which is abhorrent, that which is detestable, that which is utterly repulsive to God.

The word is primarily used to speak of things associated with idolatry.

**Revelation 17:4-5**, *The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. <sup>5</sup>And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.*

The abominations of the false religious system known as Mystery Babylon, the prostitute, the harlot.

**Revelation 21:27**, *But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life.*

The Old Testament predominantly associates it with idolatry, activities, rites, rituals, and ceremonies. So, it is a word that has basically to do with heathen gods, idol gods, which are detestable to the one true God.

It is the detestable thing which desolates, which lays waste and desecrates.

A great event in the future of Israel in which there will be an idolatrous act that is an abominable thing to God. It is a detestable thing to God. It will cause downfall, destruction, devastation, and the waste of the holy place.

### **What is the holy place?**

Some people say the land.

Some people say the nation, the people.

Some people say the city of Jerusalem.

**Acts 21:28**, *crying out, "Men of Israel, help! This is the man who teaches all men everywhere against the people, the law, and this place; and furthermore he also brought Greeks into the temple and has defiled this holy place."*

Paul came back to Jerusalem after his journeys into the Gentile area. He wanted to reaffirm his commitment to the Jews. He wanted them to know that he was not a traitor to them in any sense.

Paul went into the temple to go through some purification ritual with some of his Jewish friends. When he was in there, there were some Jews from Asia who had known him over there and knew that he preached the gospel. They started a riot. This was their accusation against Paul.

It can't mean anything but the temple. Can mean nothing but the temple. It is the temple, the holy place.

The Old Testament calls it the holy place. There was the holy place and then there was the holy of holies.

But the whole place was called the holy place, that place set apart unto God. It is a specific place. Very clearly indicates the temple.

It happens when it is established in the temple that there is something detestable to God that devastates, ruins, and lays waste that temple.

### **How do we know what this is?**

Abomination of desolation, not just any abomination, not just any event, but the one spoken of by Daniel the prophet.

The one spoken of by Daniel the prophet.

We have a very graphic description of an interesting historical figure.

An historical figure by the name of Antiochus Epiphanes. He was a Syrian king who basically reigned from about **175 to 165 B.C.** He called himself Epiphanes which means “the great one.” He wasn’t a very modest fellow, so he called himself Antiochus Epiphanes, Antiochus, the Great One.

The people called him Antiochus Epipmanes, which means “maniac.” They didn’t call him that to his face, but that’s what they called him.

**Daniel 11:31**, *And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily sacrifices, and place there the abomination of desolation.*

He is going to bring about an abomination of desolation, that is Antiochus Epiphanes. So here we have a historical picture of what the end time abomination is going to be like. He was a great persecutor of the people of Israel.

Old Catholic Bible or an Apocrypha, we will find the books of **Maccabees, 1 and 2**. It was written about the period in which he lived, a period about 400 years after Daniel prophesied and prior to the New Testament era.

But in there that he tried to stamp out Jewish religion, and in so doing, he slaughtered thousands and thousands of Jews, including men, women, and even children.

He, in the worst act, as far as Jewish history is concerned, desecrated the temple. He abominated the temple by going in there and slaughtering a pig on the altar and then stuffing pork down the throats of the priests and then setting up a god in that place. An abomination it was Zeus the Greek God.

It wasn't just one act, he put Zeus in there, and the temple became desolate, the Jews never went back. They wouldn't go near the place.

They wouldn't go to a defiled place. The daily sacrifice was completely stopped.

Daniel prophesied that this was what he would do. He would come along, pollute the sanctuary, he did. Slaying a pig on the altar took away the daily sacrifice, that's exactly what happened. They made no more sacrifices there, and the place was so abominable that it became desolate.

The Jews never went back. It was not changed until the Maccabean revolution overturned his power and they were able to go back to their religion.

The blasphemy committed by Antiochus Epiphanes in the second century B.C. is a foretaste and a preview of the final kind of sacrilege that will be committed in the end time.

It will be very much the same.

Daniel mentions abomination of desolation three times.

Daniel has a tremendous prophecy about the history of Israel redemptively.

**Daneil 9:24** mentions about 70 weeks. 70 weeks of years, seventy times seven or 490 years are determined.

**Daniel 9:24**, *“Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.*

490 years to the end.

490 years to the kingdom of Messiah when sin is done and righteousness reigns in the kingdom.

If we can find out when it begins, we can find out when it ends.

We can find out when it begins.

**Daniel 9:25**, *“Know therefore and understand, That from the going forth of the command To restore and build Jerusalem*

*Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.*

**Artaxerxes in 440 B.C.** made a decree to rebuild the temple and the city, and let the Jews do that.

We can start counting from there 69 weeks. It will be 69 weeks until the Messiah the Prince. It has been calculated to be exact to the very day when Messiah came.

**How many weeks are there left?**

One week.

There is one loose week and that's the problem.

We know the 69 ended when Messiah came. But the 70th hasn't come yet, so we have an undetermined time gap between the 69th and the 70th.

**Daniel 9:26**, *“And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.*

This prince is going to come, and he is going to bring desolation.

He is going to come and make a covenant with Israel for one week.

In the middle of that week, he will cause the sacrifice and the offerings to cease just exactly like Antiochus Epiphanes did. We know this isn't talking about Antiochus because all of this is connected to the coming of Messiah.

All of this is connected to the

- end of sin,
- end of transgression,
- end of iniquity,
- the bringing in of everlasting righteousness,
- the anointing of the Most Holy, and
- the time of the kingdom.

This is got to be at the second coming.

**Daniel 9:27**, *Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."*

But he is going to go halfway through those seven years, which will be three and a half years, 42 months, 1260 days, cause the sacrifice to stop.

Then he is going to bring the over-spreading of abominations that make desolate. There's the abomination of desolation.

Antichrist is going to do this until the consummation and that which is determined shall be poured out upon the desolate. He is going to do it till the end and God's final judgment.

The future ruler, the future prince, the willful king, the little horn, the antichrist, the beast out of the sea, the man of sin, the son of perdition, various terms, he is going to make a covenant with Israel during that final week.

We have here is the coming of Christ and just before that you have a seven-year period. That seven-year period is initiated when Israel makes a covenant with this prince, this king who is the leader of the western confederacy who will be a protector for Israel.

Halfway through the week, he turns on Israel, stops their sacrifices, sets up an idol in the midst of the temple, stops all their worship. Makes them worship this false god, this false idol, abominates the place so that it goes into ruination and Jews won't go near it.

**Daniel 12:11**, *“And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.*

The abomination that makes desolate set up, it doesn't happen in one moment, it becomes permanent.

**Matthew 24:15**, *“shall stand in the holy place.”*

It isn't a momentary thing, it is something set up there that is an abomination that ruins the place, and it's made permanent there. It stands there.

From the time that the daily sacrifice is taken away and the abomination that makes desolate is set up, there will be 1290 days.

From the time in the middle 1290 days, that's 30 days more than three and a half years.

**Where did the extra 30 come from?**

**Revelation 12:6**, *Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.*

**Why the disparity?**

In those 30 days after the Tribulation has ended that the Lord, when He comes to the Mount of Olives, as it says in Zechariah, creates a great valley into which all the nations of the world are gathered to be judged.

Daniel has taken us 30 days beyond to give us that timeframe in which there will be the judging of the nations described in Matthew 25 as the judgment of the sheep and goats, in which all the living people still on the earth at the end of the

Tribulation are gathered together to the Lord to be judged as to their suitability for heaven and hell.

It is that 30-day period, which we see here in Daniel, that is added to the Revelation text.

**Daniel 12:12**, *Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.*

Now, it is 1335 days we have got 45 more days.  
The blessed people are going to last another 45.

That a judgment occurs at the 1290 days period.  
A 30-day period in which that judgment of the nation's takes place.

Blessed are those who go into the next 45-day period.

The next 45-day period that goes to 1335 is a transition time for the setting up of the kingdom. The Lord established His throne in Jerusalem.

The Lord sets us in places of rulership, in places of representation as envoys throughout the world and establishes His kingdom, begins to bring the nations to Him, starts disseminating the rules and the principles for the Messianic millennium and that is that 45-day period.

Daniel then sees the abomination of desolation.  
Then Revelation takes us 1260 days, end of Tribulation.  
30 more days for the judgment of the nations.  
45 more days for the establishing of the millennial kingdom.

Prophecy is so explicit. But the thing that triggers it all is the abomination of desolation, the desecration of the holy place.

What is it?

Revelation 13 we meet the antichrist. He is the beast and he rises.

**Revelation 13:5**, *And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.*

He only goes for 1260 days, three and a half years, 42 months. He doesn't last beyond that. That's his time period.

That 30-day period is a time after the Tribulation has ended. So, 42 months he does his blasphemy.

He starts out with this nice, peaceful pact. He makes a covenant. In the middle he starts his blasphemy. He starts to blaspheme God.

**Revelation 13:6**, *Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven.*

He starts attacking God in that mid-week point and we see specifically how he attacks.

**Revelation 13:7-8**, *It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation. <sup>8</sup>All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.*

**What is the abomination of desolation?**

**Who is the idol set up in the holy place?**

Antichrist.

He sets himself up as an idol. He sets himself up as the object of worldwide worship.

**Revelation 13:11**, *Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon.*

His cohort, the false prophet, who is another beast. He comes up and he does great signs and wonders.

**Revelation 13:14**, *And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of*

*the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived.*

His job is to bring the world to worship the image of the beast. **Revelation 13:15**, *He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.*

He gives power to the image so that it can speak.

With all the **robotics and AI**, we have today, that this would even be a problem. It could be so marvelous that we wouldn't know it wasn't a human being.

### **Who knows what Satanic things can come out of this kind of situation?**

But he causes the whole world to worship, and as many as don't worship the image of the beast are going to be slaughtered. Now, there's the abomination.

- Antiochus Epiphanes set up a Greek god.
- This one's going to set himself up.

As we move toward the end of human history, Israel is going to be more and more in a vulnerable position.

To protect themselves from that holocaust which they don't want to happen, they are going to align themselves up with a seemingly friendly western European power headed up by a prince, a leader, a great leader, an attractive leader.

This leader is going to be their strength, their support, and their help. The world is going to come against him and Israel at one point out of their hatred for Israel. He will defeat them all and, in that moment, he will betray his real heart, and he will also take power over Israel. He will desecrate their holy place.

Having defeated the world and having all of them at his feet, he sets himself up to be worshiped.

He becomes that god of all gods that the world must bow before and establishes the abomination of desolation.

From that moment that he establishes that, and the daily sacrifice, which will be in the rebuilt temple in that time, stops and Jewish people no longer go near the place.

From that moment on, the Great Tribulation begins. It lasts 42 months, 1260 days, three and a half years, followed by a 30-day period of judging and a 45-day period of transitioning into the millennial kingdom.

Paul's reference to Antichrist.

**2 Thessalonians 2:4**, *who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.*

**2 Thessalonians 2:9**, *The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders,*

Antichrist comes and sets himself up as God. That is the abomination of desolation.

## **Conclusion:**

### **What is going to bring Israel to this?**

Their fear of Russia and the Arabs.

They are not afraid of their physical or mental ability.

They don't trust them because they know the hatred is so deep.

They are afraid of Russia.

Whenever they seem to be able to take over a cache of weapons among the Arabs, they are always Russian weapons. They know there is a Russian Arab alliance, and they know the hatred runs deep. They know that that's the enemy they must fear.

They are increasingly being surrounded by that Russian Arab alliance.

In **Ezekiel 38**, in the end time, the king of the north, “Rosh,” Russia, is going to come against Israel. Allied with the king of the north will be Persia.

Now, ancient Persia occupies the territory of two contemporary nations, Iran and Afghanistan.

There is a circling Russian alliance that poses a tremendous threat to Israel.

### **Why will they attack Israel?**

Because they are prompted by Satan himself who has generated hatred of the Jews to try to wipe that people out.