

THE DESOLATOR, THE DESOLATE

ANTICHRIST AND ISRAEL DURING THE TRIBULATION

By Arlen L. Chirwood

“And after threescore and two weeks shall Messiah be cut off, but not for himself [*lit.*, ‘and shall have nothing’]: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined [*lit.*, ‘and unto the end war and desolations are determined’].

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation [*lit.*, ‘upon the wings of a desolator (referring to the swiftness in which he will move), abominations will continue unto the end’], and that determined shall be poured upon the desolate [*lit.*, ‘upon the desolator’ (the one who confirms and then breaks the covenant, the Antichrist)]” (Dan. 9:26, 27).

The preceding two verses, concluding the four verses forming Daniel’s Seventy-Week prophecy, have to do with events beginning with the crucifixion of Israel’s Messiah at the end of sixty-nine weeks (at the end of 483 years [in 33 A.D.], time which began with a decree in 444 B.C. [Neh. 2:1ff]).

Then, at this point in the prophecy, God, so to speak, stopped the clock marking off time in the prophecy, allowing for the present dispensation.

And time in the prophecy will resume *ONLY AFTER* God completes His purpose for the present dispensation — *calling out a bride for His Son from among the Gentiles* (Acts 15:14-18; cf. Gen. 24:1ff).

ONLY THEN will time in the prophecy resume (which will be preceded by *ALL* Christians, both the dead [resurrected] and the living, being removed from the earth, ending the present dispensation).

Then, after time resumes, the remaining things seen in these last two verses of the prophecy can occur (vv. 26, 27).

And comparing Scripture with Scripture, events seen in the latter part of verse twenty-six cover events extending from the middle to the end of the Tribulation (Jerusalem destroyed, which will be followed by wars, abominations, and desolations continuing throughout the last three and one-half years of the prophecy).

Continuing from that point in the prophecy, providing additional information, verse twenty-seven drops back to briefly cover an event occurring at the very beginning of the seven years (referencing the covenant made between Antichrist and Israel, which actually marks the event causing time to resume in the prophecy).

Then, after mentioning this covenant to provide a proper setting for the other events dealt with, the verse goes immediately to events occurring in the middle of the Tribulation (cf. Matt. 24:15ff), providing additional commentary on events seen in the latter part of the preceding verse.

(On the expression in v. 26, “and the people of the prince that shall come shall destroy the city and the sanctuary,” most Bible students dealing with the subject erroneously see this destruction of Jerusalem referring to and being fulfilled by the Roman destruction of Jerusalem, under Titus, in 70 A.D.)

Then they further attempt to see this part of the verse referring to the Antichrist as a Roman prince, who, from other Scripture, they see arising out of a revived Roman Empire [*i.e.*, “the people (the Romans in 70 A.D.) of the prince that shall come” (Antichrist, seen as a Roman prince, almost 2,000 years later)].

But, the preceding is not what the verse says or deals with at all. Nor does any other Scripture or section of Scripture deal with matters after this fashion.

Antichrist arises *out of the third part of that depicted by Daniel’s image* [ch. 2] or *out of the third great beast* [ch. 7], *NOT* out of the fourth part of the image or the fourth great beast, as the thought of a revived Roman Empire and a latter day Roman prince would necessitate.

And seeing Antichrist arising *out of the third part of the image or the third great beast* is something clearly seen in the Book of Daniel [7:17, 23-25]. As well, Daniel clearly reveals that *this man will arise in the Middle East* [Dan. 8:8, 9], not in Europe. And his reign is depicted by *ALL of the fourth part of the image and ALL of the fourth great beast*.

At the time Antichrist arises, *NOTHING* depicted by the fourth part of the image or the fourth great beast will have been fulfilled. *THIS MAN AND HIS KINGDOM will fulfill ALL THINGS depicted by the fourth part of the image and the fourth great beast*.

A Roman Empire or a revived Roman Empire simply cannot be seen in this prophecy apart from ignoring what Scripture plainly states and then reading secular history into Biblical prophecy at a place where it does not belong and cannot exist.

Then, the destruction of Jerusalem seen in the latter part of v. 26 in this prophecy cannot possibly be a reference to the destruction by the Romans in 70 A.D. That destruction occurred *outside time in the prophecy*, when time in the prophecy was not being counted. The destruction in v. 26, as all other things mentioned in the prophecy, *must occur when time during the prophecy is being counted*.

And this destruction of Jerusalem in the text, according to related Scripture elsewhere, occurs in the middle of the Tribulation [cf. Matt. 24:1, 2; Luke 21:20-24; Rev. 11:1, 2], wrought by “the people of the prince that shall come” [an idiomatic way that the Hebrew text uses to reference *the prince himself* (cf. Dan. 7:18, 27 where this same type expression is used in this manner)].

For additional and supplementary information on the preceding, refer to the author’s books, “The Time of Jacob’s Trouble” and “Distant Hoofbeats.”

