

THE DESOLATOR, THE DESOLATE

Antichrist and Israel During the Tribulation

“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 (evidently 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 (v. 26).

(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*.)

The Desolator

As previously seen, this is the man depicted by the fourth part of Daniel’s image or the fourth great beast, referred to not only as “the prince,” but as “the desolator” (rather than “upon the desolate,” ending Daniel’s Seventy-Week prophecy [KJV], translate instead, “upon the desolator”).

Then, as seen in the opening chapters of Genesis (Gen. 3:15), *this man NEVER appears alone in Scripture* (establishing a first-mention principle, an axiom, in Biblical studies). *He ALWAYS appears in connection with Israel and/or Israel’s Messiah*.

(For explanatory material on the preceding, refer to Chapter II, pp. 26-29, in the author's book, *Mystery of the Woman*.)

Axioms such as the preceding are often invaluable in Biblical studies. Note, for example, through following this axiom, *the harlot* in Rev. 17-19a can be clearly identified *through this one means alone*, though there are other means. *The Beast* ["the prince," "the desolator" from Dan. 9:26, 27] is seen throughout Rev. 17-19a, but unless the "harlot" [seen throughout as well] is seen as *Israel*, then Israel does not appear in this passage, and Israel's Messiah appears only indirectly, in a future respect [17:14].)

And, in Daniel's Seventy-Week prophecy, this man, the desolator, appears with both Israel and Israel's Messiah, with Israel seen as the one having *become desolate* in Old Testament history and having been *left desolate* at Christ's first coming.

This is the man seen in the prophecy and related Scripture as *the one to whom Satan will give "his power, his seat [his throne], and great authority"* (Rev. 13:2b).

And this man will use that position and power in an effort to do that stated in Psalm chapter eighty-three, where his end-time, ten-nation confederacy (vv. 6-8) is foreshadowed, *consulting together*, "with one consent" (vv. 3, 5), saying:

"Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (v. 4).

But, as stated or referenced so many places in Scripture:

"...he shall come to his end, and none shall help him" (Dan. 11:45b; cf. Ps. 83:9-18; Dan. 2:40-45; 7:26)

The Desolate

When Christ left the house of Israel *desolate* in Matt. 23:38 — *a desolation* which would include the people, Jerusalem (including the Temple Mount), and the land of Israel — as previously stated, *desolation* did not come into existence at that point in time. *Rather, desolation had existed for centuries* (cf. Isa. 51:3; Jer. 33:10; Lam. 1:4, 13, 16; 3:11; Ezek. 36:3, 34-36; Joel 1:17). And Christ simply left

an already desolated house to continue in its existing state, to continue until a particular, revealed time:

“For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (Matt. 23:39).

The preceding verse takes one to the end of the Tribulation, at the time of Christ’s return. *The house will remain desolate until then, which, again, includes not only the Jewish people (both in and out of the land), but their capital city (Jerusalem) and all of the land in the Abrahamic Covenant.*

With that in mind, note again the manner in which the KJV is translated at the end of the Seventy-Week prophecy — “...and that determined shall be poured upon the desolate” (which, textually, in the KJV translation, would refer to “Israel”). That has previously been corrected to textually refer to “the prince,” “the desolator” — “...and that determined shall be poured upon the desolator.”

Actually, from the structure of the Hebrew text, either translation is acceptable. A corrected translation has been used to correspond with *a continued subject of the text*. But, since “desolation” is involved with both *Antichrist* (the desolator) and *Israel* (the desolate), *there is sufficient resonance in the overall text to see a reference to Israel in this statement as well.*

This same thing can be seen a number of times in Scripture where both Christ and Israel are in view. The text would always be more about one than the other, but sufficient resonance from the text would exist for both to be seen.

Note several cases in point.

Isaiah chapter 52, introducing chapter 53, is about both Christ and Israel. Then chapter 53 is mainly about the sufferings of Israel’s Messiah, but sufficient resonance exists, viewing both chapters together, to see statements in chapter 53 relating to Israel’s sufferings as well.

The Book of Jonah would be another case in point. The book is mainly about Israel, relating the complete story of Israel as seen in Jonah’s experiences. But Christ used a section of this book relative to Himself (Matt. 12:38-40).

Or note Matt. 2:15, a quotation from Hosea 11:1. The quotation is about Israel under Moses, but it is used of Christ 1,500 years later.

(For information on both Christ and Israel seen in Isa. 52, 53, refer to the author's article, "Triunity of Isaiah 52-54.")

For information on Jonah as a type of both Christ and Israel, refer to the author's book on Jonah, titled, *O Sleeper! Arise, Call...!*

Then, understanding the preceding would allow one to easily understand the use of Hosea 11:1 as a reference to Christ in Matt. 2:15 — one firstborn Son referred to through the use of a prophecy referring to the other firstborn son.)

The word translated "desolate" (Heb., *shames*) appears three times in Daniel's Seventy-Week prophecy (once in v. 26 [plural] and twice in v. 27 [singular]). Both "the prince" and "Israel" are in view throughout, with the use of "desolate" or "desolations" *either directly or indirectly referring to both — the desolator, and a desolated house.*

"That determined" is going to be "poured upon the desolator" (the correct textual rendering of the prophecy's ending statement).

But, as previously shown, *there is sufficient resonance in the prophecy to see this ending statement referring to Israel as well.*

God is going to use *the desolator* to bring about "that determined" to be "poured upon the desolate" (the house which Christ left desolate).

God, bringing this to pass, is going to *uproot His people from their land, drive them back out among the nations, and sift the whole house of Israel by means of the desolator, a sifting of such a nature that ultimately, after millenniums, Israel's repentance will be forthcoming.*

(For additional information on this future desolator, refer to the author's book, *Distant Hoofbeats.*)