



Confirming that the “Prince” is Roman: The Broken Contract in Dan 9:27a; the Abomination in Dan 9:27b: Antiochus or Antichrist? Matt 24:15

42. Analysis of this passage gives us the final piece to the puzzle. Again we quote the Colonel:

Thieme, R. B., Jr. *Armageddon*. 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2002), 14-15:

The Beast. Other passages refer to him as the feet of the image (Daniel 2:31-45), the little horn (Daniel 7:8), the “prince who is to come” (Daniel 9:26-27), the “man of lawlessness” (2 Thessalonians 2:3-10), and the “scarlet beast” (Revelation 17:3). As the dictator of the Revived Roman Empire, the king of the West, is said to have “ten horns,” signifying the ten-nation confederacy which he rules. He is depicted as rising out of the turbulent “sea” of nations.

“Horns” (Rev. 13:1) in Scripture denote power, which is given to the little horn, the beast, by the dragon and reveals that this dominating personality of the Tribulation is the agent of Satan. Since Satan is a spirit, he needs earthly agents who agree to accomplish his will; he therefore operates through the minds and activities of men such as the king of the West to affect the affairs of the world.

That this beast is greater than any power of the past is indicated by the reference to the leopard (Graeco-Macedonian Empire of Daniel 7:6), the bear (Medio-Persian Empire of Daniel 7:5), and the lion (Babylonian Empire of Daniel 7:4). The king of the West epitomizes all the brilliance of Alexander the Great, the massive power of Cyrus the Great, and the autocratic royalty of Nebuchadnezzar.

The beast’s empire is discussed in more detail in Revelation 17:2-12. According to Revelation 17:14, the confederation of kings (the ten horns) under the beast makes war “against the Lamb.” But Jesus Christ overpowers them, completing His glorious victory at the end of the campaign of the great day of God, the Almighty.

Conclusion: The “people”—the Romans, i.e., Vespasian, Titus, and the Roman army—of the “prince who is to come”—the Antichrist of the Revived Roman Empire—are those who “shall destroy the city and the sanctuary.”

43. It is this event that sealed the final fifth cycle of discipline for the Jews and they remain scattered until the Second Advent of Christ.
44. Consequently, the Jews will remain dispersed throughout the nations during the Church Age. As is currently the case there will then be a Jewish presence back in the land during the Tribulation. It is with them that the Antichrist will strike a deal:

Daniel 9:27 - Then he [the Antichrist] shall confirm a covenant with many [Israel] for one week [שָׁבֻעַ *shavua'*: the 7 year Tribulation] but in the middle of the week He shall bring an end to sacrifice and offering [**he breaks the contract 3½ years into the Tribulation].**

45. The Antichrist will agree to let the Jews resume their sacrifices in a newly constructed Temple but voids the contract half-way through the Tribulation:

Daniel 9:27 b - 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.”



46. The phrase “on the wing of abominations shall be one who makes desolate” is restated in Daniel 11:31 as the “abomination of desolation.” This latter structure is quoted by our Lord in:

Matthew 24:15 - “Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place ...”

47. The Lord is speaking of an event that takes place in the future. He is not speaking of the destruction of Jerusalem and the Temple by Titus and the Roman Army but to the violation of the contract between the Beast-Dictator of the Revived Roman Empire and the False Prophet of Israel. Details are provided by:

Thieme, *Armageddon*, 18:

Early in the Tribulation the false prophet, the dictator and religious leader of Israel ... enters into an alliance with the Revived Roman Empire for protection. In return, the Roman dictator demands a share in the wealth of Palestine (Daniel 11:36-39).

For a time the covenant between the two dictators provides Israel with a false sense of security. But in the middle of the seventieth week, the dictator of the Revived Roman Empire indwelt by an enraged and avenging Satan breaks his treaty, eliminates the Jewish sacrifices in the Temple, and demands that he be worshipped as God (Daniel 12:11). At this point, a statue of the [dictator], the “abomination of desolation,” is set up in the Holy of Holies. All who fail to worship the image are put to death (Revelation 13:15).

48. There are quite a number of false interpretations developed from this passage in Daniel 9. One of them has resulted in the Preterist Movement, the most current fad among nondispensationalist theologians and those who have a political agenda to promote.

9. The Preterist Movement is wrought with errors of interpretation. Its flawed translation of Daniel 9, as well as other passages selectively chosen to support their contentions, has led to a heresy that denies the very passages they use to support their claims. Some of these need to be examined:

1. The Preterist error begins with a false presupposition: the Second Advent of Christ occurred in A.D. 70 in conjunction with the fall of Jerusalem.
2. The fulfillment of the prophecy of the “abomination of desolation” is assigned to Antiochus Epiphanes long before the birth of Christ. This is patently problematic since our Lord’s statement in Matthew 24:15 was made circa A.D. 29 and makes reference to a future event:

Matthew 24:15 - “Therefore, when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place.”

3. The Preterists reference both the historical account of Antiochus’s assault on Jerusalem in 167 B.C., but also passages in the apocryphal book of 1 Maccabees. References to both are contained in a biographical sketch of Antiochus in:

Orr, James (ed.). *The International Standard Bible Encyclopaedia*. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 1:159:

While Antiochus was on a campaign in Egypt, he heard of the siege of Jerusalem. He returned immediately, slew many thousands of the inhabitants and robbed the temple of its treasures.



1 Maccabees 1:20-22, After Antiochus had smitten Egypt, he returned again and went up against Israel and Jerusalem with a great multitude, and entered proudly into the sanctuary, and took away the golden altar, and the candlesticks of light, and all the vessels thereof, and the table of showbread, and the pouring vessels, and the vials, and the censers of gold, and the veil.

By his prohibition of the Jewish worship and his introduction or substitution of the worship of the Olympian Zeus he brought about the insurrection of the Jews, under the Maccabees, upon whom he made an unsuccessful war in 167-164 B.C.

4. The image of Zeus in the temple and the mandate to worship the idol drove the Israelites to war which they won under the leadership of Judas Maccabaeus, The Hammerer. Judas purified the Temple of Jerusalem and restored Jewish worship, now commemorated by the Jewish Feast of Hanukkah.
5. Preterists point to the erection of the statue of Zeus in the Temple as the “abomination of desolation.” Its proponents reference 1 Maccabees along with an excerpt from the histories of Flavius Josephus.

***The Apocrypha.* (New York: Oxford University Press), 212:**

Now they (the Seleucids under Antiochus) set up the abomination of desolation upon the altar, and built idol altars throughout the cities of Juda. (1 Macc. 1:54)

Josephus, Flavius. *Antiquities of the Jews.* Vol. 1 of *The Life and Works of Flavius Josephus.* Translated by William Whiston. (New York: Holt, Rinehart and Winston), XII, v, 4:

When the king (Antiochus) had built an idol altar upon God's altar, he slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country. He also compelled them to forsake the worship which they paid their own God, and to adore those whom he took to be gods; and made them build temples, and raise idol altars in every city and village, and offer swine upon them every day.

6. Two points: (1) The Apocrypha is not divinely inspired Scripture but extra-biblical revelations that may be depended upon to convey historical information but may not be referenced to interpret biblical prophecy and (2) Flavius Josephus is a Jewish historian whose writings fall under the same analysis.
7. A helpful comparison between Preterist and dispensational theology is provided by:

Walvoord, John F. *Daniel: The Key to Prophetic Revelation.* (Chicago: Moody Press, 1971), 232:

Although difference of opinion has been observed in the interpretation of Daniel 9:24-26, the divergence comes to a head in verse 27. Here the choice is clearly between literal fulfillment, which requires a futuristic interpretation with a gap between the sixty-ninth and seventieth week, or several other opinions which admittedly do not provide any clear fulfillment of verse 27.

In opposition to the futuristic interpretation other views have been advanced: (1) the liberal view that the seventieth seven is fulfilled in events following the Maccabean persecution; (2) the view of Jewish scholars that the seventieth week is fulfilled in the destruction of Jerusalem in A.D. 70; and (3) the view that the seventieth week of Daniel is an indefinite period beginning with Christ but extending to the end, often held by amillenarians.

NOTE: As our study has already suggested, Preterist theology combines certain aspects of all three of these. None provide a literal fulfillment of the prophecy. The key is a personal masculine pronoun found in verse 27.