



**MATTHEW 24:15**  
**MESSIAH ON A MISSION**  
**(PART 49)**

**“The Abomination of Desolation”**

# Introduction:

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The Lord's reference to telos and "enduring to the end" forms a natural bridge from the first topic (the nations of the world; Matthew 24:1-14) to the second topic (the nation of Israel; Matthew 24:15-31). By far, the most dramatic and terrible end-time events for Israel will be the coming of the antichrist, the great tribulation, and the battle of Armageddon. These national disasters will prune the fig tree of all its bad fruit and prepare the remnant for the return of Christ.



## The Abomination of Desolation in Daniel (Antiochus IV 165 B.C.)

- Daniel speaks of it three times (Dan. 9:27; 11:31; 12:11)
- Virtually every Bible scholar (no matter his eschatological view) identifies that abomination as the sacrilege committed by Antiochus IV, the Syrian king who ruled Palestine from 175-165 B.C. as a surrogate of the Greek Empire.
- The Text of Daniel 11:21-35 perfectly describes the rule of Antiochus, who gained his throne "by intrigue" (11:21), made numerous excursions into Egypt (11:24-27), broke his covenant with Israel (11:28), and desecrated the Temple in Jerusalem (11:31).

# The Context of Jesus' Teaching

- Isaiah 3; 10:20-22
- Jeremiah 30:4-9
- Daniel 12:1
- Zechariah 13:8-14:2



# The Signs of the End of Time from Israel's Perspective

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- There are six signs of the End of Time that are named in Matthew 24:1-14 that pertain to the Nations. Jesus now looks at Israel and says here is the sign that will trigger those birth pains. The event that activates the birth pains will be the abomination of desolation and will be like the abomination spoken of by Daniel the Prophet.
- The purpose of the “Seventieth Week” (Daniel 9:24-27), or “Jacob’s Trouble” (Jeremiah 30:4-7) is twofold.
  - First, the purpose is to break the power or the will of the Jewish nation to bring about a national regeneration (Daniel 12:7).
  - Secondly, to initiate a worldwide revival (Matthew 24:14; Revelation 7:1-17)

# The Abomination of Desolation Spoken of by Jesus

- . The abomination of desolation may be translated as “the abomination which makes desolate or lays waste. The abomination that causes desolation.
- . Jesus is prophesied of by Daniel as coming in the 69<sup>th</sup> week of years in Daniel 9. Literally, there will be 490 years, and then Messiah shall come. After that time and before the 70<sup>th</sup> and final week of years, Messiah will be cut off, and the Temple destroyed (Daniel 9:26). This is a picture of Jesus's crucifixion and the destruction of Jerusalem and the temple in A.D. 70.

# The Abomination of Desolation Spoken of by Jesus (cont.)

- Jesus indicates that there is a coming Abomination of Desolation that is linked to the cataclysmic events that are further described in the book of Revelation (Rev. 13:1, 5). As the antichrist continues his blasphemy against God's name, tabernacle, and heavenly citizens (Rev. 13:7-8). The false prophet will join him and perform great signs and wonders to promote the worship of the antichrist and will even enable an image of the beast to talk and cause the deaths of those who refuse to worship (13:11-15).

## Israel and the Start of the Tribulation

The first passage is Daniel 9:24-27, which contains the famous prophecy of the seventy weeks or seventy-sevens of Daniel the Prophet. In this passage a 490 year period is decreed over the Jewish people. A careful study of this text will show that the first 483 of the 490 years are now history, having been fulfilled at the time of the first coming of the Messiah. However, there are seven years left to run in God's prophetic time clock for Israel. These are the same seven years as those of the Great Tribulation. The issue now is: What is the one event that begins these last seven years ticking away? Daniel 9:27 answers that question. This verse speaks of an individual making a seven-year covenant with the Jewish nation.

(Fruchtenbaum, Arnold, G., *Israelology: The Missing Link In Systematic Theology*, 2022, 695-696)



## Israel and the Start of the Tribulation (cont.)

The second passage is Isaiah 28:14-22. In verse 14, God calls the ones making this covenant *scoffers*. He considers them mockers rather than serious leaders. Verse 15 gives the reason God considers them thus and provides God's viewpoint of the covenant itself. It is obvious that the leaders of Israel will enter into this covenant in order to obtain some measure of security and to escape the *overflowing scourge*. The figure of a flood, when used symbolically, is always a symbol of a military invasion. Hence, the leaders of Israel will believe that by entering the covenant, they will be free from any further military invasions. However, God declares that this is not a covenant of life, but a covenant of death. It is not a covenant of heaven, but a covenant of hell. Rather than gaining security, they will receive a strong measure of insecurity. Verse 16 speaks of the remnant who refuse to enter into the covenant. Verses 17-22 describe the results of the making and the breaking of the covenant.

(Fruchtenbaum, Arnold, G., *Israelology: The Missing Link In Systematic Theology*, 2022, 695-696)

## **The Seventieth Week Explained:**

Daniel had predicted: "Seventy weeks have been decreed for your people and your holy city, to finish the transgressions, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place" (9:24). "Seventy weeks" is literally "seventy sevens" and refers to years (cf. 9:2). In other words, 490 years would transpire before the Messiah would return to establish His eternal kingdom of righteousness. As Daniel explained in the following verse, that measurement would begin at "the issuing of a decree to restore and rebuild Jerusalem," the decree issued by King Artaxerxes in 445 B.C. (see Neh. 2:5-6). The prophet also explained that "seven weeks and sixty-two weeks" (69 weeks, or 483 years) would pass "until Messiah the Prince" (Dan. 9:25). It has been calculated that exactly 483 years elapsed from that decree of Artaxerxes until Jesus' triumphal entry into Jerusalem, when He was acclaimed Messiah and King by the multitude (for detailed explanations of those dates, see Sir Robert Anderson's *The Coming Prince* [Grand Rapids: Kregel, 1954] and Harold Hoehner's *Chronological Aspects of the Life of Christ* [Grand Rapids: Zondervan, 1977]).

(MacArthur, John, *Matthew 24-28*, 34-35)

## **The Seventieth Week Explained (cont.):**

After that time and before the seventieth and final week of years, "the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary" (Dan. 9:26). That is a picture of Jesus' crucifixion and of the destruction of Jerusalem and the Temple in A.D. 70. Then the deceitful prince "will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate" (v. 27). That last week, or seven-year period, of the seventy weeks will begin when Israel makes a covenant with the Antichrist, thinking he will be her great deliverer.

(MacArthur, John, *Matthew 24-28*, 34-35)