

50. Daniel's prophecy of this blackmail follows in the next verse:

Daniel 9:27 - And the Beast-Dictator shall make a firm treaty with the many [**Jews of the Tribulation**] for seven years [**the 490th heptad**]. And in the midst of the heptad, the Beast-Dictator shall cause the sacrifice and food offerings to stop [**secession of Temple functions**]. Under the protection of the abominations [**ecumenical religion**] the Beast-Dictator will cause desolation until the end of the Tribulation. Then that which is decreed [**lake of fire**] will be poured out on the one who makes desolate [**namely the Beast-Dictator and False Prophet**].

51. The ascendancy of ecumenical religion is prophesied by Daniel and will be supported by the Beast-Dictator who supports the worldwide advance of a religious organization that appeals to the masses but teaches the feel-good principles of human good and evil.
52. This movement is referred to by Daniel in verse 27 within the phrase "Under the wing of the abominations" a translation from the Hebrew plural noun **שְׁקִיץ** (*shiqqus*): "A detestable thing; an object that is abhorrent or blasphemous; a blasphemous activity."¹
53. This phrase appears also in the New Testament in the same context as Daniel's:

Matthew 24:15 - So when you see the abomination of desolation—spoken about by Daniel the prophet—standing in the Holy Place [**a statue of the Beast-Dictator**] ...

54. Jews, who are in the Tribulation due to their unbelief, are instructed by the Lord to abandon Jerusalem or Judea in verses 16–20 and Mark 13:14.
55. The noun "wing" seems to be odd until it is understood. It is the Hebrew noun **כַּנָּף** (*kanaph*) which refers to wings of birds, cherubs, seraphs, and divine protection.

¹ Warren Baker and Eugene Carpenter, "שְׁקִיץ," in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 1193.

56. In Daniel it refers to the Beast-Dictator's protection provided by the worldwide religious organization that supports his global government.
57. In the King James Version, Daniel 9:27 begins with the phrase "And **he** shall confirm the covenant with many for one week." Among exegetes, there is controversy over who is the antecedent of the pronoun "he." This textual difficulty is addressed by Dr. John Walvoord:

The determination of the antecedent of *he* in verse 27 is the key to the interpretation of the passage. If the normal rule be followed that the antecedent is the nearest preceding possibility, it would go back to the *prince that shall come* of verse 26. This is the normal premillennial interpretation which postulates that the reference is to a future prince who may be identified with the Antichrist who will appear at the end of the interadvent age just before the second coming of Christ.

A number of other interpretations, however, have been advanced. (James A.) Montgomery believes that the reference is to Antiochus Epiphanes, in keeping with his interpretation that the prophecy was fulfilled in the second century B.C.

A second view is that *he* refers to Christ. This is supported by Philip Mauro (who) states, "If we take the pronoun 'He' as relating to 'the Messiah' mentioned in the preceding verse, then we find in the New Testament Scriptures a perfect fulfillment of the passage. That pronoun ('he') *must* be taken as referring to Christ, because (a.) the prophecy is all about Christ; (b) Titus did not make any covenant with the Jews; and (c) there is not a word in Scripture about any future 'prince' making a covenant with them." (p. 233)

Ultimately, the question facing every expositor is what interpretation gives the most natural and intelligent exposition of the text. If it is not necessary to consider this literal prophecy, and the time units are not literal, a variety of interpretation immediately becomes possible. If the expositor desires to follow the text meticulously, however, there is really no alternative but to declare the entire seventieth seven future, for there has been no seven-year period fulfilling the events of prophecy, however labored the interpretation.² (p. 234)

² John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: Moody Press, 1971), 233–34.

Is Jesus the Messiah?

Christmas

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Proof of the First Advent (continued)

In summary, it may be concluded that Antiochus Epiphanes does not satisfy the passage for anyone who accepts it as Scripture. Christ does not satisfy the description of verse 27 because there is no seven-year period related to Christ which provides fulfillment of the entire passage. Under these circumstances, the normal antecedent of *he* is the *prince that shall come*, who is not to be identified with Titus but rather with a future enemy of the people of Israel who will bring them into the great tribulation anticipated as still future in the book of Revelation, which was written twenty years after the destruction of Jerusalem.³ (p. 234)

59. Other prophets provide details regarding the Tribulation, Second Advent, and Millennial kingdom, but each does not mention the Church Age. Hosea is among them as is revealed in:

Hosea 3:5 - Afterward, the sons of Israel will return and will diligently seek the Lord their God and David their king; and they will come trembling to the Lord and to His goodness in the last days.

60. Hosea 3:4 says, "The sons of Israel will remain for many days without king or prince" These "many days" stretch the crucifixion through the Tribulation. Verse 5 begins by indicating what will happen "Afterward." Israel will "return and diligently seek the Lord their God and David their king."
61. Not only will the believing remnant of Israel meet the Lord at the Second Advent, they also will be united with King David in resurrection body.

³ John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: Moody Press, 1971), 234.

The literal King David will be raised from the dead and will participate in the millennial kingdom. Just as Israel's revolt from David's line occurred when the ten tribes forsook the worship of the Lord, so their repentance toward God will be accompanied by their return to the house of David.⁴

62. The regathering of Israel is prophesied not only in Hosea 3:5 but also in:

Isaiah 11:11 - Then it will happen on that day [**Second Advent**] that the Lord will again recover the second time [the first time was the Exodus] with His hand the remnant of His people [the remnant of the Tribulation], from Assyria [Iraq], Egypt, Pathrōs [Northern Egypt], Cush [Etheopia], Elam [Southeastern Iraq], Shinar [Southcentral Iraq], Hāmāth [Syria], and from the islands of the sea [elsewhere].

v. 12 - And He will lift up a standard [**guidon** in Jerusalem] for the nations [**Jews dispersed in Gentile nations**], and will gather the dispersed of Judah from the four corners of the earth.

63. Isaiah also has passages that draw a distinct line between the Incarnation and the Second Advent. One is a quote from the Messiah Himself quoted from:

Isaiah 61:1 - “The Spirit of the Lord God [the Holy Spirit] is upon Me [the Spirit's sustaining ministry of Jesus during the Incarnation] because God the Father has anointed Me to preach good tidings [Piel intensive: to reveal the Good News of salvation] unto the afflicted. He has sent Me [**First Advent**] to bind up the brokenhearted [doctrine of reconciliation], to proclaim liberty [doctrine of redemption] to the captives [those inside the Slave Market of Sin] and the opening of the prison to those who are bound [opening the slave market for release into freedom];

v. 2 - to proclaim [Qal infinitive of purpose] the acceptable year of Messiah [Jubilee] * ...

* The Lord stopped reading at this point.

⁴ Merrill F. Unger, *Unger's Commentary on the Old Testament: Isaiah–Malachi* (Chicago: Moody Press, 1981), 2:1713.