

THE DOWNFALL OF SATAN

SATAN IS DANIEL'S 'ABOMINATION OF DESOLATION'

by Chuck Porritt

www.SecondTree.net dcporritt@gmail.com 760-791-5514

THE RULER OF THIS WORLD HAS BEEN JUDGED

As He talked with His disciples shortly before His death, the Lord Jesus informed them regarding the Holy Spirit's coming evangelical message to the world. Jesus said that the Holy Spirit would emphasize three things:

And when the Holy Spirit has come, He will convict the world of sin, and of righteousness, and of judgment:

- 1) Of sin, because they do not believe in Me
- 2) Of righteousness, because I go to My Father and you see Me no more.
- 3) Of judgment, because the ruler of this world is judged. John 16:8-11

It is this third message of the Holy Spirit that this web page is focused upon; the Holy Spirit's declaration of Jesus' victory over Satan. Jesus was foretelling the warning that Satan's defeat would represent to a human race that first allied itself with Satan in Eden, and now continues to follow this doomed archangel.

THE NATURE OF GOD'S GOVERNMENT

Before time began God the Father purposed to create a universe, along with all of its inhabitants (angels and mankind), that would exist for no other reason than to be used for revealing His own glory. For any other being to have such a perspective would be inappropriate. But for the Father, Who is incomparably holy and glorious, this is as it should be. The universe has come from the Father, and exists for the Father.

In comparison with God the Father, the souls of angels and men amount to nothing more than 'dust and ashes' (Abraham's words in Genesis 18:27). Or as the apostle Paul put it, we amount to nothing more than 'clay' in the hands of a divine Potter (Romans 9:21). The idea of the Father's predestination of all things has been called 'the Sovereignty of God'; that just as a king is sovereign over his kingdom, so God the Father is sovereign over the universe.

But while the Father has planned to achieve His goals by working from outside of the universe, the revelation of His glory has also required His 'presence' within the universe. The revelation of God's personal character has required Him to interact with angels and men upon a 'level playing field' of objective righteousness, truthfulness and justice.

And so while God the Father might be described as the Trinity's 'Chairman of the Board', He has appointed His Son to be the 'Chief Executive Officer' of His plans for the universe; to be a morally accountable 'Lord of Hosts' toward angels, and the 'Face of God' toward humanity.

We see this distinction, between the Father as 'God' and the Son as 'Lord', in the words of Paul:

For us (Christians) there is one **God**, the Father; of whom are all things, and we for Him. And one **Lord** Jesus Christ; through whom are all things, and through whom we live.

1 Corinthians 8:6

We also see it in Isaiah's prophecy regarding a coming Savior:

For unto us a Child is born, unto us a Son is given. And the government will be upon His shoulder. Isaiah 9:6

And we see it in the Father's glorification and rewarding of the Son for fulfilling all of the Father's plans in righteousness:

But to the Son He says: "Your throne, O God, is forever and ever. A scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness. Therefore God, Your God, has anointed You with the oil of gladness more than Your companions." Hebrews 1:8, Psalm 45:6

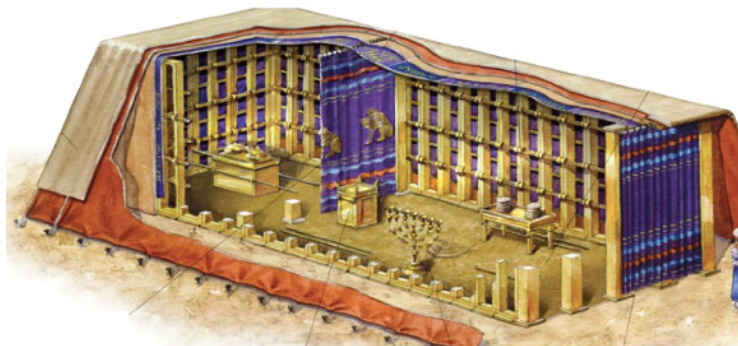
Therefore thus says the Lord God: "Behold, I lay in Zion a stone for a foundation. A tested stone, a precious cornerstone, a sure foundation. Whoever believes will not act hastily. Also I will make justice the measuring line, and righteousness the plum line. The hail will sweep away the refuge of lies, and the waters will overflow the hiding place.

Isaiah 28:16-17

He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many; for He shall bear their iniquities. Isaiah 53:11

THE TABERNACLE MODEL

These distinct roles and activities of the Persons of the Trinity were revealed in Moses' Old Testament Tabernacle. The Tabernacle was a long rectangular tent, with one door on its east end, facing the sunrise.



THE TABERNACLE

Within the Tabernacle the three Persons of the Trinity were symbolically represented. Upon entering the Tabernacle a person first came into a room called 'the Holy Place', where the priests of Israel entered many times each day to perform their religious tasks. Within this Holy Place there was a Lampstand on the left (to the south) symbolizing the Holy Spirit. And on the right side (to the north) there was a table with 'Show-Bread' upon it.

The Hebrew word 'Showbread' can be translated 'bread of the Face', or 'bread of the Presence'. And the Showbread symbolizes the Son of God, Who is God's 'Face' to humanity.



THE LAMPSTAND



THE SHOWBREAD

Beyond the Lampstand and the Bread there was a veil dividing off a farther room in the west end of the Tabernacle, called the 'Holy of Holies'. It was here that God the Father was symbolically represented; as dwelling above the Ark of the Covenant between angels. And within the Ark was placed the Law of God; the 10 commandments engraved upon stone. This represented the Father's requirement of perfect righteousness in the fulfillment of His will.



THE ARK

Israel's priests had everyday access to the symbols of the Son and the Holy Spirit in the 'Holy Place', but were forbidden to enter (or even look) into the Holy of Holies and the presence of the Father. Although all of the ceilings, walls, and the Veil itself portrayed angels throughout the entire Tabernacle, human beings were only allowed to enter the outer room; where the Son of God and the Holy Spirit dwelt. This was a picture of mankind's relationship with God; that our direct interactions with God have only been with His Son, and with the Holy Spirit.

No one has seen God at any time. The only begotten Son, who is in the arms of the Father, He has manifested Him. John 1:18

Mankind has had a relationship with the Son of God from the very beginning. It was the Son of God Who created Adam and Eve in Eden, and then walked with them in the Garden. And it was He Who instructed them concerning the Father and His comandments. This is why the Son of God is represented within the Tabernacle as 'the Bread of God's Face or Presence' in our lives.

That God might make you know that man shall not live by bread alone; but that man lives by every word that proceeds from the mouth of the Lord. (Deuteronomy 8:3, Matthew 4:4, Luke 4:4)

VISIBLE AND INVISIBLE REALMS

This distinction, between the secret things of the Father and our own visible world, was described by Moses. Moses defined our visible world as morally governed by the Law of God, with all of its inhabitants accountable to obey that Law (including both the Son of God and the Spirit of God):

“The secret things belong to the Lord our God. But those things which are revealed belong to us and to our children forever; that we may do all the words of this Law.”
Deuteronomy 29:29

Quantum physicists have also discovered that there is an unobserved realm all around us, defined by 'waves of potential or possibility', and that it exists side-by-side with our own visible realm. When these invisible 'waves of possibility' cross over into our observable world, they become real, tangible, measurable things.

While some physicists have wanted to debate at length about the unseen realm, and what this division between the visible and the invisible means, others have viewed such discussions as pointless. They have instead responded by saying 'Shut up and calculate!' In other words 'Stop talking about things that you can't even see! Instead work with what you can see, and create what you can create!'. It is such practical reasoning that has taken mankind into outer space, has invented the computer, and has designed CT machines for our medical care.

And it is this same common sense logic that God commands for humanity: that we must focus exclusively upon our freedom of choice in our visible, morally defined world. The Bible tells us that God the Father has indeed predestined all things. But it also tells us that we have complete power over our own destinies; through the moral choices that we each make in our relationships with the Son of God in the 'here-and-now' of this present world in which we live.

The Son of God revealed all of these truths (about Himself and His Father) to mankind from the very beginning in Eden. And He informed us that it would be our response to Him alone, in our visible world, that would define each of us morally and result in our eternal destinies.

For the Father judges no one, but has committed all judgment to the Son; that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. “Most assuredly, I (Jesus) say to you, he who hears My word and believes in Him who sent Me has everlasting life. And shall not come into judgment, but has passed from death into life”. John 5:22-24

And this is the testimony: that God has given to us eternal life, and this life is in His Son. He who has the Son has life. He who does not have the Son of God does not have life.
1 John 5:11-12

The Bible declares that when Adam disbelieved and disobeyed the Son of God in Eden, every member of the human race was also individually and consciously sinning within him (Romans 3:23, 5:12). We were all using Adam's body to perform one physical act that each of us was

individually choosing to do. The explanation for this is a 'Trinitarian Union' of mankind within Adam. Just as one God is three Persons, so one man was at the same time many persons.

This is why a sentence of death hangs over every one of our bodies from the moment of its conception in our mother's womb; because when Adam sinned and brought death upon himself, each one of us was also sinning and bringing death upon our own selves as well.

There is a branch of Christian Theology that denies God's claim that we all sinned in Eden, and that death is the direct consequence of our own choice. That branch of Christian thought is 'Augustinianism'; started by Augustine around 400 AD. Instead of upholding the truth about the universal sin of mankind in Eden, Augustine denied this and instead blamed all of mankind's guilt, suffering and death upon God.

Augustine claimed that God the Father '**sovereignly**' chose to appoint Adam as mankind's 'representative' in Eden, voting in our place. God then simply imputed (charged) Adam's sin to every member of the human race. And God also supposedly caused Adam's moral slavery to be physically inherited by all of us as well. God's **sovereign glory** supposedly places such behavior above criticism.

God's sovereignty is the 'apron' that Augustinian theologians hide behind. They praise themselves for their 'God-honoring humility', and pronounce thunderous warnings against anyone else who hasn't made God's sovereignty their 'first principle' and theological 'cornerstone'.

Roman Catholicism, Calvinism and Reformed Theology are all Augustinian in their handling of mankind's sin in Eden. As the apostle John has pointed out, Augustinian theology accuses God of breaking the 9th Commandment: "You shall not bear false witness!":

If we say that we have not sinned, we make God a liar, and the truth is not in us.
1 John 1:10

The apostle Paul condemned such thinking as 'intruding into things that can't be seen' (Colossians 2:18). Just as angels in ancient times were condemned for leaving their appointed place and having sex with women (Genesis 6:1-2, Jude 6), so also Augustinian theologians have left mankind's 'place of encounter' with the Son of God. Instead they have fabricated an entire systematic theology about what God the Father is supposedly doing behind His veil, within the 'Holy of Holies'. Therefore they fulfill John's words: 'The truth is not in them'.

THE NATURE OF THE BATTLE

I believe that long ago, before God's formation of Earth or the human race, Satan chose to contend against God for ownership and rulership over the universe. Seeing that the Father had appointed His Son to be the Lord of the universe, and to bring all of the Father's plans to fulfillment IN RIGHTEOUSNESS, Satan aimed his tactics toward this One who dwells 'on the north side' of the 'holy place' within God's heavenly Tabernacle:

How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the nations! For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God. I will also sit on the mount of the congregation, on the farthest sides of the north. I will ascend above the heights of the clouds. I will be like the Most High'. Isaiah 14:12-14

Satan planned to use a knowledge of right and wrong to 'argue his case' in the Father's great heavenly courtroom, as well as to test the character of the Son of God directly as He labored to fulfill the Father's will. The word 'satan' means 'adversary' or 'opponent', and this is what Satan chose to be.

In the interest of genuine truth and justice, God the Father allowed Satan to bring his legal challenges. We see glimpses of Satan's 'legal rights' before the throne of God in his access to Adam and Eve in Eden, and his opportunity to tempt them. We see it in Satan's challenges to God about the character of Job. And we see it when the Holy Spirit led the Lord Jesus into the wilderness to be tested by the devil (Mark 1:12). This all reflects the Father's steadfast commitment to absolute fairness and transparency.

But Satan was not alone in his tactics. The Bible indicates that one third of the angels may have joined with Satan in his declaration of war against God (Revelation 12:4, 7-9). And beyond that, Satan also enticed mankind to join him; to obtain the knowledge of right and wrong that God had made available in Eden, but had forbidden us to have.

In order for humanity to freely love and honor God, or to oppose Him, God made Himself 'vulnerable' with mankind in Eden. The Son of God shared 'the secret of His strength' with Adam and Eve, just as Samson had shared the secret of His strength with Delilah (Judges 16).

God's commandment to Adam and Eve was to simply believe and obey Him concerning a knowledge of right and wrong; warning them that if they ate the forbidden Fruit they would be committing a crime worthy of death. God's commandment represented one simple question; 'Would we love and trust God, and could God trust us?' This one commandment summarized the first half of Moses' 10 commandments; the commandment to love God.

The apostle Paul tells us that Eve was deceived by the devil (1 Timothy 2:14). She believed that she would be able to achieve righteousness through a knowledge of right and wrong, and thus to rise above any condemnation (a concept that the Bible calls 'the works of the Law'). But Adam saw the entire picture. He not only saw that he would need 'some morality', but that he would also need to prevent anyone else from becoming more righteous than himself; tempting them, deceiving them, and leading them to moral failure, condemnation and death if necessary.

God's original intention was that as Adam showed reverence for God by believing and obeying Him, God would actually enter Adam's body through the Holy Spirit and share His own righteous character with Adam. The love of God would flow from Adam's heart, fulfilling the second five commandments regarding our fellow man. And that is still God's plan today. But through disbelieving and disobeying God, Adam and all mankind fell short of God's plan:

For all have sinned, and come short of the glory of God. Romans 3:23

In choosing not to believe God (and thus closing his eyes to all that he knew about God), and then murderously committing himself to the downfall of others who might choose a different path, both Adam and the rest of us fulfilled the words of the prophet Jeremiah:

**The heart is deceitful above all things, and desperately wicked. Who can know it?
Jeremiah 17:9**

THE NATURE OF JESUS' VICTORY

In his initial rebellion, Satan committed himself to morally testing and challenging the character of the Son of God. But when Satan secondarily enticed mankind to join him in his rebellion, he also took something HOSTAGE that was very precious to God; a human race created in the image and likeness of God. And so having seduced mankind into sin, Satan believed that God would be forced to either righteously destroy the human race, or to morally compromise with Satan and share governance of the world with him.

In response to Satan's challenge, the Son of God first committed Himself to becoming human, and to living a perfectly righteous life in the face of every temptation that Satan could throw at him. And then beyond that, the Son of God surrendered Himself to a criminal execution upon a Roman cross. He did this in order to make forgiveness and salvation possible for a human race that had actually put Him upon that cross, and was then testing His obedience to the Father as they tortured and killed Him.

And thus through His self-sacrifice Jesus went beyond Satan's mere legalism to reveal a wisdom, love and mercy unique to God:

Mercy and truth have met together. Righteousness and peace have kissed. Psalm 85:10

Righteousness and justice are the foundation of Your throne. Mercy and truth go before Your face. Psalm 89:14

For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. Romans 5:10

For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment. James 2:13

Before creation began the Father purposed to defeat and humiliate Satan by doing the last thing that Satan would have imagined; giving His own Son in order to provide salvation for sinners. And so while the Father watched from heaven above, and His Son suffered miserably upon a Roman cross below, Satan sought to turn Them away from Their purpose by pointing out the great wickedness of those for whom Christ was dying:

Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come. For the accuser of our brethren, who accused them before our God day and night, has been cast down. Revelation 12:10

GOD'S VICTORY THROUGH ABRAHAM

One of the great themes of the Bible, announced by God to Adam, Eve and Satan in the Garden of Eden, was that someday someone 'born of a woman' would defeat Satan:

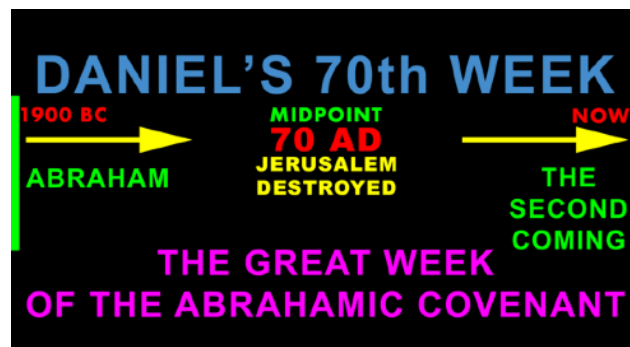
And I (God) will put hostility between you (Satan) and the woman, and between your seed and her Seed (Christ). He shall strike your head, and you shall strike His heel." Genesis 3:15

This prophecy was the foretelling that Satan would someday confront Someone called 'the Seed of a woman'. Satan would bite the heel of this 'Seed', causing Him to suffer. But with that same heel this 'Seed' would crush Satan's head. It is my purpose in this section to explain

how God used a young Jewish virgin from the family of Abraham to bring this promised 'Seed of a woman' into the world. And I will provide this explanation through the four prophetic 'links' that follow.



An understanding of these links enable us to understand Daniel's 70th Week, and the fact that this 'week' is the 'Great Week of the Abrahamic Covenant':



LINK #1 - THE ABRAHAMIC COVENANT

We first encounter Abraham in Genesis chapter 12. And from that point onward over 99% of the Bible focuses on two promises that God made to Abraham, and His fulfillment of those two promises. God promised Abraham that a PERSON would someday be born into the world through Abraham and his family; a person whom God called 'Abraham's Seed'. This person would be Jesus Christ. And God told Abraham that his 'Seed' would:

- 1) Make the **blessing of salvation** available to all the nations of humanity.
- 2) Possess **the land of Israel** and share it with Abraham forever.

God's covenant with Abraham is so important to Him that He told Moses that being the God of Abraham, Isaac and Jacob would be His memorial unto all generations of humanity; FOREVER! (Exodus 3:15)

And we see God's words to Moses confirmed in the final book of the Bible. We see a New Jerusalem with 12 gates named after the 12 Tribes of Israel (the 12 great-grandsons of Abraham), and having 12 foundations named after the 12 Jewish apostles of the Lord Jesus Christ (Revelation 21:12-14).

This emphasis upon Abraham's family is not because they themselves are better than any other people. It is because God chose to use Abraham and his family to reveal His own glory.

LINK #2 - DANIEL'S 70-WEEKS PROPHECY

The prophet Daniel was born around 620 BC, roughly 1300 years after Abraham. As a 15 year old Jew living in Israel, Daniel had been taken captive by the King of Babylon, Nebuchadnezzar, around 605 BC. And Daniel was then taken to Babylon to be trained for service in the government of Babylon. And around 586 BC, when Daniel would have been roughly 35 years of age, he watched as Nebuchadnezzar returned to Israel to destroy it and its rebellious Jewish leaders.

In the face of Babylon's desolation of Israel, Daniel wondered what would become of his nation and the promises that God had made to Abraham. And during his many years in exile God gave Daniel 5 prophecies in answer to his questions (Daniel chapters 2, 7, 8, 9, 10-12).

Daniel received the 70-Weeks prophecy shortly after the fall of the Babylonian Empire, and its replacement by the Persian Empire. And as Daniel studied the prophecies of Jeremiah (who had been living in Israel at the same time that Daniel had been living in Babylon), Daniel found Jeremiah's '70-Years' prophecy. Daniel discovered that Jeremiah had foretold that Jerusalem would lie in desolation for 70 years (Jeremiah 25:11-12, 29:10).

With the end of those 70 years approaching, Daniel began to pray to God; confessing the sins of himself and his people, and seeking God's mercy (Daniel 9:1-19). In response God gave Daniel the '70-Weeks' prophecy. That prophecy provides the world with two timetables for the first and second comings of Jesus Christ; to fulfill both promises of the Abrahamic Covenant:

- 1) A 69-week timetable leading to Jesus' first coming **to die for the sins of the world**.
- 2) A final 70th week leading to His second coming **to secure Jerusalem and the land of Israel** for Abraham and his family (the Jewish people).

Before I explain the four verses of this prophecy, it is important to first point out what the angel Gabriel said to Daniel in the two verses immediately preceding this prophecy. He told Daniel that he would BE ABLE TO UNDERSTAND IT:

And Gabriel informed me and talked with me. And he said, "O Daniel, I have now come forth to give you skill to understand. At the beginning of your prayers the command went out, and I have come to tell you because you are greatly beloved. Therefore consider the matter, and understand the vision". Daniel 9:22-23

And so as we look at the following four verses, we need to first ask ourselves 'How would Daniel have understood them?' This is a vital key and starting point. There are many opinions about the four verses of Daniel 9:24-27. Many people come to the 70-Weeks prophecy with presuppositions and errors that they have been taught by others. But unless we approach it looking through Daniel's 'Old Testament eyes', we will miss its true meaning.

DANIEL 9:24

Seventy weeks are determined upon your people and upon your holy city (Jerusalem); to **finish the transgression, to **make an end of sins** and to **make reconciliation for iniquity**. To bring in **everlasting righteousness**, to seal up (complete) vision and prophecy and to **anoint the most Holy**.**

In this verse the Hebrew word translated 'week' is 'heptad'; meaning 'a group of seven things'. A 'week' or 'heptad' of minutes would be 7 minutes. A 'week' or 'heptad' of days is 7 days. And a 'week' or 'heptad' of years would be 7 years.

In this verse God gave Daniel the 'big picture'; that the Jewish people (the family of Abraham) will fully and finally possess both promises of the Abrahamic Covenant after 70 weeks of time:

PROMISE #1) The **forgiveness of sins** and the ability to live **righteous lives** (through faith in Christ and the indwelling of the Holy Spirit).

PROMISE #2) The anointing of Israel's 'most holy King' (Jesus, the Son of David), and the anointing of Israel's 'most holy place' (the Millennial Temple, described in Ezekiel chapters 40-48). These two anointings, of Israel's King and Temple, will initiate Israel's **possession of Jerusalem and the promised land**.

For the Lord is our defense, and the Holy One of Israel is our King. Psalm 89:18

I am the Lord, your Holy One; the creator of Israel, your King. Isaiah 43:15

This is the law of the Temple. The whole area surrounding the mountaintop is most holy. Behold, this is the law of the Temple. Ezekiel 43:12

Daniel would have understood this verse to describe Abraham's family finally enjoying the full possession of both promises of the Abrahamic Covenant; the blessing of eternal life and possession of the promised land forever.

DANIEL 9:25

Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem, unto **Messiah the **Prince**, shall be seven weeks and sixty-two weeks (69 weeks total). The street shall be built again, and the wall, even in troublesome times.**

Here again in this verse we see God's two promises to Abraham emphasized; that Jesus would be both a **Messiah** (Savior) for all mankind, and a land-owning **Prince** (the promised Son of King David).

The permission to rebuild Jerusalem was given to the Jews by the Persian king Artaxerxes I in 445 BC, and is recorded in the book of Nehemiah. It should not be confused with a permission given roughly 90 years earlier by King Cyrus of Persia, allowing the Jews to rebuild their Temple within the ruins of Jerusalem. That permission is recorded in the book of Ezra.

The 69 weeks in this verse (7 weeks + 62 weeks) would be 'weeks of years'; each week being 7 years long (for a total of 483 years). Why does God divide the 69 weeks into 7 weeks and 62 weeks? There are many opinions about this. One popular idea is that although the city's gates and walls were rebuilt miraculously in 52 days (Nehemiah 6:15), the inner city may not have been fully repopulated and functional until 7 'weeks' (49 years) had passed (Nehemiah 7:4).

DANIEL 9:26

And after threescore and two weeks shall **Messiah be cut off (die), but not for himself. 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.**

In this verse God showed Daniel three outwardly visible, historical circumstances that would follow the Messiah's coming:

- 1) Israel's Messiah (Savior) would be put to death.
- 2) The city of Jerusalem and its Temple would be destroyed AGAIN (by the people of another prince).
- 3) Jerusalem's destruction would be 'floodlike', and desolations could continue throughout an ongoing 'war'.

These predictions have all been historically fulfilled in the crucifixion of Jesus Christ, the destruction of Jerusalem and its Temple by the armies of Rome in 70 AD (led by the Roman prince Titus, son of the Emperor Vespasian), and Jerusalem's subjection to ongoing desolation and warfare through the following centuries.

DANIEL 9:27

There is broad agreement among many students of the Bible regarding my interpretation of the first three verses above. But profound disagreements exist over the meaning of the fourth and final verse below. This verse contains three sentences. And disagreements have arisen over who '**HE**' is in the first two sentences, and over who the '**ONE** who causes desolation' is in the third sentence.

- 1) **HE** will confirm a covenant with many for one week.
- 2) In the middle of that week **HE** will bring sacrifices and offerings to a halt.
- 3) On the wing of abominations will come **ONE** who causes desolation, until the decreed end is poured out upon the **ONE** who causes desolation.

The first question that we must answer is 'Who is the '**HE**' of the first two sentences?' And we are limited to only two choices. It must be one of the two persons that are mentioned in the preceding verse; either Israel's Messiah, or the 'prince' of the people who would destroy Jerusalem and the Temple.

And given the fact that Israel's Messiah is put to death in verse 26, He would have to be raised from the dead in order to be the '**HE**' of verse 27. Is this possible?

WOULD DANIEL HAVE EXPECTED THE MESSIAH'S RESURRECTION FROM THE DEAD?

The answer is 'Yes, absolutely!' Daniel was aware of several prophecies that foretold the Messiah's resurrection:

- 1) Daniel himself had already received two prophecies that foretold the final conquest of the world by Israel's Messiah; as a 'Stone cut out without hands' (Daniel 2:34-35), and as 'the Son of Man' authorized to rule the world by God the Father (Daniel 7:13-14).

And this 70-Weeks prophecy was also defined (in its first verse) by the covenant promises that God would fulfill at the end of the 70 Weeks. So Daniel would have surely concluded that if the Messiah was killed at the end of the first 69 weeks, He would have to be raised from the dead in order to fulfill all three of the prophecies in Daniel chapter 2, 7 and 9.

2) Daniel would have been aware of King David's prophecy in Psalm 16:10, foretelling that although God's 'Holy One' would die, His soul would not be left in Sheol (Hell), and His body would not experience decay.

3) Daniel would have been aware of Isaiah 53:12, foretelling that because the Messiah would 'pour out His soul unto death' for sinners, He would be greatly blessed and glorified; clearly implying His resurrection from the dead.

And so Daniel would not only have expected the resurrection of the Messiah, **HE WOULD NEVER HAVE CONSIDERED ANYONE ELSE** as the 'HE' of verse 27.

And knowing that God had made His covenant promises to Abraham, Isaac and Jacob His eternal memorial, and also knowing that Israel's full and final enjoyment of the Abrahamic promises would mark the endpoint of the 70 weeks, Daniel would have recognized that the covenant that 'HE' would confirm in verse 27 **is the Abrahamic Covenant**.

DANIEL WOULD HAVE EXPECTED THE RESURRECTED MESSIAH TO CONFIRM THE ABRAHAMIC COVENANT

The original Hebrew word translated 'confirm' in Daniel 9:27 does not mean to establish a new covenant between persons, but to fulfill and ratify a covenant **that already exists**. In this case, through His own death, Jesus changed the Abrahamic Covenant from a promise into a reality. And Jesus' confirmation of the Abrahamic Covenant was declared to the world at Pentecost.

Secondly, Daniel would have expected the resurrected Messiah to bring an end to the animal sacrifices of Moses.

DANIEL WOULD HAVE EXPECTED THE RESURRECTED MESSIAH TO END THE MOSAIC COVENANT

Daniel would have been aware of King David's words regarding the powerlessness of animal sacrifices:

Sacrifice and offering You (God) did not desire. My ears You have opened. Burnt offering and sin offering You did not require. Psalm 40:6, Hebrews 10:4-10

For You do not desire sacrifice, or else I would give it. You do not delight in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart. These, O God, You will not despise. Psalm 51:16-17

And Daniel would have been aware of King David's prophecy that the Messiah would have a special Priesthood, different from the priests of the Mosaic Covenant:

The Lord said to my Lord, "Sit at My right hand, until I make Your enemies Your footstool." The Lord shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies! Your people shall be volunteers in the day of Your power. In the beauties of holiness, from the womb of the morning, You have the dew of Your youth. The Lord has sworn and will not relent: "You are a priest forever according to the order of Melchizedek." Psalm 110:1-4, Hebrews 7:11-19

And finally Daniel might have been aware of Jeremiah's prophecy, foretelling the replacement of the Mosaic Covenant with a New Covenant:

"Behold, the days are coming" says the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant (of Moses) that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt. My covenant which they broke, though I was a husband to them" says the Lord.

"But this is the covenant that I will make with the house of Israel after those days" says the Lord. "I will **put My law in their minds**, and **write it on their hearts**. And I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying 'Know the Lord'. For they all shall know Me, from the least of them to the greatest of them" says the Lord. "**For I will forgive their iniquity, and their sin I will remember no more.**" Jeremiah 31:31-34, Hebrews 8:8-12

Clearly these words of Jeremiah foretold the forgiveness of Israel's sins and its possession of 'everlasting righteousness' at the end of Daniel's 70th Week. And Jeremiah connected this blessedness with the replacement of the Mosaic Covenant.

In the first two sentences of verse 27 Daniel was told that the Messiah would confirm a covenant for one week, and bring an end to sacrifices and offerings at the midpoint of that same week. This is the 70th Week of this prophecy. Two things are seen here:

- 1) The second half of the 70th Week would be a period beginning with the end of sacrifices and offerings, and ending with the full restoration and blessing of Israel.
- 2) This second half of the 70th Week is described in both verse 26 and 27 as a period of prolonged desolations for Israel.

Therefore Daniel would have been open to the possibility that the second half of the 70th Week would be a period longer than 3.5 regular calendar years (one half of 7 years).

The subject of the third sentence, the '**ONE**' who comes upon the wings of abomination to bring desolation, is Satan. And what we find here in Daniel 9:27 is one of the greatest themes of the Bible; Jesus' victory over Satan through the cross:

How you are fallen from heaven, O star of the morning, son of the dawn! How you are cut down to the ground, you who weakened the nations! For you have said in your heart 'I will ascend into heaven. I will exalt my throne above the stars of God. I will also sit on the mount of the congregation, on the farthest sides of the north. I will ascend above the heights of the clouds. I will be like the Most High'. Yet you shall be brought down to Sheol, to the lowest depths of the Pit. Isaiah 14:12-15

"By the abundance of your trading you became filled with violence within, and you sinned. **Therefore I cast you as a profane thing out of the mountain of God.** And I destroyed you, O covering cherub, from the midst of the fiery stones. Your heart was lifted up because of your beauty. You corrupted your wisdom for the sake of your splendor. **I cast you to the ground**, I laid you before kings; that they might gaze at you. You defiled your sanctuaries by the multitude of your iniquities; by the iniquity of your trading. Therefore I brought fire from your midst. It devoured you. **And I turned you to ashes upon the earth** in the sight of all who saw you. Ezekiel 28:16-18

Just a few days before His death, Jesus said:

Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth (on a cross), will draw all peoples to Myself. John 12:31-32

At the 'last supper' with His disciples, Jesus foretold that God's judgment of Satan would be one of three messages that the Holy Spirit would declare to the world:

And when the Holy Spirit has come, He will convict the world of sin, and of righteousness, and of judgment. Of sin, because they do not believe in Me. Of righteousness, because I go to My Father and you see Me no more. **Of judgment, because the ruler of this world is judged.** John 16:8-11

The apostle Paul spoke of Christ's triumph over Satan through the cross:

Having wiped out the handwriting of legal requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. **Having disarmed principalities and powers**, He made a public spectacle of them; triumphing over them in it. Colossians 2:14-15

And Jesus' great victory over Satan is described in Revelation 12:7-9:

And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought. But they did not prevail, nor was a place found for them in heaven any longer. **So the great dragon was cast out**, that serpent of old called the Devil and Satan, who deceives the whole world. **He was cast to the earth**, and his angels were cast out with him.

This is exactly what Daniel would have expected. Beginning with the promise in Genesis 3:15, that the 'Seed of a woman' would someday crush Satan's head, the people of Israel all knew that Satan was both a winged angelic cherub and a moral ABOMINATION. And through the prophecy of Isaiah 14 they also knew that, after his defeat, Satan would go on to bring DESOLATION to the entire world:

Those who see you (Satan) will gaze at you and consider you, saying "Is this the **ONE** who made the earth tremble and shook kingdoms? Who made the world as a wilderness and destroyed its cities? Who did not open the house of his prisoners?" Isaiah 14:16-17

It is one of the greatest tragedies of today's Christian church that it has ignored what Jesus said would be one of the three great messages of the Holy Spirit; 'That the ruler of this world has been judged, and has been cast down to earth in defeat'.

LINK #3 - JESUS' OLIVET DISCOURSE

Two days before His crucifixion, as Jesus was leaving the Temple, He had a brief exchange with His disciples:

Then Jesus went out and departed from the Temple. And His disciples came up to show Him the buildings of the Temple. And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down." Matthew 24:1-2



NOT ONE STONE LEFT UPON ANOTHER

Jesus was not talking about the stones of the Temple Mount platform, but the stones of the Temple itself; and all of the other structures which rested on top of the Temple Mount. Later that day, as Jesus and His disciples sat on the Mount of Olives overlooking the Temple, they pressed Him for more information, asking Him two questions (Matthew 24:3):



ON THE MOUNT OF OLIVES

- 1) When will the destruction of the Temple occur?
- 2) What will be the sign of Jesus' second coming and the end of the age?

Jesus' answer to His disciples' questions has come to be known as 'The Olivet Discourse'. There are three accounts of His answer, recorded in the gospels of Matthew, Mark and Luke. In Matthew's version we also find additional warnings and instructions from the Lord Jesus concerning the need for people to be watchful and ready when He returns (chapter 25).

The Olivet Discourse is divided into 3 parts. Jesus did not describe the future in chronological order. Instead He began with the middle first:

- Part 1)** Future world events BETWEEN the destruction of Jerusalem in 70 AD and Jesus' second coming.
- Part 2)** The approaching destruction of Jerusalem in 70 AD.
- Part 3)** Jesus' second coming.

The three version's of Jesus' Olivet Discourse are practically identical. Here I concentrate upon **Part 2**; Jesus' description of the approaching destruction of Jerusalem. Notice that it is worded differently in Luke's version. A side-by-side comparison is helpful:

Matthew 24:15-22

Therefore when you see the 'abomination of desolation' spoken of by Daniel the prophet, standing in the holy place (whoever reads, let him understand), **then let those who are in Judea flee to the mountains**. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes. But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.

Mark 13:14-20

So when you see the 'abomination of desolation' spoken of by Daniel the prophet, standing where it ought not (let the reader understand), **then let those who are in Judea flee to the mountains**. Let him who is on the housetop not go down into the house, nor enter to take anything out of his house. And let him who is in the field not go back to get his clothes. But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter. For in those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be. And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom He chose, He shortened the days.

Luke 21:20-24

But when you see **Jerusalem surrounded by armies**, then know that its **desolation** is near. **Then let those who are in Judea flee to the mountains**, let those who are in the midst of her depart, and let not those who are in the country enter her. For **these are the days of vengeance**, that all things which are written may be fulfilled. But woe to those who are pregnant and to those who are nursing babies in those days! For there will be **great distress in the land and wrath upon this people**. And they will **fall by the edge of the sword**, and be **led away captive into all nations**. And **Jerusalem will be trampled by Gentiles** until the times of the Gentiles are fulfilled.

It is clear that Luke's version is describing the destruction of Jerusalem and the Temple by the armies of Rome in 70 AD. This was a divine judgment foretold by the Lord Jesus. And so, because these three sections are all found in the same location within their respective versions of the Discourse, and because they are worded so similarly, it is reasonable to conclude that Daniel's 'Abomination of Desolation' (referred to in Matthew and Mark) and Luke's 'desolation by surrounding armies' are all descriptions of the same event.

But why the difference in the versions? In Matthew and Mark Jesus was referring to the words of Daniel 9:27, where the victorious Messiah would cause a winged **abomination** to bring **desolation**. Matthew and Mark were Jewish men writing to a largely Jewish audience. And the Jewish people could understand that Satan is the 'abomination of desolation' whose coming

coincides with the destruction of the Temple and the ending of sacrifices in Daniel 9:27, 11:31 and 12:11.

One might ask 'Why doesn't God just identify Satan by name in Daniel 9:27? Why leave the subject of Daniel 9:27 in doubt?' The answer may lie in the verse which describes Satan's unique wickedness in Isaiah 14:20:

You will not be joined with the kings of the earth in burial. Because you have destroyed your land and slain your people. The brood of evildoers shall never be named.

Meanwhile Luke was a Gentile writing to a largely Gentile audience, that would not have had this Old Testament Jewish perspective. And Luke was a frequent traveling companion of Paul, 'the apostle to the Gentiles'.

And so, under the inspiration of the Holy Spirit, Luke used the words of Daniel 9:26 to describe the outwardly visible, historic destruction of Jerusalem by the armies of Rome in 70 AD. This is why Luke did not need to caution his readers to be 'careful to understand' his words. His version is very plain and straightforward.

Two things need to be understood here. FIRST, all three of these passages are describing the destruction of the Temple and the ending of its sacrifices and offerings; which Daniel was told would occur in the **middle** of the 70th Week (Daniel 9:27). And so we can conclude:

70 AD MARKS THE MIDPOINT OF DANIEL'S 70th WEEK

SECONDLY, by describing Jerusalem's destruction in terms of both Satan's downfall and Rome's armies, God is revealing THE IMPORTANT CONNECTION BETWEEN THE TWO. As I explain in my page titled **Understanding the Beast**, the Beast of Revelation came into existence with the rise of Vespasian to the Roman emperors in late 69 AD. And Revelation 13:2,4 describes this Beast as being authorized and empowered by Satan.

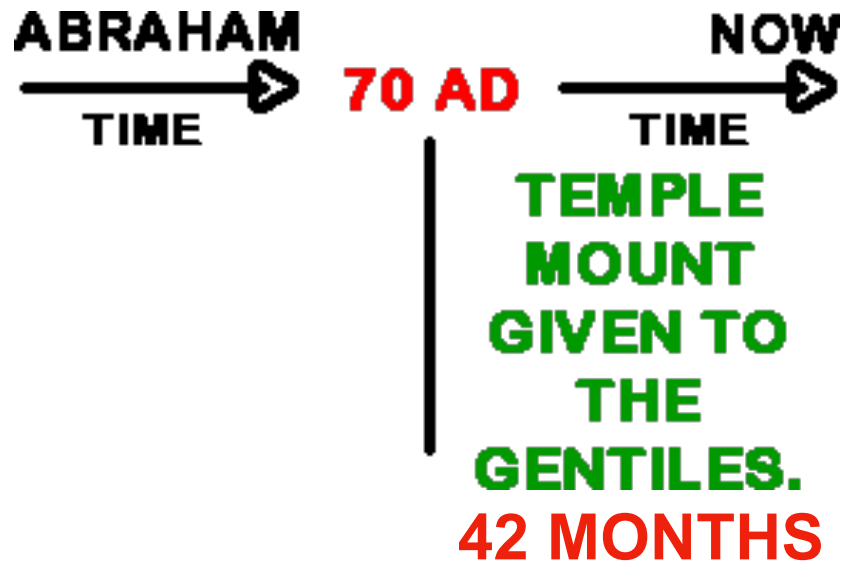
And so by giving us two different descriptions of Jerusalem's destruction in 70 AD, from verses 26 and 27 of Daniel chapter 9, God has used the Olivet Discourse to place **THE FIRST JOINT OPERATION OF SATAN AND HIS BEAST** 'front and center' before the eyes of the world.

LINK #4 - JOHN'S LITTLE BOOK

We first encounter John's Little Book in Revelation chapter 10, where an angel told him to eat it; forewarning him that it would be sweet in his mouth, but bitter in his stomach. And then the contents of the 'Little Book' are given to us in the four visions of Revelation chapters 11-13. These four visions are all framed in terms of either one or both halves of Daniel's 70th Week.

In this document I do not explain these four visions in depth. I explain them more fully in my page titled '**John's Little Book**'. Here I will only ask my reader to remember one thing as you consider these four visions; that Jesus' Olivet Discourse indicates that the **MIDPOINT** of Daniel's 70th Week is Rome's destruction of Jerusalem in **70 AD**.

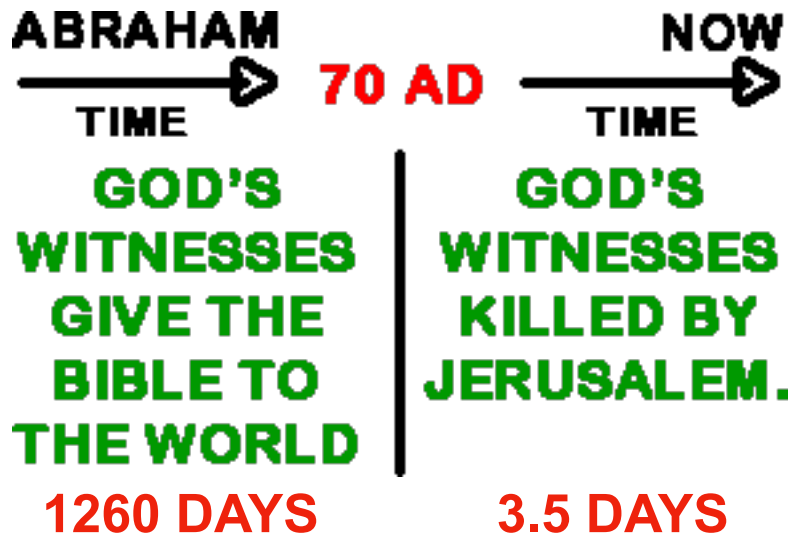
1) THE TEMPLE AND THE COURTYARD (Revelation 11:1-2)



THE TEMPLE MOUNT TODAY

STILL TRAMPLED UNDERFOOT
BY THE GENTILES
'42 MONTHS' LATER

2) THE TWO WITNESSES (Revelation 11:3-12)



The miracles of the two witnesses in this vision are similar to those of Moses and Elijah. But this vision is not of Moses and Elijah. These two witnesses symbolize what the Jewish people have called the Bible; 'The Law and the Prophets'.

These miraculously empowered witnesses represent God giving the completed Bible (both the Old and New Testaments) to the world prior to 70 AD. Just as with Moses and the Old Testament prophets, the messages of Jesus and His apostles were also divinely confirmed through signs and wonders that God performed in support of them (Hebrews 2:4).

And the dead bodies of these witnesses lying in the city of Jerusalem, represents the fulfillment of Jesus' warning to the Pharisees. The order of events that Jesus foretold was the giving of the Gospel message to Israel first, followed by divine judgment upon those Jews rejecting that message and opposing its proclamation to the rest of the world:

Serpents, brood of vipers! How can you escape the condemnation of hell? Therefore, indeed, I send you prophets, wise men, and scribes.

Some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city. So that on you may come all the righteous blood shed on the earth; from the blood of righteous Abel, to the blood of Zechariah the son of Berechiah, whom you murdered between the Temple and the altar. **Assuredly, I say to you, all these things will come upon this generation. Matthew 23:33-36**

Paul presented this same order: 'God's word given' and 'judgment upon unrepentant Israel':

For this reason we also thank God without ceasing. Because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth; the word of God. Which also effectively works in you who believe.

For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they did from the Jews. Who killed both the Lord Jesus and their own prophets, and have

persecuted us. And they do not please God and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved. So as always to fill up the measure of their sins. But wrath has come upon them to the uttermost. 1 Thessalonians 2:13-16

Jesus spoke a proverb about God's evangelical outreach to Israel (through John the Baptist, through the Son of God, and finally through Jesus' apostles for nearly 40 years), and the wicked condition of an unrepentant Israel that would remain:

When an unclean spirit goes out of a man, he goes through dry places seeking rest, and finds none. Then he says, 'I will return to my house from which I came'. And when he comes, he finds it empty, swept and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there. And the last state of that man is worse than the first. So shall it also be with this wicked generation.

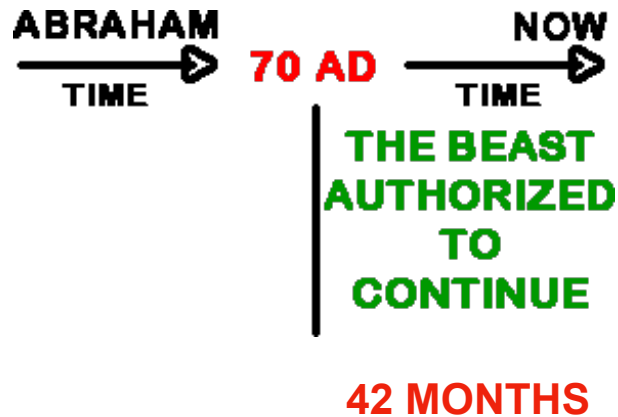
Matthew 12:43-45, Luke 11:24-26

In the vision BELOW, the dispersion ('Diaspora') of the Jewish people throughout the world after 70 AD is described as both **1260 days** (one half of 7 regular years), and **3.5 'times'**. This again suggests that God's time measurements in these four visions are not to be taken literally, but are to be understood symbolically.

3) THE WOMAN, THE CHILD AND THE DRAGON (Revelation 12)



4) THE BEAST FROM THE SEA (Revelation 13)



The fourth and final vision of 'The Beast From the Sea' (above) represents a transition from what God accomplished through Israel in the first three visions...

- 1) Provide a Tabernacle and way of sacrificial worship that would foreshadow the Messiah's coming and instruct the world regarding a right relationship with God.
- 2) Give the word of God (the Bible) to the world.
- 3) Be the biological means of bringing the promised 'Seed of Abraham' into the world, as a Crusher of Satan and Savior for mankind.

...to what Satan has been doing in the world **since 70 AD**: pour out his rage against Jews, against Christians, and ultimately against all of humanity through the Beast of Revelation.

And so it becomes clear that the final 70th Week of Daniel chapter 9 is indeed the 'Great Week of the Abrahamic Covenant, and that Jesus' second coming is very close at hand.

JESUS TAKING TERRITORY

Regarding the Abrahamic Covenant, it is obvious that Jesus...

- 1) Has already fulfilled the promise of blessing for all the nations at His first coming.
- 2) Will fulfill the promise of land possession for Abraham at His second coming.

But with His victory over Satan at the cross, Jesus did more than make salvation possible for mankind. He began a step-by-step 'taking of territory' from Satan. First He cast Satan OUT OF HEAVEN and down to earth in open humiliation before the nations of the world:

Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it. Colossians 2:15

What may not be appreciated is that when Jesus comes back to secure the land of Israel for Abraham, it will happen within the larger context of Him TAKING THE ENTIRE PLANET EARTH.

Over the past 1950+ years, since 70 AD, Satan has been dominating the world; using the Beast (Revelation 13) together with the Whore (Revelation 17) to deceive humanity. And now the deluded nations of the world are united as never before in opposition to Christ's coming:

Why do the nations rage, and the people plot a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against **His Anointed** (Christ), saying "Let us break Their bonds (of morality) in pieces and cast away Their cords (of conscience) from us."

He who sits in the heavens shall laugh. The Lord shall hold them in derision. Then He shall speak to them in His wrath, and distress them in His deep displeasure: "Yet I have set **My King** on My holy hill of Zion (Jerusalem)."

"I (Jesus Christ) will declare the decree. The Lord has said to Me 'You are **My Son**. Today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. You shall break them with a rod of iron. You shall dash them to pieces like a potter's vessel.' "

Now therefore, be wise, O kings. Be instructed, you judges of the earth. Serve the Lord with fear, and rejoice with trembling. **Kiss the Son**, lest He be angry and you perish in the way when His anger is kindled only a little. Blessed are all those who put their trust in Him.

Psalm 2:1-12

When He comes, Jesus will judge every human being found alive upon the earth. He will also bind Satan with a chain and throw him into a pit for 1000 years (the Millennium, Revelation 20:1-3). And during that 1000 years Jesus will rule the world from Jerusalem, with peace and prosperity established across the planet.

At the end of the Millennium Satan will be released to roam the earth again for a short time. During that time Satan's relentless wickedness, along with the willingness of humanity to be deceived all over again and to turn against 'the Prince of Peace', will be revealed.

It will be in this context that God will bring destruction upon this last rebellion (in the 'Gog-Magog' war). God will then cast Satan into the Lake of Fire, and will resurrect all of dead humanity to be judged at His 'Great White Throne' (Revelation 20:11-15).

And it will be at the sight of this dreadful Great White Throne that our present planet earth and its 'heavens' (atmosphere) will actually seek to run away and hide (Revelation 20:11). After that the book of Revelation shows us the final 'territory' that Jesus will possess: a new heavens (atmosphere) and a new earth, with a 'New Jerusalem' as its eternal capital.

The Holy Spirit's message to the world for the past 1950+ years has been that Satan has already been judged and cast out of heaven by Jesus Christ. The moment of that event is clear; 70 AD: when Daniel's 'Abomination of Desolation' (Satan) empowered the Beast (beginning with the Flavian Dynasty) to begin attacking the family of Abraham **IN BITTER RETALIATION** for bringing Abraham's victorious promised 'Seed' into the world.

Today the nations of the world are still Satanically obsessed with destroying Israel and exterminating any remaining members of Abraham's family. But although Jesus may allow things to get worse for a short while, in order to move His Jewish brethren toward repentance, Israel's total destruction will not happen.