

the pinnacle of the abominable temple^a, until the end that is decreed is poured out upon the desolated city^a [^a There are marks around "temple" and "city" to indicate that these words are not in the Hebrew original.]

This second half of verse 27 predicts that catastrophe and desolation will follow the events described in the first half of the verse. Despite much uncertainty about the details of this strange sentence, its general purport is clear. It is either a further description of the destruction that would occur in A. D. 66-70, or it predicts that a catastrophe will follow the deeds of the Antichrist. It might not have been necessary to say more about it here, except for its probable relation to a phrase quoted in the New Testament: "the abomination of desolation."

This phrase is of special interest because of its occurrence in the words of Christ:

Matthew 24:15: "So when you see standing in the holy place 'the abomination that causes desolation,'^a spoken of through the prophet Daniel -- let the reader understand -- then let those who are in Judea flee to the mountains."

Mark 13:14: "When you see 'the abomination that causes desolation'^a standing where it does not belong -- let the reader understand -- then let those who are in Judea flee to the mountains.

^aIn the New Testament and in the Septuagint this Greek phrase reads literally "the abomination of desolation." The corresponding Hebrew phrase in Daniel reads literally "abomination (or abominations) that cause(s) desolation." The Hebrew has a "causative" form which it uses in this phrase. Not having such a form, the Greek merely uses a genitive. In this translation the NIV quite properly substitutes the more precise Hebrew of Daniel for the actual Greek used in the gospels -- a permissible procedure since our Lord probably spoke