

An Inexhaustible Theme –

“ad mathay” (Pt. 15)

“Watchman, what of the night?”

“The hour has come, the hour is striking, and striking at you,
the hour and the end!” Eze. 7:6 (Moffatt)

The Man in linen says the wise shall understand these things (Dan. 12:10; c.f. Matt. 24:15)—if denied, the unpardonable sin (Matt. 12:31) ensues!

“the abomination of desolation, spoken of by Daniel the prophet” — Jesus

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Editor's Preface

In studying “ad mathay” & the “transgression of desolation” & “abomination that maketh desolate” in Daniel 8:13 & 12:11 for over a year now, we need to deal with a dilemma that naturally pops up as we come to the New Testament book of Matthew. This is in regard to what Jesus said in reference to an “ABOMINATION OF DESOLATION”. Confusion over this conundrum still exists in mainstream Christianity & Laodicea today as a result of misinterpretation—yet believed as truth! However, the Man in linen clears it all up!

The Bible affirms that the Man in linen's answer to

“ad mathay” - “until when?”

unquestionably insists that the

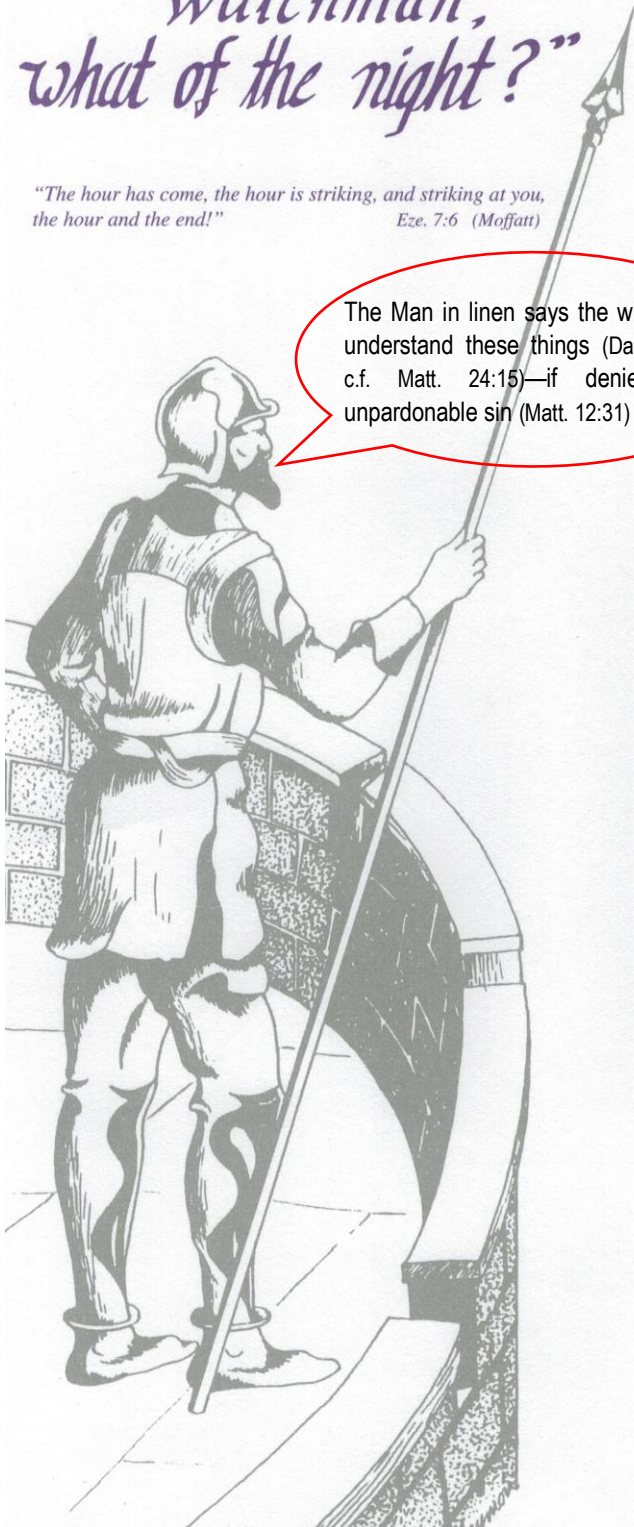
- 1) **“the daily”**
- 2) **“the transgression of desolation” for 1290 yrs reaches “Unto” 1844!**

This is what Dan. 8:13-14 reveals. Dan. 12:11 reveals the immutable evidence for the Bible student to count back 1290 years from 1844 to safely & correctly arrive at the pivotal “from the time” date of 554 A.D.

“the abomination of desolation, spoken of by Daniel the prophet” — Jesus

When Jesus said “When ye therefore shall see the ABOMINATION OF DESOLATION, spoken of by Daniel the prophet” (Matt. 24:14), He placed a Divine level of importance on what Daniel prophesied. This is the same Divine level of attention & importance as the Holy Spirit “this signifying” in Heb. 9:8.

The Transgression of Desolation—the Abomination of Desolation, these two expressions have always intrigued me. In my youth, during Bible studies, these expressions were for a long time a paradox. Because, before I really sat down with the Bible study group and searched the



Scriptures with them so as to understand their true meanings, I was always confused as to whether they were the same event or were two separate events—designated by the two expressions.

I knew the Bible must have an answer. And Christ—the Man in linen, in His discourse with the Disciples after pronouncing those fearful words “Behold, your house is left unto you desolate” (Matt. 23:38) & departing from the temple for the last time, outlined a series of events that clears up the bewilderment regarding the “**ABOMINATION OF DESOLATION**” (Matt. 24:15).

For space & for an easier read, we will abbreviate ‘**Transgression of Desolation**’ = **ToD** & **Abomination of Desolation** = **AoD**. We pray that the accompanying Bible help chart will assist the readers to grasp these Bible concepts by seeing it all laid as a pictorial analysis; which by no means is an exhaustive study. Please refer to it as you go through this Bible study.

Please note, that we will be analysing & comparing the Bible principle of both type and anti-type in regard to these two expressions, as well as having a look at an application to the Laodicean Church. In Bible prophecy—the type always comes before the anti-type.

For the type, the following terms apply: earthly, literal, horizontal—application-scenario.

For the anti-type: antitypical, Heavenly, spiritual, vertical—application-scenario.

Please note, in Dan. 9:2 “desolations of Jerusalem” is plural.

Our regular readers & viewers will now be more familiar with the Man in linen’s testimony, regarding the ‘little horn’ taking away the “daily” for 1290 years from 554 A.D. to 1844 A.D. — which Daniel understood as the ToD in **chapter 8** & the AoD in **chapter 12**. These are the exact same desolation for 1290 years. [See the 2nd time-line on the chart under antitypical]

Here is the conundrum summarised:

1. The “**transgression of desolation**” (Dan. 8:13)
2. The “**overspreading of abomination...desolate**” (9:27)
3. The “**abomination that maketh desolate**” (11:31)
4. The “**abomination that maketh desolate**” (12:11)
5. Jesus said “**When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)**” Matthew 24:15-16

Which transgression or abomination—as “spoken by Daniel the prophet” is Jesus actually referring to in Matthew 24:15?

Is it the abomination of Daniel 8, 9, 11 or 12? Is Jesus referring to all of them? If they were all the same—there would be no doubt—right? But are they all the same—or are some of them the same while others are different? Are some of them literal while others are spiritual? Is there a type and an anti-type? And if so, which ones are which? Is there an earthly scenario (corresponding to a horizontal application—i.e. what took place on earth) and a Heavenly scenario (corresponding to a vertical application—i.e. what took place against Christ’s High Priestly Ministration in the Heavenly Sanctuary)? Is there an application to the Laodicean Church of our generation? Shall we talk it over?

To know & to understand, God commands us to: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth.**” (2 Tim. 2:15) And as “workmen” we are going to have to do just that—**rightly divide the word of truth** with the following:

Daniel 8:13 Transgression of Desolation
Daniel 9:27 Abomination...Desolate
Daniel 11:31 Abomination...Desolate
Daniel 12:11 Abomination...Desolate
Matthew 24:15 ABOMINATION OF DESOLATION

First, let’s rule out Antiochus Epiphanes being connected with either Dan. chapter 8 or 12, based on the undeniable fact that, Antiochus’ desecration according to historical sources lasted exactly 3 years & 2 months & not the required **1290** years as presented in Daniel 12:11 — which thankfully we know now is closely associated with 8:13—via the connecting link of the “daily”.

Neither can Dan. 9 or Matt. 24 satisfy Antiochus Epiphanes, because Jesus said an abomination was yet future “**When ye therefore shall see**” (v. 15). The Antiochus desecration was Kislev 168-165 B.C. (this abomination fulfils Dan. 11:31.)

Antiochus is an interesting prototype, of the abomination of 66-70 A.D. executed by Roman Generals Cestius & Titus. (c.f. Dan. 9:27; Matt. 24:15) It must be noted the epic event of destruction [desolation] of Jerusalem by Titus came before the real antitypical ToD & AoD of 1290 yrs from 554 A.D. to 1844 (**Dan. 8:13; 12:11**), executed by the little horn against Christ’s antitypical Ministration of the “daily” - Tamid.

Moreover, it was the Messiah who was to “*cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate*” (9:27). It was not Antiochus Epiphanes who destroyed the “city and the sanctuary” (9:26) in 70 A.D. but Titus.

Now, since he doesn't fit into any of these chapters, what if chapter 11 is the only occurrence where (in regard to a separate and distinct AoD) it is actually referring to Antiochus Epiphanes? We'll have to come back to this because Antiochus Epiphanes doesn't fit into the ToD or the AoD in Dan. chapter 8, 9, 12, or Matt. 24; which is where our attention is going to focus.

Does the Bible provide the evidence to rightly divide and interpret the following? The answer is – YES it does!

Matthew 24:15 Abomination of Desolation—Jesus	
Which one was Jesus actually referring to?	
1.	Daniel 8:13 Transgression of Desolation
2.	Daniel 9:27 Abomination...Desolate
3.	Daniel 11:31 Abomination...Desolate
4.	Daniel 12:11 Abomination...Desolate

Here is why—for some context: Christ—after pronouncing those fearful words *“Behold, your house is left unto you desolate”* (Matt. 23:38) ... He said ...

Matt. 24— *“Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, **There shall not be left here one stone upon another, that shall not be thrown down.** And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? ... **this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains...**” or as **“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.”** (Lk. 21:20) **AoD spoken by Daniel = Jerusalem compassed with armies.***

Let's now notice a few things: Because— Jesus said *“your house is left unto you desolate”*, the Disciples *“came to Him for to show Him the buildings of the temple.”* Surely to bring Him back to what they considered reality— imagine them saying ‘Look, look Jesus how big the temple and its buildings are! Thrown down? Really?’ Then regarding the temple, He said the massive stones of the temple *“shall not be left here one stone upon another, that shall not be thrown down.”*

Then Peter, James, John & Andrew (Mark 13:3) asked Him privately *“Tell us, when shall these things be? [temple destroyed] and what shall be the sign of thy coming, and of the end of the world?”* Because, if this was going to happen it had to be the end of the world in their thinking! Jesus linked the two events— prefacing it with *“Take heed that no man deceive you.”*

Notice what He did NOT say, ‘Look, your two questions are actually referring to two separate events, one being the destruction of the temple and the other being the end of the world’. He knew full well that the destruction of the temple and the end of the world were two separate events. In hindsight, we understand.

Why did Jesus mingle the two events as He outlined the signs? Because there would be certain similar signs that were to relate to both events, a two or three scenario application. You see, Jesus outlined a series of events that would apply to the 1st question *“Tell us, when shall these things be”* as well as to the 2nd question *“and what shall be the sign of thy coming, and of the end of the world?”*.

For instance, read through Matt. 24:4-13 and see if each verse can apply to the time frame of 70 A.D. and the end of the world.

Now notice Matt. 24:14: *“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”* (c.f. Mark 13:10)

Fact is, *“this gospel of the kingdom”* was *“preached in all the world for a witness unto all nations”*. And joined with Christ's own prophecy in **Luke 21:24** that gave the EVENT sign that the **kairos** (Greek) or probationary time for **ta ethne** (Greek) *“nations”* or *“Gentiles”* (Corporate bodies) would be fulfilled when Jerusalem (the city in this instance, not the temple) would **no longer** be *“trodden down of the Gentiles”* or nations.

The fact that, from the **June 1967 six-day war** and ensuing **brief period of time** (noted by the idiomatic expression in Luke 21:24 **achri hou**, translated *“until”*) reaching to the pivotal year of 1980 when Jerusalem was declared by a *“Basic Law”* by the Knesset to be the capital of Israel, with the Knesset moving from Tel Aviv to Jerusalem—the *“times of the Gentiles”* were *“fulfilled”*. The sign of the end of time!

Therefore, *“this gospel of the kingdom shall be preached in all the world for a witness unto all nations”* has been fulfilled *“and then shall the end come.”* We are 39 years past the fulfillment of LK. 21:24!

Continuing— Matt. 24:15 *“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)”*

Jesus is telling His Disciples they will see & soon experience the AoD that Daniel spoke of, and that they were to *“flee”* out of *“Judaea”* and get into the *“mountains”*. (c.f. v. 15-16)

So, which transgression or abomination—as “spoken by Daniel the prophet” is Jesus actually referring to in Matthew 24:15? Answer: Daniel 9!

The answer is overwhelming, when the context of the desolation in relation to the questions the disciples asked concerned the temple in their midst. Jesus confirmed by saying *“There shall not be left here one stone upon another, that shall not be thrown down”*. The *“overspreading of abominations he shall make it desolate”* (Dan 9:27) applies to the destruction of the *“city and the sanctuary”*. See Dan. 9:26 for context.

Daniel 9:27 Abomination...Desolate - 70 A.D.

Matthew 24:15 Abomination of Desolation - 70 A.D.

Therefore, the remaining **ToD & AoD** in Daniel 8:13 & 12:11 concerns what desolation the *“little horn”* achieved for 1290 yrs *“from the time”* (12:11) of 554 A.D. *“Unto”* 1844 A.D. against the true *“daily” - Tamid*. A desolation against Christ’s antitypical *“daily”* & His High Priestly Ministration in the Heavenly Sanctuary.

Daniel 8:13 Transgression of Desolation - 554 A.D.

Daniel 12:11 Abomination...Desolate - 554 A.D.

It should be noted the abomination recorded in Dan. 11:31 applies to Antiochus Epiphanes.

Summary: The following abominations

Daniel 8:13 Transgression of Desolation - 554 A.D.

Daniel 12:11 Abomination...Desolate - 554 A.D.

when compared to Dan. 9:27, the abominations in the above table apply to the anti-typical, Heavenly Ministration of Christ. This vertical application of abomination accords to the 1260-yr reign of the five fallen kings with the scarlet woman of Rev. 17 commencing in 554.

The five Kings (Justinian, Charlemagne, Otto The Great, Charles V & Napoleon B.) ruling *“from the time”* (c.f. Dan. 12:11) of **554 A.D.** was when the ‘little horn’ took away Christ’s *“daily”* Ministration thereby commencing 1290 yrs of *“the abomination that maketh desolate set up”* and would remain *“Unto”* 1844.

Napoleon Bonaparte’s abdication in 1814 ended the five kings reign of the *“five are fallen”* (see Rev. 17:10). This abominable era perpetrated a counterfeit melchizedek priesthood commencing with Justinian’s Royal Pragmatic Sanction and all in combination with the scarlet woman of Rev. 17.

Please observe - Hebrew meaning for the words ‘Transgression’ – ‘Abomination’:

Daniel 8:13 Transgression— H6588 ‘Transgression, rebellion, pasha’ [Young’s] ‘pasha’ peh’-shah פֶּשַׁע a revolt...rebellion, sin,

transgression, trespass. A masculine noun meaning transgression, rebellion...this word primarily expresses a rebellion against God and His laws (Isa 58:1; 59:12; Am 5:12).’ [Hebrew-Greek Key Word Study Bible, AMG Publishers]

Daniel 12:11 Abomination— H8251 ‘Abominable, detestable thing shiqquws’ [Young’s] ‘shiqquws shik-koots שִׁקּוּץ disgusting, i.e. filthy; especially idolatrous or (concrete) an idol:--abominable filth...detestable (thing). A masculine noun meaning a detestable thing, an abomination, and an idol. This Hebrew word identifies an object that is abhorrent or blasphemous. It is used to denote...a blasphemous activity (Da 9:27).’ [Hebrew-Greek Key Word Study Bible, AMG Publishers]

What the *“little horn”* did for 1290 yrs was overwhelming in treading the *“truth”* to the ground. That is to say, the abomination that was set up was *“from the time”* (12:11) of 554 **“Unto”** 1844, was against Christ’s true *“daily”* Ministration in the Heavenly Sanctuary.

According to the lexicographers it was a ... *filthy disgusting abhorrent blasphemous activity, an expresses idolatrous rebellion and transgression against God and His laws, a sinful revolt and trespass with abominable filth, a detestable thing, an abomination – transgression against Christ!*

Antiochus Epiphanes’ desecration ‘polluting the sanctuary of strength’ (Dan. 11:31) was from Kislev 168-165 B.C., well prior to the destruction of the temple – Matt 24:15 in 70 AD. What is interesting about the Antiochus affair is this abomination is a prototype (type 2nd scenario) of Dan. 9:27/Matt. 24:15 in 66-70 A.D. (type 3rd scenario) It is worth noting, the type always comes before the anti-type. Antiochus Epiphanes holds no bearing to literal fulfillment of Dan. 8:14, because his foray is recorded Ancient Jewish history that came before the temple being destroyed = Matt 24.

The real abomination committed by the ‘little horn’ (as distinct from Antiochus) was for 1290 yrs from 554 to 1844 (per Dan. 8:13; 12:11). This was a horrid abomination against Christ’s anti-typical priesthood of the *“daily” - Tamid*. The ‘little horn’ during this epoch ruined utterly any appreciation of the *“Everlasting Gospel”*.

We can now rightly divide the WORD of Truth and know that Dan. 8:13-14 & 12:11 has NOTHING to do with Antiochus Epiphanes! It is noted, Gesenius has an interesting comment regarding shiqquws-abomination in: *“11³¹ 12¹¹ [but only 11:31 = Antiochus Epiphanes] detested thing causing horror is the heathen altar erected in temple by Ant. Epiph., with (prob.) a statute of Zeus Olympios...”* [The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon p. 1055] Antiochus Epiphanes desecration = Kislev 168-165 B.C.

The scenario of the ToD/AoD anti-type in Dan. 8:13; 12:11 applies to Laodicea

The antitypical 2nd scenario of the ToD/AoD applies to Laodicea. Jesus alerted the leadership of Laodicea that when the probationary times of the nations and churches closed, [1980] (c.f. the kairos of the nations Lk 21:24) it is to be noted, the Faithful and True Witness stated that judgment was passed on the corpus of Laodicea with the effective - spued out (c.f. Rev. 3:16). *

What? Why? An abomination occurred and rendered the prophecy of Lk. 21 fulfilled and fully effectuated. What abomination caused Laodicea to be spued? An abomination unto God was perpetrated by the leadership of Laodicea on behalf of the delegates of the world field. Accepted into their fundamental beliefs was the central doctrine of the "little horn" (Dan 8:9) as Fundamental Beliefs # 2 – the triune trinity doctrine.

This is a continuity of abomination to cast down the "truth" to the ground; and it practiced, and prospered. In reality this is a full-blown attack on the Godhead as defined in Rev. 14:7's command to "Fear God...and worship Him that made". (ea.) This fact ought not be dismissed as a theological hyperbole. It is a masterpiece of deception.

When Jesus said "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet", our Saviour placed His own imprimatur, a testamentary to impress in the memory of all Bible students exploring prophetic interpretation, that this "desolation" He foretold is something of importance when rightly dividing the word of Truth, let alone to understand. One, no less than God, has spoken of the importance.

If you are unable to "understand" the typical & antitypical "desolations of Jerusalem" (Dan. 9:2), Jesus is confirming to us that one can perish for a lack of knowledge. (c.f. Hosea 4:6) The classic example is to assign the "desolation" of Dan. 8:13 to Antiochus Epiphanes, and not realise this is an error of significance that obliterates the Ministration of Christ & His cleansing of the Temple not made with hands in the consummation of the ages.

*[from above] Second quarter Adult Sabbath School lessons 1980 "devoted to the study of the testimony of Jesus as revealed in the book of Revelation." Lesson helps, Christ of the Revelation, by Dr. Zurcher.

Links - [study-guides lesson-archives](#) - [adventistarchives](#)

We ask the readers, is the following information in Stop the Press another abomination? What is it about & how could this affect our daily lives?

Stop the Press!

An attack on the first Angel's message! (Part 2)

Forewarnings: "If any man worship..." (Rev. 14:9)

The three questions that were asked last month were:

1. Do these developments misapply the Godhead and the First Commandment?
2. Are they an attack on the First and Third Angel's message?
3. Are they an attack on the "Everlasting Gospel"?

A Noahide Vow?

The link: [Noahide Vow](#)

Key points: The narrative explains 'Non-Jews Take Noahide Vow On Temple Mount; Recreating Biblical Ger Toshav' dated June 21, 2018. Non-Jewish Americans on a tour of Jerusalem made a special stop to ascend the Temple Mount, there they met Elyahu Veber, introduced by David Katz, 'explaining that they were non-Jews who kept the Noahide laws. Amazingly, what followed was an oath to obey the 'Seven Noahide Laws incumbent on all of mankind' in front of a Bet Din (rabbinic court). Veber then is reported to have suggested that they take a vow to uphold the Noahide Laws while there on the Temple Mount, to which they are said to have 'enthusiastically agreed.' A 'similar group of Texans had taken the same vow last year.' Then the story relates that seven Noahide Laws 'are not explicitly mentioned in the Bible but are listed in the Talmud (Tractate Sanhedrin 107a) as being incumbent on all of mankind.' Then if that wasn't enough, in further apostasy, the individuals are reported to have 'accepted upon themselves not to include a shituf in their belief. Shituf is a theological concept meaning "a partner", more specifically, a partner or additional divine figure other than the God of Israel.' Then the ultimate outcome was revealed: We don't define ourselves as Christian and no longer believe in Jesus...We are ger toshav and are connected to Israel.'

No Great High Priest! This is a classic example how mainstream Christianity's theology & ideology regarding supporting/praying for modern Israel leads to! This change of mind in these ex-Christians is a very serious development indeed. This example should be considered troublesome but NOT impossible for a Christian to come to this conclusion; particularly after a visit to Jerusalem and taking a Noahide vow. **This is an attack on all 3 points:** The Godhead and the First Commandment, the First ("worship Him [Jesus] that made"), Third Angel's message & the "Everlasting Gospel". We have not seen the last of the Noahide Laws and their opportunity to bring about an 'oppressive law' even without taking a Noahide vow.

The Seven Noahide Laws are as follows:

1. Do not deny God
2. Do not blaspheme God (as understood in Judaism's interpretation of the 'Shema' = same as the little horn.)
3. Do not murder
4. Do not engage in sexual immorality
5. Do not steal
6. Do not eat of a live animal
7. Establish courts or legal systems to ensure law and obedience

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