

An Inexhaustible Theme –

“ad mathay” (Pt. 16)

Transgression & Abomination of Desolations Summarized

Pg. 2

Editor's Preface

Interestingly, Mark Twain is reported to have said “It’s easier to fool people...than to convince them they have been fooled.” Fact is, Jesus Christ never fooled anybody! What is more, the record reveals He endured a difficult time trying to convince people they had been fooled – and so it is today!

The Man in linen proves convincingly the prophetic dynamics in answering:

“ad mathay” - “until when?” concerns 3 important facts

- 1) “the daily”
- 2) “the transgression of desolation”

He said “Unto two thousand and three hundred days; then shall the sanctuary be cleansed” – 1844!

The third important point to the question of Dan. 8:13 is answered by the 1290 prophetic time of Dan. 12:11. Dan. 8:13-14 and Dan. 12:11 interlock in dual chronological meaning. They terminate in 1844. The Man in linen is explaining the same desolation in 8:13 & 12:11 is “from the time” of 554 A.D. + ‘1290’ yrs “Unto” 1844. Dan. 8:13-14; 12:11. Its immutable evidence, an Inexhaustible Theme!

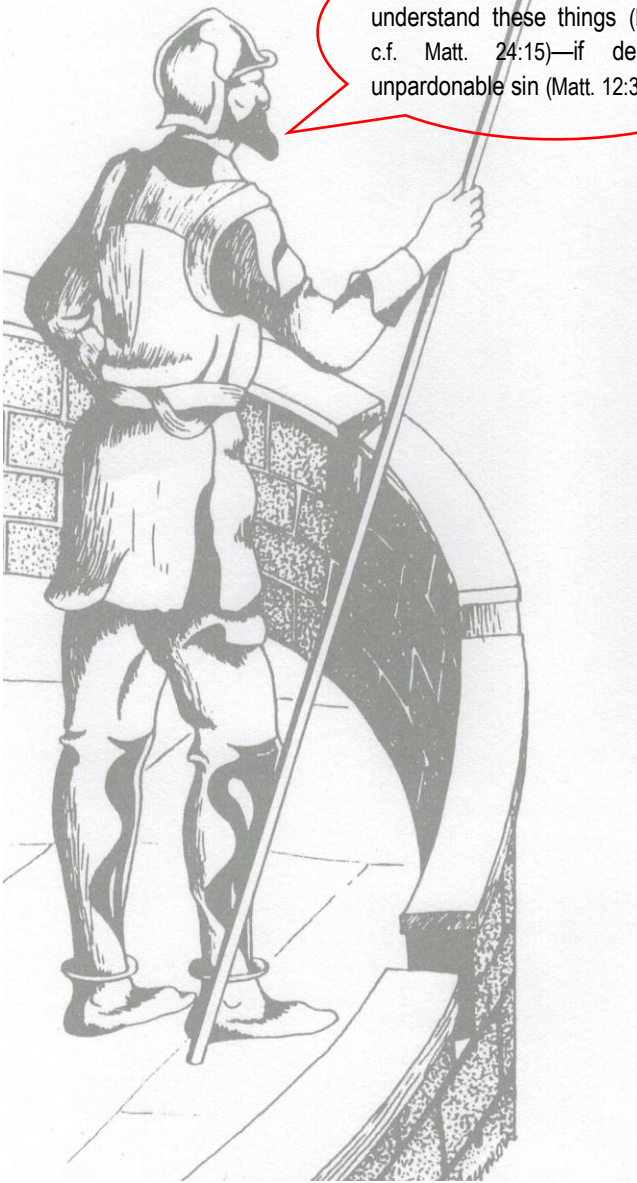
Most everyone is familiar with the old adage ‘history repeats itself!’ When applied - does history repeat itself in Scripture concerning Jerusalem in type? If so, is there evidence of the possibility of anti-typical fulfilments to the ‘desolations’ of Jerusalem found in the book of Daniel? Some will ask – is this new, what is this? Why is this required, we know ample Bible and why bother? **Answer:** Nay, it is not bothersome at all! It’s fruitful, like showers of blessing and as the replenishment of oil for lamps of weary travellers as the path narrows.

Lest we all forget – it was no One less than the Man in Linen who commanded the types of desolations of Jerusalem to be made known to Daniel. The fact is Daniel records for our dreary eyes a series of type applications concerning the ‘desolations’ for literal Jerusalem. The fact is, an anti-typical desolation was described against the Heavenly Sanctuary. It occurred literally for 1290 years against the Heavenly Ministration and is not only an interesting Bible study, but also one deserving of

“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!



attention and special care when the time of the ‘cleansing’ is at the time of the ‘consummation of the ages’.

The question looms, is it possible that an antitypical aspect applies to the literal type desolations for Jerusalem, particularly in respect to 'Laodicea'? Especially when much omission and confusion exists? Yes, we can make sense of it all. Thankful for the Bible and the Bible only *“Study[ing] to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth”* (2 Tim. 2:15).

Desolations Summarized

Now, in light of the understanding that Jesus’ reference to the *“abomination of desolation, spoken of by Daniel the prophet”* in Matt. 24:15 relates to Daniel 9:

Matthew 24:15	Abomination of Desolation—Jesus
Daniel 9:27	Abomination...Desolate – 31-70 A.D.

Dan. 8:13 desolation relates to Dan. 12:11:

Daniel 8:13	Transgression of Desolation - 554 A.D
Daniel 12:11	Abomination...Desolate - 554 A.D.

This desolation was executed by the ‘little horn’ who trod down taking away the *“daily”* for 1290 years from 554 A.D. *“Unto”* 1844 A.D.

What was the Antiochus desolation of Dan 11?

Daniel 11’s *“abomination”* is a type of desolation of Jerusalem.

Daniel 11:31	Abomination that maketh Desolate
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Dan 11:31 is verifiable to one identity: **Antiochus Epiphanes’** desecration of the temple [Kislev 168-165 B.C].

A period of exactly 3 years & 2 months to the day and the temple was immediately restored 8 days after the freedom fighters took control. It must be noted this period of Antiochus does **not** match the **1290** yrs of Dan. 12:11 nor the desolation of Dan 8:13. Antiochus appeared during the middle and not the latter end of the Seleucid dynasty. It is an undeniable fact, Antiochus desecrated the sanctuary and there were in fact military forces present in Jerusalem.

We wish to share additional insights about this type desolation, as well as reviewing the other desolations from Daniel & Revelation in light of their type & anti-type scenarios.

We noted last month that in Dan. 9:2 *“desolations of Jerusalem”* is in the **plural**. Moreover, Daniel prayed about

multiple desolations the *“sanctuary that is desolate”* & *“behold our desolations”* (v. 17, 18). Nebuchadnezzar’s desolations began around circa 607 B.C. noted in Daniel chapter 1: *“In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it”* which are summarised as follows.

Dan. 9:2	desolations of Jerusalem
Dan. 9:17	sanctuary that is desolate
Dan. 9:18	behold our desolations

Wherein *“Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.”* (9:2)

Compilation of Daniel’s Desolations

Provided in order of appearance in Daniel & the abomination cited by Jesus in Matthew 24:

Dan. 8:13	transgression of desolation
Dan. 9:2	desolations of Jerusalem
Dan. 9:17	sanctuary that is desolate
Dan. 9:18	behold our desolations
Dan. 9:26	desolations
Dan. 9:27	abomination...desolate
Dan. 11:31	abomination...desolate
Dan. 12:11	abomination...desolate
Matthew 24:15	ABOMINATION OF DESOLATION

Please take special note how the **Man in linen** defined the interpretation (from Daniel's point in time) for the:

- *‘desolation’* of Dan. 9:2, 17-18— past-present tense.
- *‘desolation’* of Dan. 8:13 & 12:11 as being *“Unto”* 1844 in light of *“ad mathay”* *“Until when?”* – future tense.
- *‘desolation’* of Dan. 9:26-27; Matt. 24:15 – future tense from Jesus’ time to - *“When ye therefore shall see”*.
- *‘desolation’* of Dan. 11:31—future tense - *“shall pollute the sanctuary of strength”*.

The Historical Type Desolations of Jerusalem

Introduction: In ancient times—on three separate occasions, historical records confirm that a *‘desolation’* of the literal city of Jerusalem took place. The first *‘desolation’* was prophesied by Jeremiah (25:11), with confirmation from the book of Daniel (9:2, 17-18). Interestingly, Daniel prophesied of two more literal *‘desolations’* (chap. 9, 11) involving Jerusalem. These literal *‘desolations’* is what equates to three separate scenarios or applications which we can understand as being a type—pointing to and coming before the anti-type. Observe:

1st type in the history of Jerusalem:

Scripture	Desolation	History
Dan. 9:2	desolations of Jerusalem	607 B.C.
Dan. 9:17	sanctuary that is desolate	607 B.C.
Dan. 9:18	behold our desolations	607 B.C.

Desolations of Jerusalem Dan. 1:1; 9:2,17,18 circa 607/606 B.C. achieved by Nebuchadnezzar. – Duration - 70 yrs to 537/536 B.C.

“In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.” (Dan. 1:1-2)

‘This event occurred, according to Jahn (“History of the Hebrew Commonwealth”), in the year 607 b.c....According to Usher...606 b.c. The computation of Usher is one generally received, but the difference of a year in the reckoning is not material.’ [Albert Barnes Notes, Dan. 1:1]

In the first year of his (Darius) reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem....Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name...” (Dan. 9:2, 17-18, und. add.)

2nd type in the history of Jerusalem:

Scripture	Desolation	History
Daniel 11:31	abomination...desolate	168-165 B.C.

Abomination of Dan. 11:31 Antiochus Epiphanes - Kislev 168-165 B.C., - Duration - 3 years & 2 months

Albert Barnes comment on Dan 11:30-31 is interesting:

*‘And arms shall stand on his part – Up to this verse there is general agreement among commentators, that the reference is to **Antiochus Epiphanes.**’ [Albert Barnes Notes, Dan. 11:31]*

[commentaries-daniel-11](#)

3rd type in the history of Jerusalem:

Scripture	Desolation	History
Dan. 9:26	desolations	31-70 A.D.
Daniel 9:27	abomination...desolate	31-70 A.D.
Matt. 24:15	abomination of desolation	31-70 A.D.

When you take the expression “overspreading of abominations” in Dan. 9:27, we notice earlier to the event of 70AD that in 31 A.D. after Jesus Himself said “Behold, your house is left unto you desolate” (Matt. 23:38), Peter insists the Cross was an abomination carried out by “all the house of Israel” (Acts 2:36) in crucifying Christ. Peter saw the corporate accountability of this abomination as so

serious - he counselled - separate and “save yourselves from this untoward generation.” (v. 40)

Mark records as “But when ye shall see the **abomination of desolation**, spoken of by Daniel the prophet, **standing where it ought not**” (13:14) can also apply to the Cross “standing where it ought not” “stand in the holy place” (Matt. 24:15). As well as “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.” (Lk. 21:20)

Observe:

— **31 AD** “shall Messiah be cut off...and for the overspreading of abominations He shall make it desolate” “Behold, your house if left unto you desolate” (Dan. 9:26, 27 Matt. 23:38)

— **31-66-70 AD** “abomination of desolation...stand in the holy place” “standing where it ought not” “Jerusalem compassed with armies...desolation...nigh” (Matt. 24:15; Mark 13:14; Luke 21:20)

— The AoD spoken by Daniel = the overspreading of abominations includes the Cross 31 A.D. ‘midst of the week’ and then Jerusalem compassed with armies.

— **70 AD** “the people of the Prince...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.” (Dan. 9:26)

These abominations are exactly what Jesus was referring to in Matthew 24 when He 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**;) 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.” (Matt. 24:15-16; Lk. 21:20)

The Historical & Future Antitypical Desolation's of spiritual Jerusalem & the Laodicean church

Introduction: With the fulfilment of the type—next comes its antitype.

History confirms Daniel’s predictions of another ‘desolation’ (Dan. 8:13; 12:11) arose in ancient times (554AD). This awful abomination involved the ‘host of heaven’, ‘Prince of the host’ ‘the daily’ ‘His Sanctuary’ ‘the truth’ (8:10-12). This vertical evidence is what establishes the antitypical prophetic application. There is a spiritual ‘desolation’ of Christ’s “daily” High Priestly Ministration in the Heavenly Sanctuary by the ‘little horn’ on earth for 1290 years. These facts, coupled with the history of a Laodicean abomination establish further overspreading of spiritual ‘desolations’ in modern times (1980), with a future ‘desolation’ found in Rev. 13. Supporting evidence is provided to the three scenarios or ant-type applications.

1st Antitypical Scenario:

Scripture	Antitypical Desolation	History
Daniel 8:13	transgression of desolation	554 A.D.
Daniel 12:11	abomination...desolate	554 A.D.

Remember, Dan. 8:13 & 12:11 concerns what “desolation” the “little horn” achieved – “practiced, and prospered” for 1290 yrs “from the time” (12:11) of 554 A.D. “Unto” 1844 A.D. against the true “daily” – *Tamid*.

A “desolation” “by reason of transgression” against Christ’s antitypical “daily” & His High Priestly Ministration in the Heavenly Sanctuary. The first 1260 yrs of the 1290 yrs were dominated by the five kings of Rev. 17 from 554 to 1814. This is why a 30-year differential is featured.

Commencing with **Justinian**; who pronounced the Bishop of Rome was the head of all the churches in both the east and west. This counterfeit high priestly status was conferred on sinful men, and was an abominable era that perpetrated a **counterfeit melchizedek priesthood** (which included the confessional, sacrament of reconciliation, Eucharist, indulgences, etc.) commencing with **Justinian’s Royal Pragmatic Sanction** in 554 in combination with the scarlet woman of Rev. 17. The reign of a dual power ~ religion and government, or Pope and Emperor.

Charlemagne, instituted the Feudal era noted in Dan. 11:39 “shall divide the land for gain”. Then came **Otto The Great**, **Charles V** and **Napoleon B** who abdicated in 1814, thereby ending the five kings reign of the “**five are fallen**” (c.f. Rev. 17:10). These all ruled “from the time” (see Dan. 12:11) of **554 A.D.** when the ‘little horn’ introduced “the abomination that maketh desolate” taking away Christ’s “daily” ministration for a 1290 yr desolation “Unto” 1844.

2nd Antitypical Scenario [Laodicea]:

Scripture	Antitypical Desolation	History
Daniel 8:13	transgression of desolation	Laodicea 1980
Daniel 12:11	abomination...desolate	Laodicea 1980

This antitypical abominable scenario of desolation of Dan. 8:13; 12:11 applies to Laodicea. Laodicea cut off Heaven in the acceptance of the abomination of the central doctrine of the “little horn” (Dan 8:9), being the triune trinity doctrine written into Laodicea’s Fundamental Beliefs (# 2) rendering the prophecy of Lk. 21 fulfilled.

The worldwide leadership of Laodicea was alerted to the close of the probationary times of the nations and churches in 1980. Jesus said Jerusalem would be “trodden down” until the probationary times of the nations are fulfilled. (Lk 21:24) The Faithful & True Witness stated

judgment was passed at the corporate level of Laodicea. The effective - spued out. (c.f. Rev. 3:16). This closed the 4th agenda typified by the corporate ministration in the holy place on the day of atonement in Leviticus 16. The question is why did corporate probation close for Laodicea? Before this is discussed, notice carefully the following:

3rd Antitypical Scenario [Rev. 13]:

Scripture	Antitypical Desolation	History
Daniel 8:13	transgression of desolation	Rev. 13:6
Daniel 12:11	abomination...desolate	Rev. 13:6

Is God declaring that there is a 3rd antitypical scenario of the ‘desolation’ afforded in Dan. 8:13 & 12:11 against Heaven and Christ’s High Priestly Ministration regarding Rev. 13:6?

God said “And he opened his mouth in **blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.**” (Rev. 13:6, ea.) Something to think about?

Keep in mind, the 1st Antitypical Scenario:

Scripture	Antitypical Desolation	History
Daniel 8:13	transgression of desolation	554 A.D.
Daniel 12:11	abomination...desolate	554 A.D.

was against Christ’s High Priestly Ministration in the Heavenly Sanctuary when the ‘little horn’ took away Christ’s “daily” Ministration from 554 to 1844.

Now notice carefully – it is very clear John the Revelator has identified for the weary traveller an **antitypical** 3rd scenario of **abomination** which is “**blasphemy against God, to blaspheme his name, and his tabernacle**” just as the ‘little horn’ did when the “*place of His [God’s] sanctuary [tabernacle] was cast down*” (Dan. 8:11) from 554 to 1844 – 1290 yrs “by reason of transgression” (8:12) “*abomination that maketh desolate*” (12:11). But this time – it’s not by the ‘little horn’! It’s the attempt at the ultimate desolation against Christ and the Final Atonement! You will need to review Rev 13 to begin to understand why!

The Harmony of Revelation 13 & 17:

Who is the replacement of the *Little Horn* that boasts ‘blasphemy’ against Heaven? Answer: The first beast of Rev. 13 with 7 heads, 10 horns and 10 crowns on the 10 horns, like a leopard, feet as a bear, mouth of a lion. Noting-the ‘little horn’ of Dan. 8 is not a head, who receives a deadly wound to one of its “heads” and is then healed.

John states - All the world then wonders after the beast – worshipping the dragon that gave power unto the beast, his seat and great authority. As well as worshipping the beast they ask “*Who is like unto the beast? who is able to make war with him?*” He is given a mouth speaking great things and **blasphemies** with the power to continue 42 months/1260 days = 3 ½ years, to open “*his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*” This is an abomination!

In comparison to Rev. 17, “*there are seven kings: five are fallen,*” (Justinian, Charlemagne, Otto The Great, Charles V & Napoleon B.) “*and one is,*” (the 6th, Italy’s King Victor Emmanuel) “*and the other (7th head or 7th king) is not yet come; and when he cometh, he must continue a short space.*” (v. 10) Because he receives a deadly wound in 13:3? Then “*the beast that was, and is not, even he is the eighth, (8th head or king) and is of the seven, and goeth into **perdition**.*” (v. 11, c.f. **2 Thess. 2:3**)

If the 7th head or king only lasts a “*short space*” because of a deadly wound. Is the healing of that wound the reason why the 8th head is of the seven, and emerges as the “*beast that was, and is not, even he is the eighth*”? He continues 42 months or 3.5 yrs, in what God describes as an overspreading transgression and abomination of blasphemy against “*God*” Himself, “*His name*” and “*His tabernacle, and them that dwell in heaven.*” (13:6)

Please take time to notice the **abominations** of the little horn and the blasphemy of the beast of Rev. 13 and see how they are remarkably similar:

<p><i>And it waxed great, even to the <u>host of heaven</u>; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily was taken away, and the place of <u>his sanctuary was cast down</u>. And an host was given him against the daily by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.</i> (Dan. 8:10-12)</p>	<p><i>And he opened his mouth in blasphemy <u>against God</u>, to blaspheme <u>his name</u>, and <u>his tabernacle</u>, and <u>them that dwell in heaven</u>. And it was given unto him to <u>make war with the saints</u>, and to overcome them: and power was given him over all kindreds, and tongues, and nations. (Rev. 13:6-7)</i></p>
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We know with certainty the **abominations** in Dan. 8:13; 12:11 is explained as being “*from the time*” of 554 A.D. + ‘1290’ yrs “*Unto*” 1844. (Dan. 8:14)

It must be asked - is Rev. 13 the same time frame or a separate scenario? In light of the fact that Rev. 13 and the book of Revelation as a whole makes no mention of a 1290 yr prophetic time period, we ask our readers to consider the possibility that

the 1260 of Rev. 13 and its deadly wound are yet future, even a 2nd 1260 scenario.

Based on the immutable fact that, there could **not** have been the ‘*deadly wound*’ of Rev. 13 in 1798 (while not denying the Pope was taken prisoner). Because Rev. 13 says the deadly wound takes place **first, then** followed by the healing and **then** – and only **then**, comes the 42 months or 1260 days. Rev. 13 does NOT say the 1260 yrs is prior to the deadly wound or as was decided 538 + 1260 yrs = 1798.

Revelation chapter 13 as Laodicea interprets:

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Rev 13:2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue **forty and two months**. (1260)

Rev 13:3 And I saw one of his **heads as it were wounded to death; [1798] and his deadly wound was healed**: and all the world wondered after the beast.

The Scriptures would have had to have been written this way, in order to correctly line up with the 1260 taking place prior to the deadly wound. i.e. 538 + 1260 yrs = 1798.

The Bible’s version:

Rev 13:3 And I saw one of his **heads as it were wounded to death; and his deadly wound was healed**: and all the world wondered after the beast.

Rev 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

Rev 13:5 **And there was given** unto him a mouth speaking great things and blasphemies; and power was given unto him to continue **forty and two months**. (1260)

The Bible as recorded in the second table above reveals the fact that, Laodicea’s interpretation is the other way around! But the deadly wound takes place **first – followed** by the healing of the deadly wound – **then** followed by the **forty and two months** or 1260 days.

CONCLUSION: Rev. 13’s 1260-time frame must be yet future = a 2nd prophetic scenario. There is no deadly wound in 554 or any healing with the 1260 yrs to 1814. The Bible defines it as a “*transgression*” “*abomination that maketh desolate*” (Dan. 8:13; 12:11), **not a deadly wound** that is then healed followed by 42 months! 1260 yrs in Daniel does exist from 554 to 1814. The surprise for many will be to experience the actual 42 month (1260 days or 3 ½ yrs) – of Rev. 13 that is just ahead of us.

The Australian Edition of “*Watchman, what of the night?*” is published monthly by the Adventist Laymen’s Foundation of Mississippi (Australia).

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