

The Daily

And The

Abomination of Desolation

Table Of Contents

- Page 1 Introduction
- Page 2 Definitions From The Original Language
- Page 2 Daily in OT
- Page 4 Daily in NT
- Page 4 Restoring The Broken Communion
- Page 5 The Daily and the Abomination of Desolation in the Commandments
- Page 6 The Daily and the Abomination of Desolation in the Book of Romans
- Page 7 The Daily and the Abomination of Desolation in Daniel and Revelation
- Page 8 Abomination of Desolation in the Old Testament
- Page 11 The Sabbath: A Sign, A Seal Symbolizing The Continual Ministry of Christ,
The Everlasting Gospel, The Daily
- Page 13 Sunday: A Sign, a Mark Symbolizing The Breaking of the Everlasting Covenant,
The Transgression Against the Sabbath, The Abomination
- Page 14 The Daily and the Abomination of Desolation in The Three Angels Messages of
Revelation 14
- Page 15 The Daily and the Abomination of Desolation in the Gospels
- Page 16 Abomination of Desolation Spoken of by Daniel The Prophet in Daniel 9: 26, 27
- Page 21 The Daily and The Transgression of Desolation in Daniel 8:9-14
- Page 28 Arguments Concerning The Daily Being Paganism
- Page 29 What About The Arguments of "Sister White Said?"
- Page 32 Chart of Daniel Chapter Eight
- Page 33 Parallel Chart of the Fourth Beast in Daniel and Revelation

The Daily and the Abomination of Desolation

Introduction:

Our purpose in this study is to focus on the character development that all must possess when Christ finishes His work interceding for us in the heavenly sanctuary. The controversy started in heaven with pride which led to self-trust, which is a lack of trust in God. In Eden we find Satan successfully used the same subtle temptations with Eve. Is man a god? Can man indeed save himself from sin and death? Do we need a Saviour? Can He be trusted to save us? Will this controversy end before we are convinced that

- 1) we cannot trust ourselves, and
- 2) we can trust God implicitly?

We will discover that the Sabbath symbolizes the resting relationship that follows implicit trust in God, and that Sunday symbolizes idolatry, the self-exalting, self-trusting, self-deceived notion that we are gods and can save ourselves.

RH 3-15, 1906 "Self-dependence Is Idolatry.--Idolaters are condemned by the Word of God. Their folly consists in trusting in self for salvation, in bowing down to the works of their own hands. God classes as idolaters those who trust in their own wisdom, their own devising, depending for success on their riches and power, striving to strengthen themselves by alliance with men whom the world calls great, but who fail to discern the binding claims of His law."

9T 27 "The time demands greater efficiency and deeper consecration. O, I am so full of this subject that I cry to God, 'Raise up and send forth messengers filled with a sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified.'"

God has prophetically revealed to us the true issues at the heart of this controversy—the principles of God's kingdom versus the principles of Satan's kingdom, or the character of God versus the character of Satan. Whose kingdom principles will be found to sustain life? Everyone will be sealed having adopted for themselves one or the other's principles, one or the other's character.

Testimonies to Ministers 114 "When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart."

Do we have that entirely different religious experience? Have we, through the study of Daniel and Revelation been impressed with the character we must also have? What is it that we would see if the gates of heaven were opened? Would we see how God rules His universe?

The great controversy is between Christ and antichrist. The Bible defines "anti" in 2 Thessalonians 2:4 as, "opposeth" and "exalteth himself above God." The great controversy can be summed up in three symbolic words found in the book of Daniel.

- "**daily**" or the continual ministry of Christ to save us from the
- "**abomination**," the self-exalting sin that separates us from God and causes us to experience the
- "**desolation**" or wrath of God, the destruction that comes as a consequence of sin.

Said another way,

“For the wages of sin is death *but* the gift of God is eternal life.” Romans 6:23.

Or

“Sin, when it is finished bringeth forth death,” *but* “Every good gift and every perfect gift is from above.” James 1:15b, 17a.

In other words,

The result of abomination is desolation “ *but* the gift of God is eternal life.” Or

abomination when it comes to the full bringeth forth desolation, *but* “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” James 1:17

“With whom is no variableness, neither shadow of turning.” Could this also be interpreted as “**continual**,” **never changing**?

DEFINITIONS FROM THE ORIGINAL LANGUAGE

“**DAILY**” Strongs #8548 tamiyd law-meed'; to **stretch; continuance, regular, constant**:—

The word “**daily**” translates **continually** 53x, **continual** 26x, **daily** 7x, **always** 6x, **alway** 4x, **ever** 3x, **perpetual** 2x, continual employment 1x, evermore 1x and never 1x.

“**ABOMINATION**” Strongs #8251 shiqquwts shik-koots'; or shiqquwts shik-koots'; **disgusting, filthy**; especially **idolatrous** or **an idol**:— abominable filth, detestable (thing).

In Daniel chapter eight “transgression” is used instead of abomination.

“**TRANSGRESSION**” Strongs #6588 pasha' peh'-shah; a **revolt (national, moral or religious)**:— rebellion, sin, transgression, trespass.

“**DESOLATION**” Strongs #8074 shamem shaw-mame'; a primitive root; to **stun**, i.e. **devastate**:— (make) desolate, be destitute, destroy.

“DAILY” IN THE OLD TESTAMENT

In the Old Testament the “daily” was strongly associated with the sanctuary. “Daily” (Strongs # 8548) was used 50 of 70 times in connection with the ministerial work of the priest in the courtyard or in the first apartment of the sanctuary, whether or not rendered as “**continual**” or “**continually**,” “**alway(s)**” or “**perpetual**.”

The ministration of the Holy Place involved a continual sacrifice, morning and evening. The shewbread was to continually be on the table. The light from the lamps were to burn continually. The incense ascended up continually. All this was to represent different functions of Christ's continual ministry for us.

Examples of “daily” sacrifice (burnt offerings) are found in Exodus 29:38, 42 and Numbers 29:6 where the words “continual,” “continually” and “daily” are used.

Exodus 29:38 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day “continually.”

Exodus 29:42 This shall be a “continual” burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee.

Numbers 29:6 Beside the burnt offering of the month, and his meat offering, and the “daily” burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

Examples of “daily” meat offering are found in Numbers 4:16 and Nehemiah 10:33 using the words “daily” and “continual.”

Numbers 4:16 And to the office of Eleazar the son of Aaron the priest pertaineth the oil for the light, and the sweet incense, and the “daily” meat offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

Nehemiah 10:33 For the shewbread, and for the “continual” meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.

Examples of the “daily” shewbread are found in Exodus 25:30, Numbers 4:7 and 2 Chronicles 2:4 where the words “alway” and “continual” are used.

Exodus 25:30 And thou shalt set upon the table shewbread before me “alway.”

Numbers 4:7 And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the “continual” bread shall be thereon.

2 Chronicles 2:4 Behold, I build an house to the name of the Lord my God, to dedicate it to Him, and to burn before Him sweet incense, and for the “continual” shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel.

Examples of the “daily” light from the lampstand are found in Exodus 27:20 and Leviticus 24:2, 3 where the terms used are “always” and “continually.”

Exodus 27:20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn “always.”

Leviticus 24:2, 3 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn “continually.” Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord “continually.” it shall be a statute for ever in your generations.

An example of the “daily” incense is found in Exodus 30:8 and the term used is “perpetual.”

Exodus 30:8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a “perpetual” incense before the LORD throughout your generations.

Examples of the “daily” breastplate of judgment are found in Exodus 28:29, 30 where the term “continually” is used.

Exodus 28:29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD “continually.”

Exodus 28:30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron’s heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD “continually.”

Examples of the “daily” leading and protection of Christ are found in Numbers 9:16, Isaiah 58:11, and Isaiah 49:16 where the terms “alway,” and “continually” are used.

Numbers 9:16 So it was “alway.” the cloud covered it by day, and the appearance of fire by night.

Isaiah 58:11 And the LORD shall guide thee “continually,” and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Isaiah 49:16 Behold, I have graven thee upon the palms of my hands; thy walls (of protection) are “continually” before me.

In all these examples, we find that in each case there was to be a **continual** ministration. One of the key lessons conveyed in the old covenant sanctuary was to teach that Christ is working **continually** in our behalf. Will we find the same to be true in the new covenant?

“DAILY” IN THE NEW TESTAMENT

In the New Testament, we also find the continual ministry represented.

Examples of verses referring to the O.T. sanctuary service which typified Christ:

Hebrews 9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

Hebrews 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sin:

Hebrews 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Examples of verses referring directly to Christ’s ministry:

Hebrews 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this He did once, when He offered up Himself.

Hebrews 7:24, 25 But this man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

RESTORING THE BROKEN COMMUNION

The Great controversy started in heaven when Lucifer refused to acknowledge that Christ was God. He was determined never to bow down to Christ again. The spirit of self-exaltation had filled his heart, resulting in misapprehension of God’s character and he eventually found himself desolate of the presence of God. He set out to defame God’s character by attacking the principles of His kingdom—mercy and justice. He desired to exalt himself to the throne and gain the worship due only the King of the universe, the Creator and Sustainer of all. God mercifully tried to save Lucifer from this abomination, which would lead to death, but Lucifer eventually hardened his heart and left heaven.

From Genesis to Revelation we have a record of this continual ministry of Christ to bring us back to eat from the tree of life in the midst of the paradise of God.

In the Garden of Eden, the **daily** communion of God with man was interrupted by sin. Sin conceived with Satan’s appealing to Eve’s pride and then accusing God of being self-serving and therefore self-exalting. He invited man to do likewise, exalt himself, and presume to define for himself the principles of good and evil. He suggested to Eve that she too would be a god. Again, a misapprehension of God resulted.

Separated by sin from Edenic communion with His creatures, God purposed to draw near to the fearful race. “Let them make me a sanctuary that I may dwell among them.” Exodus 25:8. Here the Shekinah glory would be a “perpetual token of His presence” (TMK 101). The elaborate system of types and symbols that God instituted to reveal the gospel plan to save man from sin failed. Why? We will discover that it was because Israel was joined to her idols and rejected His covenant.

Yet again, the Divine Sutor, unveiled a “better covenant” (Hebrews 8:6), that He might draw even nearer to them in human flesh, more fully revealing the principles of His Father’s kingdom. “Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared for Me.” Hebrews 10:5, “and they shall call His name Emmanuel, which being interpreted is, God with us,” Matt 1:23.

Rejected and crucified, longing still to restore the broken communion between man and his Maker, He promises to fulfill His covenant by sending His **abiding** Spirit within “Christ in you, the hope of glory,” Colossians 1:27, a glory that would reveal His character in yet another body, that of His purified bride, the church. Filling the earth

with the **continual** love of God, faithfully she would reveal to all that the principles of this unselfish, unconditional love are indeed worthy to rule the universe.

In the Revelation we find the promised restoration of this **daily** communion between God and His people. "And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:3, 4.

THE "DAILY" AND THE "ABOMINATION OF DESOLATION" IN THE COMMANDMENTS

In Exodus 20:2 we find the "daily."

Ex 20:2 I am the Lord thy God which have brought thee out of the land of Egypt, out of the land of bondage.

Bondage represents sin. The ministry of Christ is to save us from sin.

Matthew 1:21. And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins.

"Where do we find the "abomination?"

Ex 20:3 Thou shalt have no other gods before me.

Ex 20:4 Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Ex 20:5 Thou shalt not bow down thyself to them, nor serve them:

The "desolation" is described as "visiting the iniquity."

Ex 20:5 cont. for I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me:

Ex 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

What does God mean by "I am a jealous God?" Is His jealousy such as ours? No. His jealousy is totally unselfish, and solely for the purpose of our salvation.

Hosea 13:4 Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.

This "knowing" represents a uniting and becoming as one. When this takes place, we will take His name and live as if we were one. The third commandment speaks of taking His name.

Exodus 20:7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

When we have this life saving intimate relationship with our Maker, it will be not only a duty but a privilege to be His witnesses of this everlasting gospel which shall be revealed in all the world.

Isaiah 43:10, 11 Ye are my witnesses saith the Lord, and my servant whom I have chosen: that ye may know and believe me, that I am He: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Saviour.

Ecclesiastes 12:13, 14 Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

The next commandment is remembering the Sabbath. Does this commandment have anything to do with this intimate relationship where we have taken His name? The Sabbath is a sign of the union of Christ and His people, a becoming as one. The keeping of the Sabbath represents a restful, trusting relationship. It is memorial of His creative power, and a sign of His covenant promise to save us from sin, re-creating in us His image.

Exodus 20:4, 11 Remember the Sabbath day to keep it holy...For in six days the Lord made heaven and earth, the sea and all that in them is....

Deuteronomy 5:15 And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.

THE “DAILY” AND THE “ABOMINATION OF DESOLATION” IN THE BOOK OF ROMANS

Romans 1:16, 17 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

What is the gospel? It is the power, the righteousness of God revealed in Christ.

Let's see how Paul describes the gospel, the righteousness of God—the **daily**, the **continual** ministry to save.

Romans 2:4 Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Romans 1: 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

And how hath God showed the gospel unto them?

Romans 1:20 For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse:

In other words, “The heavens declare the glory of God: and the firmament sheweth His handiwork.” Ps 19:1

What is Christ trying to save us from? From the **abomination** that leads to desolation. Do we find Paul describing the **abomination**? We do.

Romans 1:21 Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Romans 1:22 Professing themselves to be wise, they became fools,

Romans 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Romans 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.

In other words, the ungodly are guilty of idolatry, thinking that God was altogether such a one as they. Because they hold the truth in unrighteousness, changing the glory, the gospel, the character of God into a lie, they have become vain in their imaginations, and darkened in their understanding. Vain in their imaginations regarding what? —regarding the gospel, which is the **continual** ministry of Christ—regarding idolatry which is the **abomination**, which lies at the very heart of sin. Could it also be true that they have become vain in their imaginations regarding the **desolation** described as the wrath of God?

How is this wrath described in Romans 1 and 2?

Romans 1:18 For the “wrath of God” is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

The truth about what? —the truth about the gospel described in verses 16 and 17—the righteousness of God as revealed in Jesus Christ. Because they are attached to their sins, they reject light which now becomes darkness to them.

Romans 1:24 Wherefore God also “gave them up” to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Romans 1:27 ...and receiving in themselves that recompence of their error which was meet.

The wrath of God is described here as “giving them up” to the desires of their heart, to their choices and their reaping the consequences of that choice. Paul states in again.

Romans 1:28 And even as they did not like to retain God in their knowledge, God “gave them over” to a reprobate mind,

Romans 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

What is a reprobate mind? Paul describes it for us.

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Romans 2:6 Who will render to every man according to his deeds:

The Bible uses other terminology for this condition: hardening the heart, the unpardonable sin, sealed in your iniquity, a seared conscience, grieving the Holy Spirit, and others.

The prophet Jeremiah spoke of these same truths in Jeremiah 29.

Jeremiah 29:11 For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

“Expected” translates a “chord,” an “attachment.” If you are attached to your sin, the Lord will give you your desires, to which there are attached consequences.

Proverbs 11:23 The desire of the righteous is only good: but the expectation of the wicked is wrath.

The Bible also tells us,

Psalms 37:4 Delight thyself also in the Lord and He shall give thee the desires of thine heart.

David delighted in the Lord.

Psalms 62:5 My soul, wait thou only upon God; for my expectation is from Him.

Psalms 62:1 Truly my soul waiteth upon God: from Him cometh my salvation.

Let’s summarize these passages in Romans chapter 1 and 2. The everlasting gospel is the plan to save man from idolatry, the worship of other gods who cannot save. But when men’s hearts are hardened in their choice to follow the lusts of their own flesh, despising the goodness of God, God gives them over to their choice to reap the attached consequences, which is the wrath of God.

THE “DAILY” AND THE “ABOMINATION OF DESOLATION” IN DANIEL AND REVELATION

Christ admonished us in Matthew 24:15 in regards to the signs of His coming to go to Daniel, to read and understand the abomination of desolation. When we go to Daniel, we find that the daily is closely tied to the “abomination of desolation.” In order to understand the abomination of desolation, we must also then understand the daily. Christ’s work in the first ministration of the sanctuary is known as the “daily,” the “continual” ministration, the work of salvation.

The books of Daniel and Revelation point us to Christ’s work of salvation as depicted in the sanctuary. In Psalm 77:13 we read, “Thy way, O God, is in the sanctuary, who is so great a God as our God?” The sanctuary system can be divided into two major ministrations, the “daily” and the “yearly.” The yearly is also known as the day of judgment, or the day of atonement, or the cleansing of the sanctuary.

AA 585 “In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation.”

John gives a fuller “revelation” of the prophecies of Daniel. Daniel speaks of these two ministrations, the “daily” and the “yearly” in chapter 8. In chapter 8, Daniel prophesies of the “daily” in connection with the “abomination of desolation” as well. If Daniel prophesies of the “daily,” the “yearly” and the “abomination of desolation,” will we find

Revelation revealing the same? Yes we do, not just in one chapter but the entire book is an unfolding of the daily and the abomination of desolation.

Where is the “daily” ministration of Christ found in Revelation?

In Revelation 4 and 5 we see Him represented as the Lamb slain, as having seven eyes, which are the seven lamps or the seven Spirits of God walking in the midst of the seven churches, intimately involved with His people. We see Him offering the prayers of the saints along with incense, the merits of His righteousness in Rev 8.

In sanctuary language John the Revelator also speaks in his Gospel of Christ’s **continual** ministry as well. For example, Christ is represented as the Lamb of God (John 1:29), the Water of Life (John 4:14), the Bread of Life (John 6:35), and the Light of the world (John 8:12). All of these symbols are represented in the first ministration of the sanctuary which is called the **daily**.

Where does Revelation address the “yearly” or the day of judgment?

In Revelation chapter 10 we have the vision of Christ with the little book open in His hand describing the unsealing of Daniel’s prophecy regarding the events of the great disappointment at the time the judgment began in 1844. In Revelation 11:19 we see the temple opened in heaven revealing the ark of the testament, depicting the change from Christ’s first ministration, the daily, to His second ministration, the day of atonement.

Where does Revelation address the “abomination?”

In Revelation 13, and 14 John prophesies of the reign of the antichrist committing the **abomination**, the idolatrous self-exalting nature of setting himself in the place of God and exalting the idol sabbath, Sunday, and forcing the whole world to worship him. This is truly a **transgression**, encompassing all three definitions, a national, moral and religious revolt against God.

Where does Revelation address the “desolation?”

Revelation chapters 16-20 deal with the **desolation** that comes in consequence of the **abomination** or the universal revolt against God, the Sunday law. We find the seven last plagues in chapter 16, the judgment of the great whore in chapters 17 and 18, and chapter 20 deals with the 1000 years where the whole world is desolate.

“ABOMINATION OF DESOLATION” IN THE OLD TESTAMENT

Interestingly Daniel starts out describing a desolation that successively came upon the city of Jerusalem and the sanctuary. We will find that what happened to Jerusalem and the sanctuary in the reign of Jehoiakim is a key to unlocking the mysteries of the abomination of desolation. We read in 2 Chronicles that Jerusalem fell captive to Babylon and that Jehoiakim committed abominations. Was there a connection between the desolations and the abominations committed? We will want to answer these questions.

- 1. What were the abominations?**
- 2. Who committed the abominations?**
- 3. What was the result of these abominations that were committed?**

2 Chronicles 36:5-8, 14

36:5 Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God.

36:6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

36:7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

[Bracketed comments in subsequent quotes are supplied by me, not the quoted authors.]

36:8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

36:14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem.

We have just read that it was the people of God who committed the abominations. What were these abominations of which they were guilty?

Jeremiah 25:1 The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon;

Jer 25:4 And the LORD hath sent unto you all His servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. [This describes the daily.]

Jer 25:5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

Jer 25:6 And go not after other gods to serve them, and to worship them, [the abomination] and provoke me not to anger with the works of your hands; and I will do you no hurt.

Jer 25:7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

Jer 25:8 Therefore thus saith the LORD of hosts; Because ye have not heard my words, [God now describes the desolation that will come in consequence of their sin.]

Jer 25:9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

Jer 25:11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

We are going to discover that God's people not only worshipped other gods, but also profaned the Sabbath, the sign of His covenant to save them, and worshipped the sun, the ultimate abomination.

Jeremiah 17:19-22

17:19 Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

17:20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

17:21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem;

17:22 Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers.

Jeremiah 17:27 But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem and it shall not be quenched.

Jeremiah 17:23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

Ezekiel also gives us some insight into the history of Israel's repeated abominations and her desolations.

Ezekiel 20:12-13, 16,

20:12 Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.

20:13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

20:16 Because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols.

Ezekiel 5:11 Wherefore, as I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity.

How did Israel defile His sanctuary? What were the abominations committed?

Ezekiel 8:5-10, 13-16

8:5 Then said He unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

8:6 He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

8:7 And He brought me to the door of the court; and when I looked, behold a hole in the wall.

8:8 Then said He unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

8:9 And He said unto me, Go in, and behold the wicked abominations that they do here.

8:10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

8:13 He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

8:14 Then He brought me to the door of the gate of the LORD'S house which was toward the north; and, behold, there sat women weeping for Tammuz.

8:15 Then said He unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

8:16 And He brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

Ezekiel describes in chapter nine the **destruction** that is the result of honoring the sun in the place of the Sabbath, the memorial of the everlasting covenant, the "continual" ministry of Christ to save us from committing idolatry, the "abomination" that brings "desolation."

Ezekiel 9:6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

2 Chronicles 36:21 To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years.

The Bible records the ultimate "abomination" as the worship of the sun in honor of the sun god.

Jeremiah 8:1-3

8:1 At that time, saith the LORD, they [the children of Judah] shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

8:2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

8:3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

Moses recorded the warnings against idolatry and the judgments that would come.

Deuteronomy 17:2-5

17:2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing His covenant,

17:3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

17:4 And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel:

17:5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

Let's summarize: The Lord faithfully sent His servants the prophets to warn Israel not to go after other gods, but Israel hardened her heart and would not hearken. Instead she continued and went deep into idolatry to the point where sun worship occurred even in the sanctuary. The end result was that their enemy Nebuchadnezzar came and besieged their city and took away their princes. "And the Lord gave "Jehoiakim into the hands of Nebuchadnezzar.

The Sabbath: A Sign, A Seal Symbolizing The Continual Ministry Of Christ, The Everlasting Covenant The "Daily"

The Lord has identified Himself as the Creator in the Sabbath commandment, setting Him apart from false gods and proving that He is the only God.

Ezekiel 20:20 And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

Ezekiel 20:12 Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.

Because of His power to create we have the assurance that He is able also to recreate us.

Exodus 31:13 Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

The Sabbath was given to remind us of His everlasting covenant to save us.

Exodus 31:16 Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.

Isaiah 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Isaiah 56:6 Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant:

Amazing Grace 156 "As the Sabbath was the sign that distinguished Israel when they came out of Egypt to enter the earthly Canaan, so it is the sign that now distinguishes God's people as they come out from the world to enter the heavenly rest. The Sabbath is a sign of a relationship existing between God and His people, a sign that they honor His law. It distinguishes between His loyal subjects and transgressors. . . . The Sabbath given to the world as the sign of God as the Creator is also the sign of Him as the Sanctifier. The power that created all things is the power that recreates the soul in His own likeness. To those who keep holy the Sabbath day it is the sign of sanctification. True sanctification is

harmony with God, oneness with Him in character. It is received through obedience to those principles that are the transcript of His character. And the Sabbath is the sign of obedience. He who from the heart obeys the fourth commandment will obey the whole law. He is sanctified through obedience.

"To us as to Israel the Sabbath is given 'for a perpetual covenant.' To those who reverence His holy day the Sabbath is a sign that God recognizes them as His chosen people. It is a pledge that He will fulfill to them His covenant. Every soul who accepts the sign of God's government places himself under the divine, everlasting covenant. He fastens himself to the golden chain of obedience, every link of which is a promise." Amazing Grace 156.

FLB 76 "As the divine Sufferer hung upon the cross, angels gathered about Him, and as they looked upon Him, and heard His cry, they asked, with intense emotion, "Will not the Lord Jehovah save Him?" . . . Then were the words spoken: 'The Lord hath sworn, and He will not repent. Father and Son are pledged to fulfill the terms of the everlasting covenant. God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Christ was not alone in making His great sacrifice. It was the fulfillment of the covenant made between Him and His Father before the foundation of the world was laid. With clasped hands they had entered into the solemn pledge that Christ would become the surety for the human race if they were overcome by Satan's sophistry.

"The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity."

1 MR 118 "The blessings of God's covenant are mutual. 'The Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as He hath spoken' (Deuteronomy 26:18, 19). God accepts those who will work for His name's glory, to make His name a praise in a world of apostasy and idolatry. He will be exalted by His commandment-keeping people that He may make them 'high above all nations which He hath made, in praise, and in name and in honour.'"

1 MR 117 "There must be no withholding on our part, of our service or our means, if we would fulfill our covenant with God. 'This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul' (Deuteronomy 26:16). The purpose of all God's commandments is to reveal his duty not only to God, but to his fellow man. In this late age of the world's history, we are not, because of the selfishness of our hearts, to question or dispute the right of God to make these requirements, or we will deceive ourselves, and rob our souls of the richest blessings of the grace of God. Heart and mind and soul are to be merged in the will of God. Then the covenant, framed by the dictates of infinite wisdom, and made binding by the power and authority of the King of kings and Lord of lords, will be our pleasure."

Let's review what we have just read the Sabbath signifies.

- ◆ The Sabbath is a sign of a resting relationship between God and His people. We have been convinced of His love and can wholly trust in Him to save us.
- ◆ The Sabbath is presented as a sign that the God of Israel is the Creator, identifying the true God who, by definition, only has the power to create.
- ◆ The Sabbath is a sign that God is the sanctifier. If sanctification is a re-creative act then only He who can create can sanctify.
- ◆ The Sabbath is a sign of obedience. Such obedience is a sign of trust, as was obedience regarding the forbidden tree. Neither gave evidence as to why that tree or that day were chosen. To disobey when no obvious reason for the command is evident is to trust one's own understanding. As the tree in the garden in the beginning was a test, so the Sabbath is the test to all who dwell on the earth in the end.
- ◆ The Sabbath is a sign that God recognizes us as His chosen people, in that our obedience to the fourth commandment reveals the implicit trust of the children of God.

- ◆ The Sabbath is a sign of God's government, but what is government? Isn't it governing from a foundation of principles? And aren't the principles by which one chooses to govern an expression of one's character? If the Sabbath is a sign of God's government it is therefore a sign of His character and is as continual as God's unchanging character.
- ◆ The Sabbath was given for a "perpetual" covenant. All His promises are sure, therefore the Sabbath is a pledge that He will fulfill His covenant.

***Sunday: A Sign, A Mark Symbolizing
The Breaking Of The Everlasting Covenant,
The Transgression Against The Sabbath,
The "Abomination"***

Exodus 31:16 Wherefore the children of Israel shall keep the Sabbath throughout their generations, for a perpetual covenant.

Isaiah 24:5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Psalms 119:126 It is time for thee, LORD, to work: for they have made void thy law.

Daniel 7:25 And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws..."

Matthew 15:9 But in vain they do worship me, teaching for doctrines the commandments of men.

RH March 18, 1884 "The Lord has a controversy with His professed people in these last days. In this controversy men in responsible positions will take a course directly opposite to that pursued by Nehemiah. They will not only ignore and despise the Sabbath themselves, but they will try to keep it from others by burying it beneath the rubbish of custom and tradition. In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week. There are calamities on sea and land: and these calamities will increase, one disaster following close upon another; and the little band of conscientious Sabbath-keepers will be pointed out as the ones who are bringing the wrath of God upon the world by their disregard of Sunday....

"The church of today has followed in the steps of the Jews of old, who set aside the commandments of God for their own traditions. She has changed the ordinance, broken the everlasting covenant, and now, as then, pride, unbelief, and infidelity are the result. Her true condition is set forth in these words from the song of Moses: 'They have corrupted themselves, their spot is not the spot of His children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? is not He thy Father that hath bought thee? hath He not made thee and established thee?'" RH March 18, 1884.

7 BC 977.7 "The Sabbath question is to be the issue in the great final conflict, in which all the world will act a part. Men have honored Satan's principles above the principles that rule in the heavens. They have accepted the spurious sabbath, which Satan has exalted as the sign of his authority. But God has set His seal upon His royal requirement. Each Sabbath institution, both true and false, bears the name of its author, an ineffaceable mark that shows the authority of each."

FLB 286. 5 "As the sign of the authority of the Catholic Church, papist writers cite "the very act of changing the Sabbath into Sunday." . . . What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church—"the mark of the beast"? {FLB 286.5}

"Sundaykeeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship this idol sabbath." {FLB 286.6}

19 MR 244.3 "Among professed Christians there are idolaters, men and women who are not sealed by God. Many have subverted the Christian faith into idolatry, giving to a man-made institution the glory and honor that God requires for His Sabbath day, and compelling others to worship this idol. Such ones will surely be visited with God's retributive judgments, which are to be poured out without mixture of mercy upon the unrepentant despisers of God's law."

7BC 977.2 "A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin." (RH Dec. 18, 1888).

Revelation 14:9, 10 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.

FLB 286 "As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. . . . This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them."

FLB 287 "When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message."

RH March 8, 1898 par 13 "Satan has taken the world captive. He has introduced an idol sabbath, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this idol sabbath. The world bows to a tradition, a man-made commandment. As Nebuchadnezzar set up his golden image on the plain of Dura, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven."

14 MR 91.3 "An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued a decree that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, 'Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed.'" [Isa. 10:1]. [Zeph. 1:14-18; 2:1-3, quoted.]

We have before us the final conflict in the great controversy. If we are alive there will be no escaping the last final test. Will we have come to know and trust God and entered into an abiding relationship with Him? We must recognize the heart of the issue over Sabbath versus Sunday if we are to avoid the final deceptions of Satan, and avoid eternal desolation.

THE "DAILY" AND THE "ABOMINATION OF DESOLATION" IN THE THREE ANGELS MESSAGES OF REVELATION 14

In Rev 14:6 we find the first angel proclaiming the **everlasting gospel**, the covenant of His continual [**daily**] ministry to save us.

Rev 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

What is the angel's message, this everlasting gospel?

Rev 14:7 Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

The keeping of the Sabbath signifies that a union between the Creator and His creatures has taken place. They have come to know Him and trust His ways beyond a shadow of a doubt. God's reputation is finally vindicated by the at-one-ment with His people that bear the fruits of this union—righteousness by faith in Him.

The second angel gives the warning Babylon has committed fornication, spiritual idolatry by instituting the idol sabbath representing self-worship, the abomination.

Rev 14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

The third angel warns of the desolation to come to any who remain in this fallen state.

Rev 13:9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

Rev 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Rev 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

FLB 287 "When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message."

What is the warning that all should heed? Probation is about to close. Have you allowed the gospel to fulfill its work in you? Have you partaken of His righteousness by faith? Do you have an abiding relationship with your Creator and Redeemer, signified by keeping the Sabbath? If so, then you will not be found committing the abomination of Babylon—Sunday worship, which represents the self-exalting, self-deceived character of Satan, and you shall escape the eternal desolation to come.

God will continue to prevail with man, seeking to save all who would be saved. But the day will come when everyone will finally choose either to believe in Him for salvation or to trust in self, which reaps destruction.

It is then that Revelation 22:11,12 is fulfilled.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

THE "DAILY" AND THE "ABOMINATION OF DESOLATION" IN THE GOSPELS

Israel committed the abomination when they rejected Christ's ministry and chose Barabbas, the representative of Satan in the place of Christ. This led to the desolation of Jerusalem. In Matthew 23 Christ pronounced woes on the leaders of Jerusalem because of their spiritual condition which could be summed up as:

"And whosoever shall exalt himself shall be abased: and he that shall humble himself shall be exalted."
Matt 23:12

Christ then goes on to further state their spiritual condition by saying:

"Behold, your house is left unto you desolate." Matt 23:38

The prediction of the destruction of Jerusalem follows.

"There shall not be left here one stone upon another, that shall not be thrown down." Matt 24:2

Christ warns them ahead of time to flee from this desolation to come.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."
Luke 21:20

Jesus admonishes them to take care to understand this important event.

"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." Matt 24:15.

Does this admonition pertain to us in this day?

Great Controversy 36 “The Saviour’s prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God’s mercy and trampled upon His law.”

Great Controversy 25 “The future was mercifully veiled from the disciples. Had they at that time fully comprehended the two awful facts—the Redeemer’s sufferings and death, and the destruction of their city and temple—they would have been overwhelmed with horror. Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as His people should need the instruction therein given. The prophecy which He uttered was twofold in its meaning; while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day.”

Would you not agree with me then that since the destruction of Jerusalem is a type of the future, final desolation of the whole earth, that this subject is of great importance, that it is present truth, and that we should all heed the admonition of Christ to go to Daniel the prophet and read and understand the “abomination that brings desolation.”

“ABOMINATION OF DESOLATION” SPOKEN OF BY DANIEL THE PROPHET IN DANIEL 9:26, 27

Christ’s warning to His disciples of the abomination of desolation found in the gospels was two-fold in its meaning. The first would be the destruction of Jerusalem in 70 A.D. by the Roman army, the second—the final destruction of the world at the end.

Matthew 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:)

Matthew 24:16 Then let them which be in Judea flee into the mountains:

Mark 13:14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains.

Luke 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Luke 21:21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

Luke 19: 43, 44 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Luke 19:27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

Matthew 22:7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Luke 21:22 For these be the days of vengeance, that all things which are written may be fulfilled.

So where are the “days of vengeance...written?” Daniel the prophet foretells those days of vengeance about which Christ warned His disciples. The reference to the abomination of desolation in Daniel 9 deals with the destruction of Jerusalem in 70 A.D.

Dan 9:26 And after threescore and two weeks shall Messiah be cut off, 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.

Dan 9:27 And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Daniel prophesied that after 490 years of the Lord prevailing with His people, they would finally reject Him when He came in His Father's glory and would close the door to His mercy and reap the consequences of their choice.

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.

GC 26 "Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. And the Saviour warned his followers: '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 Judea flee into the mountains.' [Matt 24:15, 16; Luke 21:20.] When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction."

MS 126, 1901 "The Lord urges His supremacy. But Satan well knows that the worship of the living God elevates, ennobles, and exalts a nation. He knows that idol-worship does not elevate, but that it degrades man's ideas, by associating with worship that which is base and corrupt. He is at work constantly to draw the mind away from the only true and living God. He leads men to give honor and glory to objects that human hands have made or to soulless creatures that God has created. The Egyptians and other heathen nations had many strange gods—creatures of their own fanciful imagination.

"The Jews, after their long captivity, would not make any image. The image on the Roman ensign or banner, they called an abomination, especially when these emblems were placed in a prominent place for them to respect. Such respect they regarded as a violation of the second commandment. When the Roman ensign was set up in the holy place in the temple, they looked upon it as an abomination...

Ironically, their eyes were blind to what lies at the very heart of idol worship and that is "self." They were guilty of exalting themselves above their Creator, rejecting the principles of His government.

DA 587 "In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet, winning voice entreats the sinner no longer, and reproofs and warnings cease.

"That day had come to Jerusalem. Jesus wept in anguish over the doomed city, but He could not deliver her. He had exhausted every resource. In rejecting the warnings of God's Spirit, Israel had rejected the only means of help. There was no other power by which they could be delivered.

"The Jewish nation was a symbol of the people of all ages who scorn the pleadings of Infinite Love. The tears of Christ when He wept over Jerusalem were for the sins of all time. In the judgments pronounced upon Israel, those who reject the reproofs and warnings of God's Holy Spirit, may read their own condemnation.

"In this generation there are many who are treading on the same ground as were the unbelieving Jews. They have witnessed the manifestation of the power of God; the Holy Spirit has spoken to their hearts; but they cling to their unbelief and resistance. God sends them warnings and reproof, but they are not willing to confess their errors, and they reject His message and His messenger. The very means He uses for their recovery becomes to them a stone of stumbling."

When the Spirit of God continues to persist with man and is finally grieved away and there is nothing more God can reveal about Himself to save the wicked, the judgment of God will fall. We have just described the “daily,” the “abomination,” and the “desolation.” How does this “desolation” come about?

DA 577 “Christ came to save Jerusalem with her children; but Pharisaical pride, hypocrisy, jealousy, and malice had prevented Him from accomplishing His purpose. Jesus knew the terrible retribution which would be visited upon the doomed city. He saw Jerusalem encompassed with armies, the besieged inhabitants driven to starvation and death, mothers feeding upon the dead bodies of their own children, and both parents and children snatching the last morsel of food from one another, natural affection being destroyed by the gnawing pangs of hunger. He saw that the stubbornness of the Jews, as evinced in their rejection of His salvation, would also lead them to refuse submission to the invading armies. He beheld Calvary, on which He was to be lifted up, set with crosses as thickly as forest trees. He saw the wretched inhabitants suffering torture on the rack and by crucifixion, the beautiful palaces destroyed, the temple in ruins, and of its massive walls not one stone left upon another, while the city was plowed like a field. Well might the Saviour weep in agony in view of that fearful scene.

“Jerusalem had been the child of His care, and as a tender father mourns over a wayward son, so Jesus wept over the beloved city. How can I give thee up? How can I see thee devoted to destruction? Must I let thee go to fill up the cup of thine iniquity? One soul is of such value that, in comparison with it, worlds sink into insignificance; but here was a whole nation to be lost. When the fast westering sun should pass from sight in the heavens, Jerusalem’s day of grace would be ended. While the procession was halting on the brow of Olivet, it was not yet too late for Jerusalem to repent. The angel of mercy was then folding her wings to step down from the golden throne to give place to justice and swift-coming judgment. But Christ’s great heart of love still pleaded for Jerusalem, that had scorned His mercies, despised His warnings, and was about to imbrue her hands in His blood. If Jerusalem would but repent, it was not yet too late. While the last rays of the setting sun were lingering on temple, tower, and pinnacle, would not some good angel lead her to the Saviour’s love, and avert her doom? Beautiful and unholy city, that had stoned the prophets, that had rejected the Son of God, that was locking herself by her impenitence in fetters of bondage,—her day of mercy was almost spent!”

BEcho Oct 1, 1894 “As Christ talked with the scribes and Pharisees, His prophetic eye was taking in the future. He heard the tramp of the Roman army, and saw Jerusalem given up to their avarice. He looked forward to the time when the protecting care of God would no longer be exercised for the rebellious city. He saw that the angel of mercy would fold her wings, and take her departure. Christ looked even beyond this, He saw the inhabitants of the world just previous to His second coming, and declared that the condition of society would be similar to that of the world at the time of the flood. He said, ‘As the days of Noah were, so shall the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.’ What was it that caused the destruction of the people in the world before the flood?—It was their own sin; for the thoughts and imaginations of their hearts were only evil, and evil continually. They trampled upon the commands of God, as did the Jews, and suffered God’s retributive judgment. ‘Even so shall it be in the day when the Son of man is revealed.’”

DA 600 “And on ‘whomsoever it shall fall, it will grind him to powder.’ The people who rejected Christ were soon to see their city and their nation destroyed. Their glory would be broken, and scattered as the dust before the wind. And what was it that destroyed the Jews? It was the rock which, had they built upon it, would have been their security. It was the goodness of God despised, the righteousness spurned, the mercy slighted. Men set themselves in opposition to God, and all that would have been their salvation was turned to their destruction. All that God ordained unto life they found to be unto death. In the Jews’ crucifixion of Christ was involved the destruction of Jerusalem. The blood shed upon Calvary was the weight that sank them to ruin for this world and for the world to come. So it will be in the great final day, when judgment shall fall upon the rejecters of God’s grace. Christ, their rock of offense, will then appear to them as an avenging mountain. The glory of His countenance, which to the righteous is life, will be to the wicked a consuming fire. Because of love rejected, grace despised, the sinner will be destroyed.”

In the explanations of how the destruction of Jerusalem in 70 A.D. happened, we seem to have conflicting descriptions. On closer examination we will find that they do in fact, harmonize. In this next quote we will read that angels of God were sent to destroy Jerusalem.

5BC 1098 "Men will continue to erect expensive buildings, costing millions of money; special attention will be called to their architectural beauty, and the firmness and solidity with which they are constructed; but the Lord has instructed me that despite the unusual firmness and expensive display, these buildings will share the fate of the temple in Jerusalem. That magnificent structure fell. Angels of God were sent to do the work of destruction, so that one stone was not left one upon another that was not thrown down." (MS 35, 1906).

The next quote says angels do not come to destroy.

LHU 207.3 "Angels do not come to the earth to denounce and to destroy, to rule and to exact homage, but are messengers of mercy to cooperate with the Captain of the Lord's host, to cooperate with the human agents who shall go forth to seek and save the lost sheep. Angels are commanded to encamp round about those who fear and love God."

In the following quote we will see that Jerusalem was destroyed by Satanic control over the passions of men.

GC 35, 36 "The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet: 'O Israel, thou hast destroyed thyself;' 'for thou hast fallen by thine iniquity.' Hosea 13:9; 14:1. Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control.

"We cannot know how much we owe to Christ for the peace and protection which we enjoy. It is the restraining power of God that prevents mankind from passing fully under the control of Satan. The disobedient and unthankful have great reason for gratitude for God's mercy and long-suffering in holding in check the cruel, malignant power of the evil one. But when men pass the limits of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace and resisting the pleadings of divine mercy. Never was there given a more decisive testimony to God's hatred of sin and to the certain punishment that will fall upon the guilty."

God has not left us to be helplessly confused but has given us principles of interpretation that we might understand the seeming contradictions in the previous quotes.

GC 614 "A single angel destroyed all the first-born of the Egyptians and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere."

At first glance this quote might not be understood properly. However, if we do not isolate it from its context, it can be easily understood to say that God gives the command to His holy angels to cease holding back the forces of the evil angels who do the actual executing of the judgment.

GC 614 "When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then

plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.”

“A single angel destroyed all the first-born of the Egyptians and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere.”

MR 1081 “I was shown that the judgments of God would not come directly out from the Lord upon them, but in this way: They place themselves beyond His protection. He warns, corrects, reproveth, and points out the only path of safety; then if those who have been the objects of His special care will follow their own course independent of the Spirit of God, after repeated warnings, if they choose their own way, then He does not commission His angels to prevent Satan’s decided attacks upon them. It is Satan’s power that is at work at sea and on land, bringing calamity and distress, and sweeping off multitudes to make sure of his prey. And storm and tempest both by sea and land will be, for Satan has come down in great wrath. He is at work. He knows his time is short and, if he is not restrained, we shall see more terrible manifestations of his power than we have ever dreamed of.”

4SP 29-30 “The long-suffering of God toward Jerusalem, only confirmed the Jews in their stubborn impenitence. In their hatred and cruelty toward the disciples of Jesus, they rejected the last offer of mercy. Then God withdrew his protection from them, and removed his restraining power from Satan and his angels, and the nation was left to the control of the leader she had chosen. Her children had spurned the grace of Christ, which would have enabled them to subdue their evil impulses, and now these became the conquerors. Satan aroused the fiercest and most debased passions of the soul. Men did not reason; they were beyond reason,—controlled by impulse and blind rage. They became Satanic in their cruelty. In the family and in the nation, alike among the highest and the lowest classes, there was suspicion, envy, hatred, strife, rebellion, murder. There was no safety anywhere. Friends and kindred betrayed one another. Parents slew their children, and children their parents. The rulers of the people had no power to rule themselves. Uncontrolled passions made them tyrants. The Jews had accepted false testimony to condemn the innocent Son of God. Now false accusations made their own lives uncertain. By their actions they had long been saying, ‘Cause the Holy One of Israel to cease from before us.’ [ISA. 30:11.] Now their desire was granted. The fear of God no longer disturbed them. Satan was at the head of the nation, and the highest civil and religious authorities were under his sway. {4SP 29:1}

“The leaders of the opposing factions at times united to plunder and torture their wretched victims, and again they fell upon each other’s forces, and slaughtered without mercy. Even the sanctity of the temple could not restrain their horrible ferocity. The worshipers were stricken down before the altar, and the sanctuary was polluted with the bodies of the slain. Yet in their blind and blasphemous presumption the instigators of this hellish work publicly declared that they had no fear that Jerusalem would be destroyed, for it was God’s own city. To establish their power more firmly, they bribed false prophets to proclaim, even when Roman legions were besieging the temple, that the people were to wait for deliverance from God. To the last, multitudes held fast to the belief that the Most High would interpose for the defeat of their adversaries. But Israel had spurned the divine protection, and now she had no defense. Unhappy Jerusalem! rent by internal dissensions, the blood of her children, slain by one another’s hands, crimsoning her streets, while alien armies beat down her fortifications and slew her men of war!”

DA 65 “This calamity the Jews had brought upon themselves. If they had been walking in faithfulness and humility before God, He would in a signal manner have made the wrath of the king harmless to them. But they had separated themselves from God by their sins, and had rejected the Holy Spirit, which was their only shield. They had not studied the Scriptures with a desire to conform to the will of God. They had searched for prophecies which could be interpreted to exalt themselves, and to show how God despised all other nations. It was their proud boast that the Messiah was to come as a king, conquering His enemies, and treading down the heathen in His wrath. Thus they had excited the hatred of their rulers. Through their misrepresentation of Christ’s mission, Satan had purposed to compass the destruction of the Saviour; but instead of this, it returned upon their own heads.”

What about the final abomination of desolation, the universal revolt against God and His law? How does the desolation of the earth and its inhabitants happen then?

Mar 266 Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. Rev. 7:4

“Angels are belting the world, refusing Satan his claims to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God’s people shall be accomplished.”

“John sees the elements of nature—earthquake, tempest, and political strife—represented as being held by four angels. These winds are under control until God gives the word to let them go. There is the safety of God’s church. The angels of God do His bidding, holding back the winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree, until the servants of God should be sealed in their foreheads.”

4SP 440 “The apostle John in vision heard a loud voice in Heaven exclaiming, “Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” Fearful are the scenes which call forth this exclamation from the heavenly voice. The wrath of Satan increases as his time grows short, and his work of deceit and destruction reaches its culmination in the time of trouble. God’s long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation, and the Lord withdraws His protection, and leaves them to the mercy of the leader they have chosen. Satan will have power over those who have yielded themselves to his control, and he will plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.”

If holy angels of God are holding back the winds of destruction, how can it be that the destroying winds are holy angels as well? Do holy angels oppose one another?

Summary:

- ◆ The destruction of Jerusalem was two-fold, it typified the final time of trouble.
- ◆ Christ admonished us to read and understand the abomination that would bring desolation.
- ◆ Just as Israel’s probation closed, so ours is about to close.
- ◆ Israel rejected Christ and chose antichrist (Barabbas) in His place.
- ◆ Israel misunderstood the nature of Christ’s coming and how He would deal with His enemies.
- ◆ The judgments would come suddenly and swiftly, and all should be watching for the signs.
- ◆ The Roman’s idolatrous standards parallel the Sunday law soon to be set up.
- ◆ The true essence of idolatry is self-trust. The Jews couldn’t see it.

Will we?

THE “DAILY” AND THE “TRANSGRESSION OF DESOLATION” IN DANIEL 8:9-14

Orientation:

To understand Daniel 8, it will be helpful to understand the consistency with which Daniel repeats and enlarges upon a recurring chronology from vision to vision. The vision of Dan 8 is also consistent with the other visions of Daniel in chapters 2, 7 and 11-12 in that the focus in each of those chapters is on the 4th kingdom.

In Daniel chapter 2 the image of Nebuchadnezzar’s dream symbolized this 4th kingdom as the legs, feet and toes of iron. The iron represents Rome in its pagan phase as well as its two papal phases. The first papal phase was from the rise of the papacy in 538 to 1798 A.D. when it received its deadly wound. The final phase takes us through to when persecuting power is restored during the mark of the beast period and beyond to the destruction of this kingdom when God’s everlasting kingdom is set up.

In Daniel chapter 7 we find the same succession of kingdoms but this time the symbol for the 4th kingdom is a dreadful and terrible beast. More time is spent in describing this dreadful and terrible beast than any of the other kingdoms, also represented by beasts. And again, we find Rome’s three phases represented from the time of the rise of Pagan Rome to the time of the demise of Papal Rome in its final phase. The symbols used here for Pagan Rome is the dreadful and terrible beast. The symbol used for both papal phases is the little horn. The historical flow ends with the everlasting kingdom set up. In this vision Daniel introduces the judgment scene which he will develop more fully starting in chapter 8.

Daniel 11 follows the same flow through history of the successive kingdoms. In this chapter the 4th kingdom is symbolized by the king of the north. Again, the focus of the vision is primarily dealing with the 4th kingdom.

Daniel 8 follows the same pattern of describing the rise and fall of kingdoms, starting out with the second kingdom. The focus in this vision again is the 4th kingdom. The symbol Daniel uses here is the little horn, representing Rome in all three of its phases. The judgment which was introduced in chapter 7 is now called the cleansing of the sanctuary and is another major focus of the vision of chapter 8.

So all 4 visions of Daniel in chapters 2, 7, 8, and 11 emphasize the 4th kingdom of Rome in all its phases. However, we’ll see Daniel 8 gives us a time line which brings special attention to the first phase of the papacy from its rise to its wound. That time line, which is 2300 days, leads up to the cleansing of the sanctuary which began in 1844. So although it is true that Pagan Rome was also responsible for attacks against Christ and His people, Daniel 8 is dealing primarily with Rome in its papal phase before the wound in 1798. During this time which is known as the dark ages, Papal Rome came against the sanctuary truths of the daily ministration of Christ as portrayed in the sanctuary system. These truths would again shine bright after 1844 when Christ would bring to the minds of men the place of the sanctuary in revealing the work of Christ to save us from sin.

The ministry of Christ in the sanctuary is represented in 3 phases. 1) His work as Prophet in the courtyard, which was His ministry on earth, 2) His work as High Priest in the Holy Place of the heavenly sanctuary which started at His ascension, and 3) His work as High Priest in the Most Holy Place cleansing the Sanctuary which began in 1844. His work in the Holy Place was known as the “daily” and His work in the Most Holy Place is known as the “yearly.” The “yearly” or “the cleansing of the sanctuary” is also known as the “day of judgment” or the “day of atonement.”

The main theme of Dan 8 is the 4th kingdom’s attack against the people of God, and against Christ and the truths taught in the sanctuary, specifically His ministry in the Holy Place which is called the “daily.”

Why was the attack only against the “daily” ministration of the Sanctuary? Wherever Christ ministers Satan focuses his attack. During the phase of the papacy prior to 1844, the work of Christ was in the Holy Place. Since 1844 when Christ moved into the Most Holy Place, the attacks have been focused on His current ministry there as well.

The focus of our study will be on the 4th kingdom in the first papal phase from 508 A.D. to 1798 when it received its deadly wound. We will also be focusing on Christ’s ministries as represented in the sanctuary, the daily and the yearly or the cleansing of the sanctuary.

We will find that the little horn, the papacy comes against:

1. **God's people**
2. **Christ**
3. The **daily**
4. The place of Christ's **sanctuary**
5. The **truth**

It's interesting that the **truth** (5) portrayed in the **sanctuary** (4) reveals the **daily**, (3) the ministration of **Christ** (2) for **God's people** (1). This little horn power which represents Rome in its papal phase, exalts himself by setting himself up in the place of God and takes away the daily, represented by the Sabbath of the Lord, the sign of the continual, everlasting covenant, the everlasting gospel, and thinks to change God's law by setting up the abomination, the idol sabbath in its place.

Interpretation:

- Dan 8:9 "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land."

Interpreted: And out of one of the four winds of heaven (Dan 8: 8) came forth the Roman Empire which waxed exceeding great toward the south, and toward the east, and toward Palestine.

- Dan 8:10 "And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them."

Who are the host and the stars? These symbols represent God's people.

Dan 8:24 "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people."

Dan 7:2 "I beheld, and the same horn made war with the saints, and prevailed against them;"

Dan 11:35... "yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days."

Dan 12:7 ... "it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

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."

Rev 13:7 "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."

Interpreted: And Rome continued waxing great, casting some of God's people down to the ground and stamping upon them.

The papacy has been the major representation of Satan's kingdom principles. These principles are self-exaltation and force. These are exactly the opposite of Christ's which are selflessness and liberty. The final manifestation of Satan's principles will be played out when

Rev 13:15 "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

- Dan 8:11 "Yea, he magnified himself even to the prince of the host, and by him the daily ~~sacrifice~~ was taken away, and the place of his sanctuary was cast down."

"Yea, he magnified himself..."

Dan 7:25 "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

Dan 11:36 "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."

Rev 13:5 “And there was given unto him a mouth speaking great things and blasphemies;...”

Rev 13:6 “And he opened his mouth in blasphemy against God, to blaspheme his name...”

Paul speaks of this self-exalting antichrist in 2 Thessalonians.

2 Thessalonians 2:4 “Who [speaking of the man of sin, the son of perdition] opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”

2 Thess 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

Satan’s original desire was coveting the throne of God.

Isaiah 14:12-14 “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High”

RH March 15, 1906 defines Idolatry thus:

“Self-dependence is Idolatry.--Idolaters are condemned by the Word of God. Their folly consists in trusting in self for salvation, in bowing down to the works of their own hands. God classes as idolaters those who trust in their own wisdom, their own devising, depending for success on their riches and power, striving to strengthen themselves by alliance with men whom the world calls great, but who fail to discern the binding claims of His law.”

Who is the prince of the host to whom Papal Rome magnifies himself?

“Yea, he magnified himself even to the prince of the host” (Dan 8:11)

...“he shall also stand up against the Prince of princes; but he shall be broken without hand.” (Dan 8:25)

The papacy exalts himself above God not only by claiming to be God and to be able to forgive sins, but by thinking to change the law of God, in essence saying that God’s law needs to be changed and he has better wisdom than God.

“By him the daily was taken away”

- Dan 8:11 “Yea, he magnified himself even to the prince of the host, and by him the daily ~~sacrifice~~ was taken away...”

Daniel restates it:

Dan 11: 31 “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily ~~sacrifice~~, and they shall place the abomination that maketh desolate.

Dan 12:11 “And from the time that the daily ~~sacrifice~~ shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”

Interpreted: Yea, Rome, sets himself up in the place of God, exalting himself above Christ, the Prince of the host, by taking away the truths of the gospel as taught in Christ’s daily ministration in His sanctuary. He attempted to take away the two divine commandments, the 2nd forbidding idolatry and the 4th remember to keep the Sabbath day holy. “Self idolatry is the foundation of all sin.” (9T 27). The Sabbath is the sign of an abiding relationship where we have ceased from attempting to save ourselves and rest, trustfully and obediently in Jesus for our salvation. Satan knows the significance of the Sabbath and has taken it away placing Sunday, the idol sabbath in its stead.

“The place of His sanctuary was cast down” (Dan 8:11)

“They shall pollute the sanctuary of strength” (Dan 11:31)

The sanctuary of strength could only be referring to Christ’s.

Rev 13:6 "And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven."

Rev 11:2 "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

The holy city is described in Psalms for us.

Ps 48:1,2 Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

Where else do we read about the sides of the north?

Is 14:13 I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north.

One might ask the question, how do you know that it is the place of Christ's sanctuary and not a pagan sanctuary that is cast down?

We have three verses speaking of a sanctuary. Are they all speaking of the same sanctuary?

The first (Dan 8:11) is the vision of the little horn casting down the place of his sanctuary.

Dan 8:11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

The second, (Dan 8:13) asks the question "how long" shall the sanctuary be tread down?

Dan 8:13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

And the third, (Dan 8:14) answers the question of "how long" shall the sanctuary be trodden underfoot.

Dan 8:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

You have a vision of the place of the sanctuary being cast down. You have a question, "how long shall the sanctuary be trodden underfoot?" And then you have the answer, the sanctuary shall be put in its rightful place after 2300 days, (years).

They must all be speaking of the same sanctuary because Dan 8:14 refers to the sanctuary in Dan 8:13, and Dan 8:13 refers to the sanctuary in Dan 8:11.

Here is an illustration. Let's call these 3 references to the sanctuary A, B, and C. in the order given. If C=B and B=A, then C=A.

Interpreted: Rome cast down the truths of salvation as depicted in the sanctuary, but God promised that the sanctuary would be "cleansed," "vindicated," brought back to its rightful place within the teachings of His church.

The articles of furniture in the daily ministration of the sanctuary represent gospel teachings of salvation which have been corrupted by the papacy. Some of the false doctrines taught are: For the altar, salvation by works instead of by faith and the eucharist symbolizing the repeated crucifixion of Christ. For the laver, infant baptism and sprinkling instead of immersion. For the shewbread, the teaching that tradition is above the word of God. For the lampstand, the teaching that they are infallible and the only expositors of truth. For the incense, the teaching that the pope, priests and Mary are the intercessors.

- Dan 8:12 "And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."

What is the host that was given Papal Rome?

Dan 11:31 "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

Dan 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.”

“Beyond encouraging individual bishops to play a vital role in his kingdom, Clovis sought to use their collective presence as a force to shape a ‘National’ church that would serve under royal direction to institute a common religious life throughout his realm...His entire religious policy played an important role in bringing the Christian establishment into support for the new regime...At the same time Clovis played a significant role in establishing a political and religious order which provided a framework in which the Germanic and Roman worlds could join hands in shaping a new civilization in Western Europe.” New Catholic Encyclopedia (Thomson-Gale, 2003) 809-811.

Interpreted: It was Clovis and Catholicism, the latter being under royal or state direction, that was to institute, to set up or place a “National” church, a state sponsored religion.

When was the host given him?

Dan 12:11 “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”

What is meant “by reason of transgression?”

Dan 11:30 “For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.”

Interpreted: To “have intelligence with them that forsake the holy covenant” is to say “and have an understanding, an agreement, a confederacy, an alliance with them that forsake the holy covenant.” As defined in Strong’s concordance transgression is a **revolt: either national, moral or religious**. When church and state displace God-given religious liberties by uniting to enforce man-made religious laws, they have revolted against God’s laws and committed the transgression that brings desolation. This union always brings persecution to God’s people. We found it to be true with Pagan Rome, and the Dark Ages, and it will be so again when church and state unite on the mark of the beast issue.

When Clovis, king of France, adopted Catholicism and instituted papal laws in his government, he committed the transgression. This was the “setting up” of the papacy in 508 A.D. The 1290 years ended in 1798. The power, seat and great authority was given to the papacy and by 538 A.D. persecution had followed. The 1260 years of persecution started in 538 and ended in 1798.

It is interesting to note that France “set up” the papacy and it was also France that inflicted the deadly wound. In the final conflict when the papacy’s wound is healed, the U.S. will give it its power, seat and authority and cause all the world to wonder after it. It will also be the U.S. along with the confederacies of Satan’s forces that turns on her and makes her desolate.

- Dan 8:13 “Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

Interpreted: Then I heard Christ speaking and Gabriel asked Christ one question involving two issues.

1) How long will this little horn power who takes away the daily and commits the transgression of desolation be able to tread down the sanctuary?

2) How long will he be able to tread down the host?

- Dan 8:14 “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

Interpreted: Christ answers regarding the treading down of the sanctuary. After 2300 days then shall the sanctuary be cleansed, vindicated, brought back to its prominent place in revealing the gospel plan to man.

What about the second issue, how long shall the little horn be able to tread down the saints. This question is answered by Christ as well but not until Dan 12:7.

Dan 12:7 "And I heard the man clothed in linen, which was upon the waters of the river, when He held up His right hand and His left hand unto heaven, and swore by Him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

This same time period was revealed to Daniel in chapter 7.

Dan 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Daniel was assured that even though this little horn power would wear out the saints of the Most High, that there would be an end to this power.

Dan 7:26, But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Daniel 7 reveals to us that Daniel was troubled about this vision of the 4th kingdom and the judgment scene.

Dan 7:15 "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me."

Dan 7:16 "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things."

Dan 7:28 "Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart."

He is still seeking more understanding of these two most significant issues in Dan 12.

Dan 12:6 "And one said to the Man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?"

Dan 12:8 "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?"

So significant are these issues that Christ Himself again comes to Daniel to answer the question, "How long?" Christ gives three time periods in answer to Daniel's inquiry. Two of these time periods deal with the 4th beast and the third deals with the cleansing of the sanctuary. Dan 12:7 describes the time, times, and half a time which is the 1260 years of papal reign ending in 1798.

Dan 12:7 "And I heard the Man clothed in linen, which was upon the waters of the river, when He held up His right hand and His left hand unto heaven, and swore by Him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

Dan 12:11 clues us in on when this little horn would be set up by reason of transgression.

Dan 12:11 "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

The final time period in Dan 12 pronounces a blessing on those that come up to the time of the cleansing of the sanctuary in 1844.

Dan 12:12 "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

Summary:

Daniel chapter 8 reveals the issues of the great controversy between Christ and Satan. The papacy is the system through which Satan has been able to promote his kingdom principles of self-exaltation and force. This satanic

system has not changed and these character traits will be demonstrated in the final showdown between Christ and antichrist during the mark of the beast issue.

It involves a test to all who will be alive. With whose character will you be sealed? Will you have understood the principles by which God rules His universe and been persuaded that you can implicitly trust Him? Will you have been changed into the same image by beholding Him? Or will you have been deceived by Satan's age-old lie, thinking that you are a god and can save yourself, thereby committing the abomination that will lead to desolation?

Are you ready to give an answer for your faith?

9T 27 "The time demands greater efficiency and deeper consecration. O, I am so full of this subject that I cry to God, 'Raise up and send forth messengers filled with a sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified.'"

Arguments Concerning The Daily Being Paganism

❖This is a brief study on some of the arguments addressing the daily being paganism.

The arguments dealing with the Hebrew language and gender are not addressed here.

Some of the early pioneers understood the "daily" to be paganism. This view was based on Miller's paralleling 2 Thess 2:1-9 with Dan 8:9-14. He understood the term "taken out of the way" in 2 Thess 2:7 was the same as the daily "taken away" in Dan 8:11.

This is a truth, Pagan Rome had to be taken out of the way for the little horn, the man of sin to be revealed. But is it "the truth" of Dan 8:9-14?

If the little horn takes away the daily and replaces it with the abomination (the idolatrous standard of the Roman pagan god), how could the daily, were it paganism, be the same as the abomination, pagan idolatry. Can paganism replace paganism? Even though the Hebrew verb for "take away" means to lift up, or exalt in Dan 8, it does not translate the same in Dan 11:31 and Dan 12:11. In these passages it literally means to "take away." This was the understanding of Miller and the early pioneers who held this view.

The strength in understanding Daniel is to let Daniel do the interpreting. When you look at the parallel passages there is a harmony regarding the "daily being taken away" between the visions.

Remember, context is king. What is the context in Daniel 8? Its major focus is on the little horn, the daily and the yearly. Notice four contextual clues that tie the daily to the ministry of Christ in the sanctuary:

1. The vision begins with Daniel in the palace of Shushan in Persia, even though it is in the 3rd year of the reign of Belshazzar, king of Babylon. Only this vision begins in a future kingdom, Medo-Persia. All other's included the then reigning kingdom. This draws attention to Persia when the decree of 457 B.C. would begin the 2300 years that ended in 1844, when Christ would change ministrations from the daily to the yearly.
2. The symbols for Medo-Persia and Greece, the ram and the he-goat are animals used in the sanctuary service, as well as on the day of atonement.
3. The emphasis is on the change in Christ's ministry from the first—the daily, to the second—the yearly, which is the cleansing of the sanctuary.
4. Christ personally visited Daniel and commanded Gabriel to make Daniel understand the vision, (moreh) that part of the vision (chazown) that had to do with the cleansing of the sanctuary.

Of such importance was the vision regarding the sanctuary that Christ personally appeared to both Daniel and John : (See Dan 8:13, 16; Dan 10:4-6; Dan 12:7-13; Rev 10:1-11).

The little horn came against the daily during the dark ages, because that was where Christ was ministering at that time, (prior to 1844). Now the papacy comes not only against the daily, but against the cleansing of the sanctuary as well in the yearly. We are assured that even though the little horn comes against the "daily," he will be judged in

the “yearly” and his dominion shall be taken away and Christ’s everlasting kingdom will be given to the saints. (Dan 7:26, 27).

One of the arguments for the daily being paganism is the phrase in Dan 8:11, “the place of his sanctuary was cast down.” It has been interpreted as, “the place of Pagan Rome’s sanctuary was cast down.” Even though there are two Hebrew words for sanctuary in this passage (Dan 8:9-14), one of whose usage always references the Lord’s sanctuary, while the other can reference the Lord’s or a pagan sanctuary, the context reveals that there is only one sanctuary being identified. Again, context is king.

They must all be speaking of the same sanctuary because Dan 8:14 refers to the sanctuary in Dan 8:13, and Dan 8:13 refers to the sanctuary in Dan 8:11. In other words if $c=b$ and $b=a$ then $c=a$. All three sanctuaries must therefore be the same. Satan would like to destroy the truth regarding the cleansing of the sanctuary by suggesting that the sanctuary in Dan 8:11 is Pagan Rome’s sanctuary.

WHAT ABOUT THE ARGUMENTS OF “SISTER WHITE SAID?”

❖ The pioneers had the light on the “daily.”

EW 74-76

“Then I saw in relation to the “daily” (Daniel 8:12) that the word “sacrifice” was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the “daily”; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.”

When the context of this statement is examined it can be seen that the emphasis is on four different points.

commendation of Fitch’s 1843 chart

the word “sacrifice” is supplied and does not belong to the text

time will never be a test again

agitation by some that the saints were yet to go to Old Jerusalem

Let’s examine each of these four points.

❖ Regarding Fitch’s chart

Experience and View 1851, p. 61

“The Lord has shown me that the 1843 chart was directed by His hand, and that no part of it should be altered; that the figures were as He wanted them. That His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.”

By endorsing Fitch’s chart, Ellen validates the 1290 days of Dan 12:11 as the setting up of the papacy by Clovis in 508 A.D. Recognizing Daniel’s pattern of repeating and enlarging we find Daniel 8 introduces the concept of the daily being taken away, and Dan 11 repeats, stating that the daily shall be taken away and adds that the abomination would be placed. Dan 12:11 further adds the time when the desolating abomination is set up, i.e. 508, derived from the 1290 time element.

Fitch’s chart also identifies the 1335 day prophecy of Dan 12:12 as leading up to the change in Christ’s ministry in 1844.

❖ Regarding the word “sacrifice”

Those who gave the judgment hour cry had the correct view, sacrifice was supplied. She did not comment on whether the daily was Christ’s ministry or paganism.

❖ *Regarding “time never being a test again”*

Again those who gave the judgment hour cry had the correct view that the 2300 days led up to 1844 and that there would be no more message based on time. In reading the context of EW 74-76, it is clear the reinterpreting of the 2300 days and setting new times of fulfillment was what brought darkness and confusion. The issue that the daily was the priestly ministration instead of paganism was not even mentioned.

In fact, in another quote on the daily she states:

1SM 164

“I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat of Elders H, I, J, and others of our leading brethren, that they make no reference to my writings to sustain their views of “the daily.”

It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of “the daily” is not to be made a test question.

I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question [“the daily”]; for I have had no instruction on the point under discussion, and I see no need for the controversy. Regarding this matter under present conditions, silence is eloquence.”

How can she make a statement in EW that those that gave the judgment hour cry had the correct view on the “daily” when she plainly states in 1SM that she has had no instruction on this subject? Plainly “correct view” is a reference to “sacrifice” not being part of the text, and was not addressing the interpretation of the “daily.”

❖ *Loughborough comments on the “confusion”*

“The ‘confusion’ that came in after the termination of the 2300 days was first among those who persisted in setting times for the Lord to come. They claimed that the ‘daily sacrifice’ meant the Jewish daily offerings. That certainly made ‘confusion’ in what were the clear views before.” (Loughborough, J.N. Review and Herald, April 4, 1907, p. 10, col. 1.)

❖ *Regarding Crosier’s view of the sanctuary*

Word to The Little Flock 12.8

“I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint.”

❖ *What was Crosier’s view?*

[Brackets in the below quote are supplied by me, not the quoted author.]

The Day-Star (Extra), Feb 7, 1846 p 38

“The Sanctuary to be cleansed at the end of the 2300 days is also the Sanctuary of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven.”

“‘And the place of his Sanctuary was cast down:’ Dan 8:11. This casting down was in the days and by means of the Roman power; therefore, the Sanctuary of this text was not the earth, nor Palestine,

because the former [the earth] was cast down at the fall, more that 4000 years, and the latter [Palestine] at the captivity more than 700 years previous to the event of this passage, and neither by Roman agency.

"The Sanctuary cast down is his against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that his Sanctuary is in heaven. Again, Dan. 11; 30, 31, 'For the ships of Chittim shall come against him; therefore shall he be grieved and return, and have indignation [the staff to chastise] against the holy covenant [Christianity,] so shall he do; he shall even return and have intelligence with them [priests and bishops] that forsake the holy covenant. And arms (civil and religious) shall stand on his part, and they [Rome and those that forsake the holy covenant] shall pollute the Sanctuary of strength.' What was this that Rome and the apostles of Christianity should jointly pollute? This combination was formed against the 'holy covenant' and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jer. 34:16; Ezek. 20: Ma. 1:7. This was the same as profaning or blaspheming his name. {1954 LEF, PFF4 1230.5}

"In this sense this 'politico religious' beast polluted the Sanctuary, (Rev. 13:6,) and cast it down from its place in heaven, (Ps. 102:19; Jer. 17:12; Heb. 8:1, 2) when they called Rome the holy city (Rev. 21:2) and enstalled the Pope there with the titles, 'Lord God the Pope,' 'Holy Father,' 'Head of the Church' &c., and there, in the counterfeit 'temple of God' he professes to do what Jesus actually does in his Sanctuary; 2 Thes. 2:1-8. The Sanctuary has been trodden underfoot (Dan. 8:13,) the same as the Son of God has; Heb. 10:29." 7 {1954 LEF, PFF4 1230.6}

Continuing, Crosier says: "It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest." And each one of the fifty texts concerning the sanctuary are then examined, and the conclusion is repeated that Christ's sanctuary is not in Palestine, but in heaven." {1954 LEF, PFF4 1230.7}

The understanding of those that hold the view that the "daily" is paganism, argue that the "daily" is Pagan Rome or paganism, and that it is Rome's sanctuary that is cast down. Ellen endorsed Crosier's view that the sanctuary in the passage of Dan 8:9-14 was Christ's heavenly sanctuary. Therefore Ellen and Crosier disagree with the argument that the phrase "the place of his sanctuary was cast down" was speaking of Pagan Rome's sanctuary.

Ellen states that the abomination was the Roman ensign, which was set up in the precincts of the sanctuary in 70 A.D. Strong's definition of abomination is idolatry. The ensign represented the worship of their sun-god, in other words, idolatry. What is paganism but the worship of idols? So let's interpret Dan 8:11 and Dan 11:31 understanding these points.

Yea, he magnified himself against the Prince of the host and by him the daily (pagan Rome or pagan idolatry) was taken away and the abomination (Pagan Rome's idolatrous standard) was set up in its place.

As you can see that interpretation makes no sense. What makes perfect sense is the daily being the ministration of Christ, the everlasting gospel of which the Sabbath is a sign, and the abomination put in its place being Sunday, and what it signifies, self-exalting idolatry.

Cindy Robinson

Daniel 8

Vision & Interpretation

<i>ram v. 3-4</i>	<i>Media Persia v. 20</i>
<i>the goat v. 5-7</i>	<i>Grecia v. 21</i>
<i>great horn v. 8</i>	<i>first king v. 21</i>
<i>four notable ones v. 8</i>	<i>four kingdoms v. 22</i>
<i>little horn v. 9-12</i>	<i>king of fierce countenance v. 23-25</i>
<i>host and stars v. 10</i>	<i>might and holy people v. 24</i>
<i>prince of the host v. 11</i>	<i>Prince of princes v. 25</i>
<i>transgression of desolation v. 13</i>	<i>transgressors are come to the full v. 23</i>
<i>2300 days v. 14</i>	<i>vision of the evening and morning v. 26</i>
<i>time of the end v. 17, 19</i>	<i>many days v. 26</i>

Parallels Of The 4th Beast In Daniel and Revelation

Daniel 7	Daniel 8	Daniel 11	Daniel 12	Revelation
more stout than his fellows plucks up three horns, last of which was in 538 A.D. 7: 8, 20, 24		ships of Chittim come against him, 508-538 11:30		beast out of the sea rises up in 538 A.D. Rev 13:1
thinks to change times and laws 7: 25		indignation against the holy covenant 11:28, 30		
	by reason of transgression (national revolt of Clovis, king of France) allying with papacy results in persecution 8:12	intelligence (understanding) with them that forsake the holy covenant results in persecution 11:30		2nd beast speaks as a dragon alliance between 1st & 2nd beasts (church & state) results in persecution Rev 13:11, 12
	an host was given him, (Clovis's army) church & state 8:12	arms shall stand on his part (Clovis's army) church & state 11:31	1290 days till abomination set up (508 A.D.) Clovis embraces Catholicism, instituting her laws church & state 12:11	ten horns give their power & strength unto this alliance of church & state Rev 17:12, 13
	cast down the place of His sanctuary until the vindication of the sanctuary truths in 1844 8:11, 12, 13	they (the alliance of the papacy & Clovis) shall pollute the sanctuary of strength 11:31		court without the temple given to the Gentiles to tread under foot the holy city 42 months (1260 years) Rev 11:1,2 blasphemed His tabernacle Rev 13:6

Daniel 7	Daniel 8	Daniel 11	Daniel 12	Revelation
	(first mention of daily) daily taken away 8:12, 12	(adds abomination) take away the daily & place the abomination that maketh desolate 11:31	(adds the date) daily taken away & replaced by the abomination that maketh desolate set up 1290 days (508 A.D.) 12:11	the enforcing of a Sunday law by threat of death Rev 13:15 the great whore, the mother of harlots & abominations with a cup full of abominations and fornication in her hand Rev 17:4, 5
wears out saints for a time, times, & the dividing of times (1260 years) 7: 21, 25	stamps upon the saints 8:10, 13, 24 (prior to 1844) 8:14	saints fall by sword, flame & captivity many days 11:33	scatter the power of the holy people for a time, times and an half, 1260 years 12:7	made war with the saints for 42 months (1260 years) Rev 13:5, 7 Rev 12:6, 14
speaking great things against the Most High 7: 8, 11, 25	he magnified himself to the Prince of the host 8:1, 25	he shall exalt himself speaking against God 11:36		given him a mouth to speak blasphemies against God Rev 13:5, 6
	practiced & prospered 8:12, 24	he shall prosper 11:36 he has power over treasures of gold, silver & precious things of Egypt 11:43		that great city, clothed in scarlet & decked with gold, precious stones, & pearls Rev 18:16
	how long shall he be able to tread down the saints? 8:13		how long till the end of these wonders? till 1260 years are finished 12:6, 7	how long, O Lord, dost thou not judge and avenge the blood of the martyrs during the 1260 years? Rev 6:10
they shall take away his dominion & 7:26	last end of indignation appointed 8:19	till determined indignation be accomplished 11:36		he that leadeth into captivity must go into captivity Rev 13:10

Daniel 7	Daniel 8	Daniel 11	Daniel 12	Revelation
judgment shall sit & the books opened 7:9, 10,13, 14, 22, 26	unto 2300 days then shall the sanctuary will be cleansed 8:14		blessed is he that waiteth & cometh to the 1335 days (judgment in 1844) 12:12	time shall be no longer Rev 10:6
take away his dominion to consume & destroy 7:11, 26	shall be broken without hand 8:25	He shall come to his end & none shall help him 11:45		desolation to the great whore Rev 16 Rev 17:1,16,17 Rev 18
God's everlasting kingdom set up 7:14, 22, 27			God's everlasting kingdom set up 12:3	God's everlasting kingdom set up Rev 21
Daniel's disturbed about the 4th beast & the judgment scene 7:15, 17, 28	Daniel seeks understanding of the vision & faints before Gabriel can finish interpreting the 2300 days 8:15, 27	Daniel understands the 2300 years applied to the future Daniel 10:1 Gabriel comes to reveal the latter days (vision of Dan 11) Dan 10:14	Daniel seeks understanding & is told to seal up the book till the time of the end when knowledge shall be increased 12:4, 9, 13	Christ has the little book opened in His hand & the revelation of the end of the 2300 years unfolds Rev 10