

# The Second Abomination of Desolation

Christ's warning to His disciples of the abomination of desolation found in the gospels was three-fold in its meaning. The first would be the destruction of Jerusalem in 70 A.D. by the Roman army, the second was the self exalting, persecuting power of the papacy during the 1260 years of the predicted reign of the antichrist, and the last abomination will be when the papacy again exalts itself and persecutes the saints bringing 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:)

In this study we will be focusing on the second abomination of desolation spoken of by Daniel the prophet. *"Whoso readeth, let him understand."* It is important that while we understand that this abomination was manifested by the papacy during the 1260 years of its reign, we not forget that *"these things were written for our admonition upon whom the ends of the world are come."* (1 Corinthians 10:11). Before us is the crises of the mark and the image of the beast, which will be an exact replica of the beast's activities during its first reign, although in greater intensity.

Therefore, we must understand what is at the heart of the abomination and how it relates to us. It is only when we have a better understanding of the contrast between the principles by which Christ rules and the principles by which Satan rules that we will choose our master, be sealed and forever reflect their character. And then the end will surely come.

TM 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."

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.'"

In contemplation of the horrible persecution that would take place during the 1260 years, the Lord said:

Matthew 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22) And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Christ foresaw and predicted events that would take place around the time of the end of the persecution and the judgment that would begin shortly after those days. We'll be focusing on that judgment later on in this study. When these events took place there was a revived interest in looking at the prophecies of the Bible which included these two most significant prophecies of the 1260 years of persecution and the judgment which would begin after the 2300 years.

Matthew 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

The powers of the heavens shaken is yet future, but the darkening of the sun and moon and the falling of the stars have taken place as prophesied.

We also find this prophecy in Revelation, but notice the new element, *“the moon became as blood.”*

Revelation 6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13) And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. 14) And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

When Jesus prophesied that *“the powers of the heavens shall be shaken,”* I believe it to be the same event that John prophesied in the following text, the coming of the Lord in the clouds.

Revelation 6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

Below are some quotes of the predicted events that took place.

Mar 149.3 “These signs were witnessed before the opening of the nineteenth century. In fulfillment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. A vast wave swept over the coast of Spain and Africa, engulfing cities, and causing great destruction.”

GC88 305.3 “Twenty-five years later appeared the next sign mentioned in the prophecy,—the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour’s conversation with His disciples upon Olivet, after describing the long period of trial for the church—the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: ‘In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.’ [Mark 13:24.] The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Between these two dates, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.”

GC 334.3 “Many who witnessed the falling of the stars, looked upon it as a herald of the coming judgment, ‘an awful type, a sure forerunner, a merciful sign, of that great and dreadful day.’ --‘The Old Countryman,’ in Portland Evening Advertiser, Nov. 26, 1833. Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the second advent.”

In Christ’s admonition to study Daniel in order to understand the abomination of desolation, He pointed us to look to the *“holy place.”* Christ mingled three different major abominations in His answer to the disciples in Matthew 24 which occurred at three different time periods.

In the previous study on “The First Abomination of Matthew 24,” we found that the *“holy place”* referred to the literal temple and its immediate surroundings as found in Jerusalem at the time when the Roman standard was placed outside the city walls which happened in 66 A.D. during the Feast of Tabernacles. As prophesied in Daniel 9, the desolation actually took place at the time of the siege in 70 A. D. when Titus and the Roman soldiers decimated the temple along with Jerusalem.

I believe it is worthy of more than just a passing recognition that the first abomination of desolation was associated with the Feast of Tabernacles, and the second abomination of desolation was associated with a blood moon. We will discover in the upcoming study on “The final Abomination of Desolation of Matthew 24”, that the worship of the sun god was the greatest abomination practiced by God’s chosen people, Israel. (See Ezekiel 8).

Let’s refresh our memories regarding the events that took place during the first abomination of desolation predicted by Christ.

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."

GC 31 "Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. The city was invested at the time of the Passover, when millions of Jews were assembled within its walls...."

In this study on "The Second Abomination of Desolation of Matthew 24", we will be taking a close look at Daniel 8 which predicted the abomination which took place during the dark ages by the papacy or the antichrist, and again we are directed to look to the "*holy place*," in which was involved the **daily** ministrations of the sanctuary.

At the time this abomination occurred, there was no sanctuary on earth. Christ had ascended to heaven and began His work in the Holy Place of the Heavenly Sanctuary. (Hebrew 8:1-5)

The ministry of Christ as represented in the earthly sanctuary has 3 phases, Christ as prophet, Christ as our High Priest, and Christ as King.

- 1) The first phase of His work was as a Prophet in the courtyard, which represented His ministry on earth where He was baptized and crucified.
- 2) At His ascension, He began His second phase of ministry as High Priest in the Holy Place of the Heavenly Sanctuary. In 1844, still acting as High Priest, He began cleansing the Most Holy Place of the Heavenly Sanctuary. His work in the courtyard and 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."
- 3) When He finishes His work of judgment in the Most Holy Place in the Heavenly Sanctuary, He will begin His third phase of ministry as King of Kings and Lord of Lords.

Daniel 8 predicts that the little horn of the 4th kingdom of Rome comes against the people of God, against Christ, against the daily, against the place of His sanctuary, or in other words, against the truths taught in the sanctuary, specifically His ministry in the Holy Place which is called the "daily."

Why was the attack focused against the "daily" ministrations of Christ as portrayed in the Sanctuary? Simply because that is where Christ was ministering at this time in the historical flow as prophesied by Daniel.

In the first phase of Christ's ministry when He was on earth, Satan focused His attacks against Him in a literal way by tempting Him and by making many attempts to kill Him, finally succeeding, or so he thought.

During the phase of Christ's ministry prior to the cleansing of the sanctuary in 1844, Christ was in the Holy Place and Satan, through the papacy greatly attacked the gospel truths represented in the daily ministrations. It was also during this time that the papacy attempted to change God's law of remembering the Sabbath by transferring the solemnity to Sunday, "the venerable day of the sun."

Since 1844 when Christ moved into the Most Holy Place to begin judgment or the cleansing of the Most Holy Place, Satan has added his attacks against the truths represented there as well as those represented in the Holy Place. He desires to keep us from entering into that most holy place experience of explicit trust in our Saviour known as the "atonement" or at-one-ment where the law of love is written in our hearts and we truly enter into His Sabbath rest, perfectly reflecting Christ.

In the next study, "The Final Abomination of Desolation of Matthew 24", we will again focus on the association of the Feast of Tabernacles and the blood moon and how they appear to be associated with the final abomination, the papacy's healing of the wound, Sunday sacredness and the return of the self exalting forceful, persecuting power.

Daniel predicted that the little horn which came up out of the fourth kingdom and would reign a “time, times and the dividing of times” or 1260 prophetic years (Daniel 7:25), and would focus his attacks against the following.

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).

Rome, represented by the iron legs of Daniel 2, became a church/state power as represented by the feet and toes of iron and clay. Daniel 7 identified this church/state phase as the little horn which is also Roman as the horn is part of the beast. The little horn in Daniel 8:9 refers to the Imperial Roman Empire while Daniel 8:10-12 refers to its change from Imperial Rome to its church/state phase called the papacy.

The first characteristic of the papacy involves its attack against God’s people.

Daniel 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 as we find in the interpretation given by the angel later in the chapter.

Daniel 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.

This is consistent with the other passages found regarding the activities of the papal power during the dark ages or the 1260 years.

Daniel 7:21 beheld, and the same horn made war with the saints, and prevailed against them;

Daniel 11:33...yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

Daniel 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.

Revelation 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.... 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.

The church of the dark ages has been the major representation of Satan’s kingdom principles of 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 the deadly wound of the papacy is healed and the political power is returned to it, allowing the persecution of God’s saints again.

Revelation 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.

Let's now consider the phrase, "*Yea, he magnified himself.*" Since sacrifice has been supplied by the translators and limits the true meaning, we will simply cross it out.

Daniel 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.

We find the magnifying characteristic repeated again in the other visions of Daniel as well as in the visions of John.

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: and they shall be given into his hand until a time and times and the dividing of time.

Daniel 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.

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

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

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

The "*mystery of iniquity*" (2 Thessalonians 2: 7), was first revealed in Satan's original desire, not being content with that which he had, but 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.

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

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

...he shall also stand up against the Prince of princes; but he shall be broken without hand. (Daniel 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. Not only did he attempt to change God's laws, but as we shall see, he corrupted the teachings portrayed in the sanctuary service as given to the Hebrews revealing the everlasting gospel.

What does the phrase, “*by him the daily was taken away*” mean?

Daniel 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 two more times.

Daniel 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.

Daniel 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.

Let's interpret these verses. 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 two divine commandments, the 2nd forbidding idolatry and the 4th commanding us to remember to keep the Sabbath day holy. Idolatry, or trusting to oneself for salvation, is the foundation of all sin. 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 which represents self dependance, self salvation.

Let's now examine the phrase, “*the place of His sanctuary was cast down*” (Daniel 8:11). First of all we need to recognize the fact that there was no literal sanctuary during the time that the little horn is transgressing against Christ, His truth, His Sanctuary and His saints. Daniel calls it the sanctuary of strength.

They shall pollute the sanctuary of strength. (Daniel 11:31)

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

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

Revelation 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 as Zion, on the sides of the North, the city of the great King.

Psalms 48:1,2 Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. 2) 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? Satan's original desire was to sit in the temple, the church, the mount of the congregation and receive the worship due to the Creator alone.

Isaiah 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 (Daniel 8:11) is the vision of the little horn casting down the place of his sanctuary.

Daniel 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?

Daniel 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, (Daniel 8:14) answers the question of “how long” shall the sanctuary be trodden underfoot.

Daniel 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 in Daniel 8:11. You have a question, “how long shall the sanctuary seen in the vision be trodden underfoot?” And then you have the answer, the sanctuary shall be put in its rightful place after 2300 days, (years).

Regardless of the compelling studies which take us back to the original language and/or genders arguing against it being Christ’s sanctuary and that it is Pagan Rome’s sanctuary, they must all be speaking of the same sanctuary. Why? Because Daniel 8:14 refers to the sanctuary in Daniel 8:13, and Daniel 8:13 refers to the sanctuary in Daniel 8:11.

Here is an illustration. Let’s call these 3 references to the sanctuary A, B, and C. in the order given. The vision of the sanctuary in verse 11 is A. The question regarding the vision of the sanctuary in verse 13 is B. The answer to the question regarding the sanctuary in verse 14 is C. If C=B and B=A, then C=A. It is the same sanctuary in all three verses.

While the papacy had its day in treading down the truths of salvation describes as in *“the place of His sanctuary,”* God promised that the sanctuary would be “cleansed,” “vindicated,” brought back to its rightful place within the teachings of His church. And this is exactly what we find after 1844 when the truths of the law of God, the judgment, righteousness by faith, the Sabbath, the state of the dead, and health reform, to mention a few, were understood and taught by those faithful who followed Christ into the most holy place and experienced true rest.

The articles of furniture in the daily ministrations of the sanctuary represent gospel teachings of salvation. For example:

- The Altar of Sacrifice: Christ was once offered for our sins. It is through faith that works by love that this provision can be appropriated to us.
- The Laver: Baptism by immersion represents a complete burial of “the old man” and coming up as “a new creature in Christ Jesus.”
- The Shewbread: Christ is the Word of God and it is by partaking of this Word that we are recreated in His image.
- The Lampstand: Christ is the light of the world and it is by the oil of His Spirit that we can understand the Word of God.
- The Altar of Incense: As we come boldly to the throne of grace in prayer, Christ intercedes for us with His divine merits.

How did the little horn, the antichrist, the main representative of Satan against Christ attack and corrupt these teachings? By creating false doctrines of salvation thereby bringing in the age known as “the dark ages.” Here are a few examples:

- The Altar of Sacrifice: They teach salvation by works instead of by faith. Their teaching of the eucharist symbolizes the repeated crucifixion of Christ. The papacy seems to always depict Him as a baby or still on the cross, but we have a living, victorious Saviour who ever lives to make intercession for us.
- The Laver: They teach infant baptism and sprinkling replacing baptism by immersion, which represents the total dying to self .
- The Shewbread: They teach that the tradition taught by the church is above the word of God.
- The Lampstand: They teach that they are infallible taking the place of the Holy Spirit as well as teaching they are the only expositors of the Bible truths.

- The Altar of Incense: They teach that the popes, priests and Mary are the intercessors in the place of Christ, and encourage praying to the dead for favors.

What is the “*host*” that was given Papal Rome?

Daniel 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.

Daniel 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.

“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?

Daniel 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?*” The transgressors are identified as the wicked, but in keeping with the definition found in Strong’s Concordance, those who have committed a national, moral, religious revolt. Those who claim to be Christian but who have apostatized and are against the covenant.

Daniel 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.

Daniel 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.” Daniel 8 states it as,

Daniel 8:23 ...when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

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 revolt against God’s laws which represent the principles by which He rules, and commit 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 crucifixion of Christ, and in the Dark Ages when there was mass persecution of the saints, 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, the national, moral and religious revolt against God. This was the “setting up” of the papacy in 508 A.D. as prophesied in Daniel 12:11. The power, seat and great authority, (Revelation 13:2) was given to the papacy and by 538 A.D. the papal reign and persecution began and ended in 1798 after the predicted 1290 years.



It is interesting to note that France “set up” (Daniel 12:11) the papacy in 508 A.D. and it was also France that inflicted the deadly wound in 1798 A.D. 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 will turn on her and make her desolate, which simply repeats of the history of France’s setting up the abomination and then later inflicting the deadly wound on her.

A question is asked regarding “how long” this little horn, this papal (church & state union), this self exalting, persecuting power will continue to tread down the sanctuary and the saints.

Daniel 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?

Notice the two fold question found in the verse just quoted.

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?

The question is answered by “that certain saint which spake,” being Christ Himself.

Daniel 8:14 And He said unto me, Unto [after] two thousand and three hundred days; then shall the sanctuary be cleansed, [vindicated, put back in its proper place.]

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 as found in the following verses.

Daniel 8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision....19) And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

From the verses just quoted, we find the answer to “how long” will the little horn tread down the saints?

- It would end at the time of the end, (at the inflicting of the wound in 1798 in which the political power was removed)
- It would end in the last end of the indignation, (the persecution of the saints)
- It would end at the time appointed, (the time foreseen and predicted by God)

Daniel was assured that there would indeed be an end to this self exalting, persecuting power.

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

Daniel 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 8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Daniel 7 reveals to us that Daniel was troubled specifically regarding the 4th kingdom and the judgment that would follow.

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

Daniel 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.

Daniel 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.

Daniel 12 reveals that he is still seeking more understanding of these two most significant issues, the self exalting reign of the little horn and the judgment to follow. Just as the question was asked in Daniel 8, again we find the question, "how long?" It is also important to recognize that the focus is on the "end" and not the beginning as some have misunderstood.

Daniel 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?

Daniel 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 just as Christ Himself appeared to Daniel in chapter 8, He again appears to Daniel to answer the question, "How long?" Christ gives three time periods in answer to Daniel's inquiry. Two of these time periods the 1260 and the 1290 reveal time elements dealing with the 4th beast in its papal phase, and the third deals with the cleansing of the sanctuary in 1844. Daniel 12:7 uses near the same language, time, times, and half a time as we read in Daniel 7:25 which refers to the 1260 years of papal reign ending in 1798.

Daniel 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.

Remember this same time period was revealed to Daniel in chapter 7.

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: and they shall be given into his hand until a time and times and the dividing of time.

Daniel 12 again assures us that after the antichrist practices and prospers for a time, political power will again be restored to it and it will again persecute but will finally meet with an end, a final end.

Daniel 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. 45) And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Daniel 12:11 clues us in on when this little horn would be "set up," referring to the host being given it by reason of transgression as prophesied in Daniel 8:12.

Daniel 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 Daniel 12 pronounces a blessing on those that came up to the time of the judgment, the time when the cleansing of the sanctuary truths were the focus of study and soul preparation in 1843 and 1844.

Daniel 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.

We find the question, "*how long*" in both chapters, Daniel 8 and Daniel 12. Both chapters are asking, "*how long*" will the persecuting power of the little horn continue? Both chapters are asking, "*how long*" before the truths of God's way of dealing with the abomination is revealed in the judgment, in the cleansing of the sanctuary?

Psalm 73:12 Behold, these are the ungodly, who prosper in the world; they increase in riches.

13) Verily I have cleansed my heart in vain, and washed my hands in innocency. 14) For all the day long have I been plagued, and chastened every morning. 15) If I say, I will speak thus; behold, I should offend against the generation of thy children. 16) When I thought to know this, it was too painful for me; 17) Until I went into the sanctuary of God; then understood I their end.

The mark of the beast crises involves a test to all who will be alive. With whose character will you be sealed? Will you understand the principles by which God rules His universe and be persuaded that you can implicitly trust Him? Will you be changed into the same image by beholding Him? Or will you be 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?