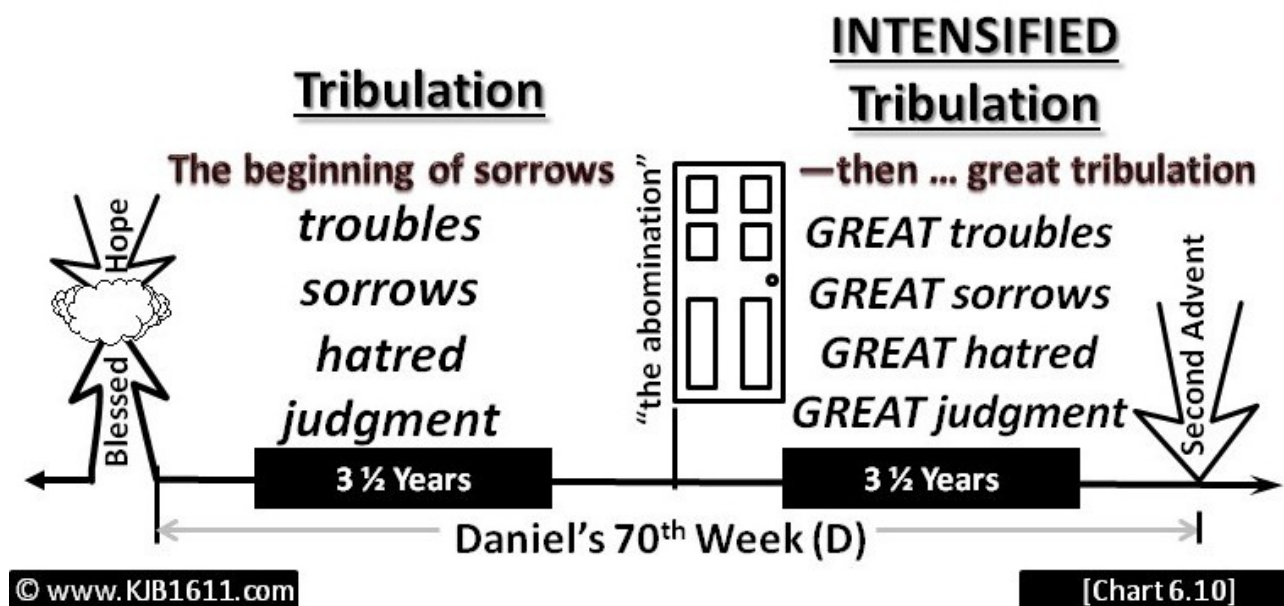


The Abomination of Desolation ([Mt 24:15-20](#))

Daniel's prophecy, along with several other key passages, places the abomination of desolation around the midpoint of Daniel's Seventieth Week ([Da 9:27](#)). In other words, this *abomination* is the hinge upon which the door of Daniel's prophetic Week swings. It is important to understand that troubles, sorrows, intense hatred, etc., exist both before and after the abomination. Likewise, judgment is poured out both before and after this event, but immediately following the abomination, God's word exclaims, "*then shall be great tribulation.*" Simply put, the tribulation taking place during Daniel's Seventieth Week will be intensified greatly.

[Mt 24:15,21](#) When ye therefore shall see the abomination of desolation... 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.

The Hinge of Daniel's 70th Week



[Chart 6.10 The Hinge of Daniel's 70th Week](#)

Because of God's goodness, He never judges where He has not first instructed and facilitated a way of escape. In fact, Paul stated that "*sin is not imputed when there is no law*" ([Ro 5:13](#)). Paul later asked the question, "*How shall we escape, if we neglect so great salvation?*" ([Heb 2:3](#)). In other words, God's wrath is always preceded by the enlightenment of truth and provision for life and safety ([Joh 15:22-24](#)). This is a testimony of God's character as noted by Abraham when he said, "*Shall not the Judge of all the earth do right?*"

[Ge 18:25](#) That **be far from thee** to do after this manner, **to slay the righteous with the wicked**: and that the righteous should be as the wicked, that be far from thee: **Shall not the Judge of all the earth do right?**

Before God's final gavel falls with His uninhibited wrath poured out upon the earth, the Lord will

send His heralds to proclaim the gospel of the kingdom “*in all the world for a witness unto all nations*” (**Mt 24:14**). Just as God removed Lot prior to the outpouring of His wrath upon Sodom and Gomorrah, God will provide a way of escape during this period. Those Jews who believe His word will heed the admonition to “*flee into the mountains*” (**Mt 24:16**). The apostle John foresaw this event and stated, “*to the woman [Israel] were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time [one year], and times [two years], and half a time [six months], from the face of the serpent*” (**Re 12:14**). This timing directly addresses the final three and one-half years of the seven-year period.

Chart 6.20 God’s Offer Prior to Wrath

The abomination delineated in Daniel chapters 9, 11, and 12, Matthew chapter 24, and Mark chapter 13 is the event signifying the beginning of the end. These chapters each point to this event as the sign to the Jewish people (and believing nations) that all hell is about to break loose upon the earth. It is even referred to as “*the abomination that maketh desolate.*” Read each of these parallel passages.

Da 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.

Da 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**.

Da 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.

Mt 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:)

Mr 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 Judaea flee to the mountains:

The Abomination’s Precursors

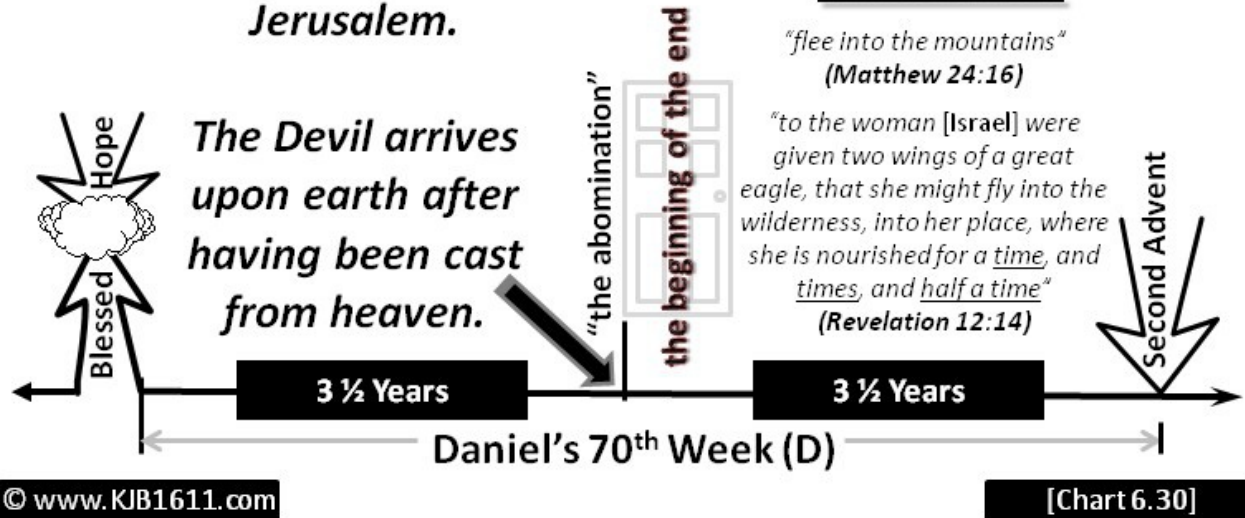
This book has already chronicled several of the precursors (or forerunners) to this abomination, but there remain two more events needing attention: (1) the armies of Satan encompassing Jerusalem and (2) the Devil’s arrival upon the earth after having been cast from heaven. Although we have not yet discussed the ministry of the two witnesses of Revelation (**Re 11:3-13**), it is likely that their deaths and subsequent resurrection occur around the same time as the abomination that makes desolate.

During this time, imagine the Jews’ heightened level of fear and uncertainty. They are bombarded on every side with threats: threats of deception, of wars, of physical disturbances, and of personal hatred from those without and from those within. Added to this is the sheer contempt for the truth. The masses rejoice at the death of the two witnesses by making merry and sending gifts to one another. The people are thrilled that they will no longer be tormented by the message and ministry of God’s two witnesses.

Precursors to the Abomination

*The armies of
Satan encompass
Jerusalem.*

**INTENSIFIED
Tribulation**



[Chart 6.30 Precursors to the Abomination](#)

We know that the Jews seem to worship unhindered in their temple based upon the false covenant of peace with the man of sin—see [Da 9:27](#). Yet, once Satan is cast from heaven, he seems to immediately claim this temple and demand man's worship ([2Th 2:4](#)). The Jews should know what is taking place because God warned Israel that the desolation is near when they see the armies surround Jerusalem.

[Lu 21:20](#) And when ye shall see **Jerusalem compassed with armies**, then know that the **desolation thereof is nigh**.

Keep in mind that the Bible says that this is "*the time of Jacob's trouble*" ([Jer 30:7](#)) and intended "*to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity*" ([Da 9:24](#)). The sacrifices, resumed sometime after the confirmation of the covenant of peace and building of the temple, will probably be halted by the infiltrating armies or when Satan himself shows up. We do not know the exact time line but we do know that the sacrifices resume during the first half of the prophetic week only to cease again.

[Da 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.

Another factor to keep in mind concerns Israel's protector—Michael. The Bible repeatedly tells us that Michael stands to defend Israel against her enemies, but he can only be in one place at a time—either in heaven or upon the earth, but not both simultaneously.

[Da 12:1](#) And at that time shall **Michael stand up, the great prince which standeth for the children of thy people**: and there shall be **a time of trouble**, such as never was since there was a nation even to that same time: and at that time **thy people shall be delivered**, every one that shall be found written in the book.

While these events are unfolding upon the earth, Michael, the prince and protector of Israel, will be summoned to the third heaven to war against Satan. Unsurprisingly, Michael and his angels will be victorious resulting in the Devil being “cast out into the earth.” The heavens will have reason to rejoice, but the earth then becomes completely exposed to Satan’s “great wrath.” More importantly, Israel will no longer have Michael to restrain the Devil’s onslaught against them.

Re 12:7-12 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, ye heavens, and ye that dwell in them. 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.

It is difficult to dogmatically assert the events above to the minutest details, but it is certain that they are all interrelated. Once cast from heaven, Satan’s first act on earth may very well be to set up the abomination in the temple. Consider this plausible scenario: the armies of Satan encompass Jerusalem; the man of sin calls for the end of sacrifices offered to the God of heaven; and Satan himself is cast down to the earth. What would likely follow? The abomination that maketh desolate.

Michael the Archangel



[Chart 6.40 Michael the Archangel](#)

The Proceedings of the Abomination

After the Church’s departure, the nation of Israel will live under a covenant of peace for forty-two months. This peace, or supposed peace, will fade as the armies of the Antichrist compass Jerusalem

and demand a cessation of the Jewish sacrifices. At such time, “*the sanctuary of strength*” ([Da 11:31](#)) or “*the temple of God*” ([2Th 2:4](#)) will be defiled, becoming Satan’s seat.

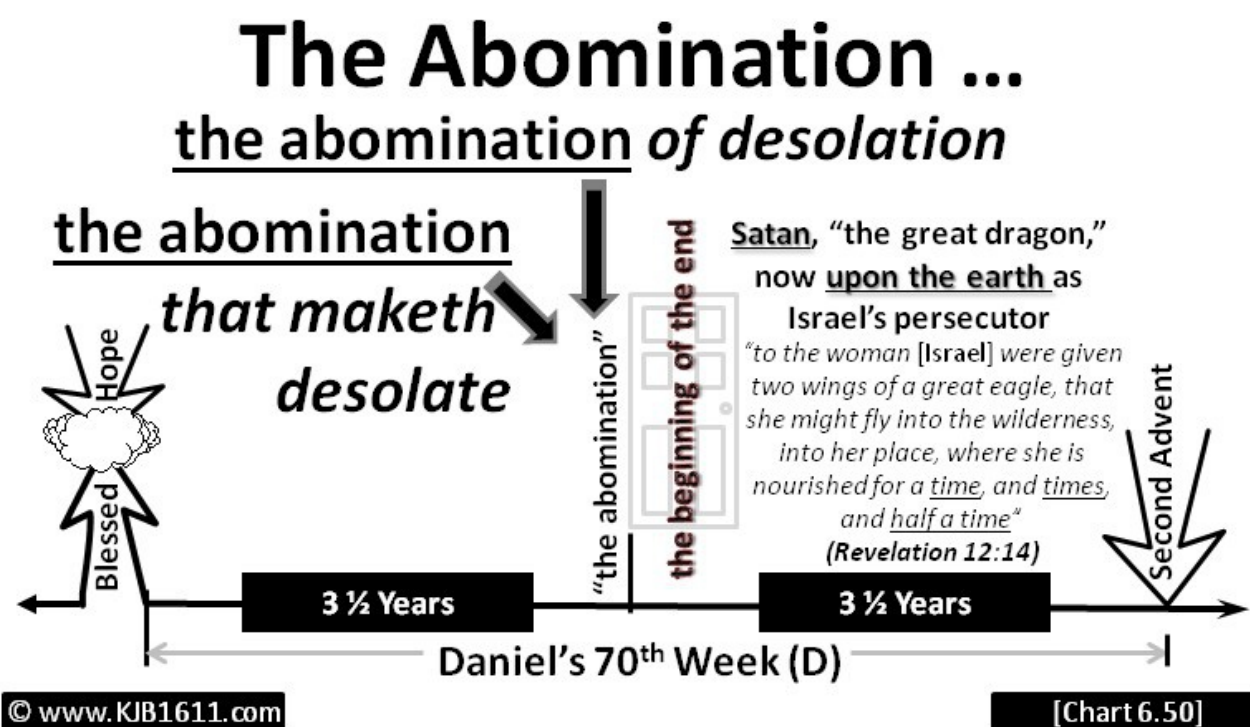
In order to fully understand this pivotal event and its ramifications, we must consider the various names and explanations for the *desolation* found within scripture. For example, although this event is named “*the abomination that maketh desolate*” in Daniel, the New Testament refers to it as “*the abomination of desolation*.” The differences in wording, at least in part, result from the source of translation whether Hebrew (the language utilized by Daniel in these references) or Greek (the language used by Matthew and Mark). Because these references provide the necessary insight into understanding the foundational details of the event itself, we need to include them together:

[Da 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**.

[Da 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.

[Mt 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:)

[Mr 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 Judaea flee to the mountains:



[Chart 6.50 The Abomination](#)

Technically, the event is known simply as “*the abomination*” but it is further defined by descriptive phrases such as “*that maketh desolate*” or “*of desolation*.” Although this distinction may seem quite insignificant, it may offer the very answer as to the focus of the event. The phrase “*the*

abomination” is found thirteen times in scripture with the last four instances testifying specifically of the event now under consideration. It is important to realize that at least six of these occurrences involve an association between the word *goddess* or *god* and the phrase “*the abomination*. ”

1Ki 11:5,7 For Solomon went after Ashtoreth **the goddess of the Zidonians**, and after Milcom **the abomination** of the Ammonites ... 7 Then did Solomon build an high place for Chemosh, **the abomination** of Moab, in the hill that is before Jerusalem, and for Molech, **the abomination** of the children of Ammon.

2Ki 23:13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth **the abomination of the Zidonians**, and for Chemosh **the abomination** of the Moabites, and for Milcom **the abomination** of the children of Ammon, did the king defile.

“*The abomination*” that takes place in the midst of Daniel’s Seventieth Week will assuredly involve the idolatrous actions connected with a false god. This will be accomplished in at least two major events: (1) the setting up of an image in the temple of God (**Da 11:31; 12:11; Mt 24:15; Mr 13:14**) and (2) the presence of and worship of the man of sin in the temple of God (**2Th 2:4**).

Image worship and false religion almost always take place in tandem. This is why the Lord warned both the Old Testament Jews (**Ex 20:4**) and the New Testament Christians (**Ac 17:29; Ro 1:23**) concerning the wickedness and dangers of worshipping idols. During Daniel’s Seventieth Week, every faithful Jew will understand the imminent peril when “*the abomination*” is placed (**Da 11:31**), set up (**Da 12:11**), and standing in the holy place (**Mt 24:15**) where it ought not (**Mr 13:14**). It is also likely at this point that the “*man of sin*” (**2Th 2:3**) will present himself as God as he sits “*in the temple of God, shewing himself that he is God*” (**2Th 2:4**).

The Prophecy of the Abomination

Jews faithfully attending to the reading of either testament will have ample warning when they visibly see “*the abomination*” take place. As we are informed in the New Testament, this prophecy was initially “*spoken of by Daniel the prophet*” (**Mt 24:15; Mr 13:14**). In fact, Daniel spoke of these things repeatedly and recorded them in three separate chapters.

Da 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.

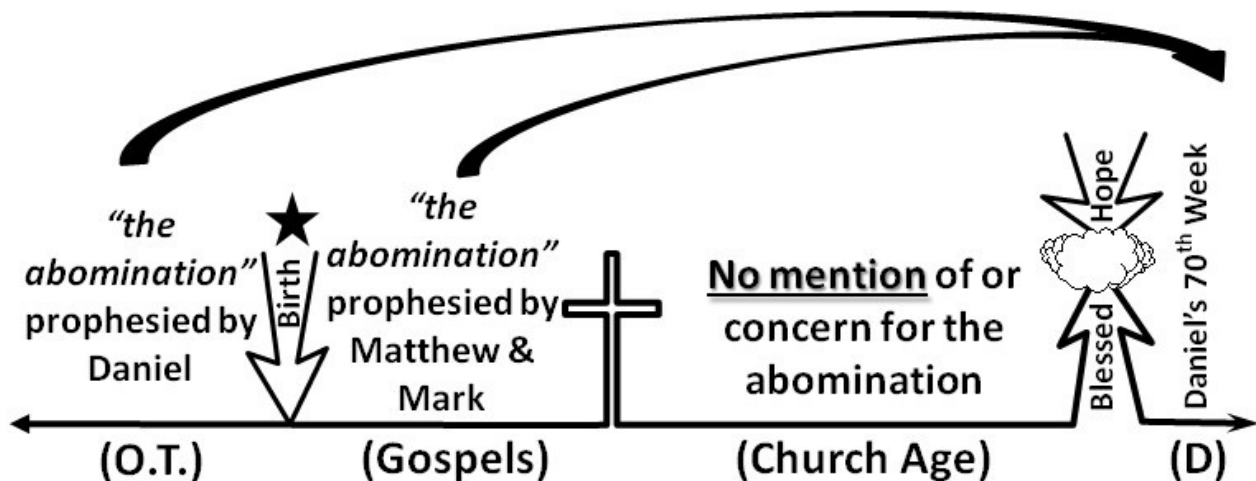
Da 11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and **they shall place the abomination that maketh desolate**.

Da 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.

Much of our study has been focused, and rightfully so, on “*the abomination*, ” but one of Daniel’s references also mentions specifically “*the overspreading of abominations*” (**Da 9:27**). Apparently, “*the abomination*” that makes desolate will be only one among many different abominations that will take place in the midst of Daniel’s final prophetic week of years.

Daniel's warning will be sufficient for those Jews with an understanding of their Old Testament. However, the prophecy with its warnings was also provided by both Matthew and Mark ([Mt 24:15](#); [Mr 13:14](#)). God surely gave sufficient witness to the Jews and surrounding nations ([De 19:15](#)) with the combined prophecies of Daniel and those recorded by Matthew and Mark. Yet, God will provide additional witnesses establishing the validity of the coming events through the preaching of the two witnesses.

The Abomination Prophesied and Fulfilled



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[Chart 6.60]

[Chart 6.60 The Abomination Prophesied and Fulfilled](#)

The Product of the Abomination

The outcome of "the abomination" is desolation! When "the daily sacrifice" is taken away and "the sanctuary of strength" polluted ([Da 11:31](#)), the Jews are warned to flee for their lives. In fact, they are admonished both where to go and the speed at which to escape the coming onslaught.

[Mt 24:16-18](#) Then let them which be in Judaea **flee into the mountains**: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes.

[Mr 13:14-16](#) 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 Judaea **flee to the mountains**: 15 And let him that is on the housetop **not go down into the house**, neither enter therein, to take any thing out of his house: 16 And let him that is in the field **not turn back again** for to take up his garment.

[Lu 21:21](#) Then let them which are in Judaea **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.

Those in Judaea are admonished to "flee into the mountains." Those "in the countries" are warned

not to “*enter therewith* [Judaea].” The sad and fearful truth is that during Daniel’s Seventieth Week, physical endurance is paramount. As such, the Jews will swiftly shift from a covenant of peace to fearing and fleeing for their lives. In fact, the level of fear will be so high that the Jews on their housetops are told to leave their homes without concern for material goods. Those in their fields are instructed not to return home to gather even their clothing.

During this time, the Jews can ill afford delays, hindrances, or complications. Their lives depend upon their exiting the oncoming onslaught without delay. This is why the Lord set forth two major concerns that might exist for the Jews attempting to flee on the day when “*the abomination*” is set up: (1) the presence of infants or toddlers and (2) the limitations of travel due to weather or Sabbath day restrictions.

Mt 24:19-20 And woe unto them that are **with child**, and to them that **give suck** in those days! 20 But pray ye that your flight be not in the **winter**, neither on the **sabbath day**:

Mr 13:17-18 But woe to them that are with **child**, and to them that **give suck** in those days! 18 And pray ye that your flight be not in the **winter**.

Lu 21:23 But woe unto them that are with **child**, and to them that **give suck**, in those days! for there shall be great distress **in the land**, and wrath upon **this people**.

Obviously, things quickly turn quite stressful for THIS PEOPLE (Israel) IN THE LAND (Israel). It is not hard to gauge how bad things become as the Lord suggests that children, previously known as “*his reward*” (**Ps 127:3**), have now become a hindrance and a burden! Yet, that is exactly what the Lord states concerning the dangers the Jews face as they attempt to flee for safety. In fact, younger children who must be carried will present a grave danger. Although not stated here, it is also likely that the elderly will present just as much difficulty as the smaller children.

Concerns at “the Abomination”

Revelation 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, ... he was cast out into the earth, and his angels were cast out with him.

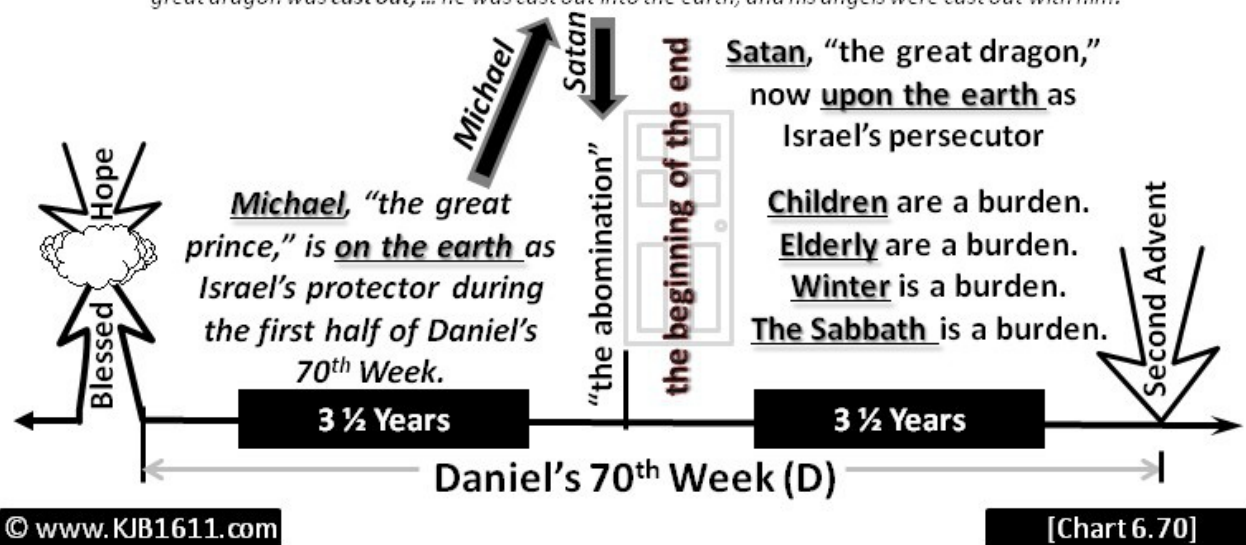


Chart 6.70 Concerns at “the Abomination”

The Bible also specifically addresses two other difficulties presenting their own unique set of

difficulties. First, the Jews are told to “*pray*” that their flight (departure) is “*not in the winter.*” Comparably, the weather is not terribly cold in this particular region, but winter includes the wet season. These wet conditions would certainly not be favorable for a mass exodus of Jews seeking refuge from the man of sin.

Furthermore, the Jews are encouraged to pray that their flight does not take place “*on the sabbath day.*” Why is there a problem if “*the abomination*” occurs on this day? The answer, or at least the hint to the answer, is found in [Ac 1:12](#). In this passage, the Lord reveals the Jews acceptable travel distances that separate the Sabbath day from any other day. Although we may not specifically know the exact acceptable distance in [Ac 1:12](#), the distance would likely be limited to just over two and one-half miles.

[Ac 1:12](#) Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

Those living today probably have little understanding of the fear the Jews will face once their safety has been removed in the midst of Daniel’s Seventieth Week. The covenant of peace will be replaced by unfathomable fear. The already unstable global relations will crumble. The blessings of small children and elderly will turn to immense burdens. The joys of rain for crops will become a frustration as they flee to their hiding places. Perhaps all this is a reminder of why we, those of us living today, ought to

[Ps 122:6](#) Pray for the peace of Jerusalem: they shall prosper that love thee.