**The Abomination of Desolation Motif in the Book of Revelation**

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**Introduction**

The main purpose of this paper is to demonstrate that the *abomination of desolation* motif is an important background for the Olivet discourse and the book of Revelation. This motif has its origin in the book of Daniel (Dan. 8:13; 9:27; 11:31; 12:11; cf. Dan. 7:25). Jesus explicitly refers to the *abomination of desolation* as a crucial, life and death warning in the Olivet discourse (Matt. 24:15; Mark 13:14; cf. Luke 21:20). Later, in the book of Revelation, allusions to this motif appear in connection with the worship of the sea beast and his image and in connection with the harlot who rides the scarlet beast. Both Daniel and Jesus call upon the people of God to exercise spiritual wisdom and understanding in order to comprehend the cryptic *abomination of desolation* (Dan. 12:10; Matt. 24:15; Mark 13:14). Likewise, John in the book of Revelation calls upon the people of God to exercise spiritual wisdom in order to understand the verses in the Apocalypse that are connected with the abomination motif (Rev. 13:9, 18; 17:9).[[1]](#footnote-1) Furthermore, in the Olivet discourse, Jesus calls for those who understand the abomination warning to flee for their lives without delay (Matt. 24:16-20: Luke 17:26-37). Likewise, Jesus in the book of Revelation also instructs His people to flee from Babylon just prior to her complete desolation (Rev. 18:4). The understanding of the *abomination of desolation* was a life and death matter for the disciples and it will be the same for the final generation.

According to some, the book of Revelation is the complement of Daniel.[[2]](#footnote-2)  Others have noted the heavy influence of Daniel on the Olivet discourse. Therefore, we should expect to find allusions to the *abomination of desolation* in these passages. A correct analysis of these allusions should lead to a better understanding of Daniel and Revelation. To begin, we will study the verses in Daniel that speak of the *abomination of desolation* motif. Then, a brief analysis will be made of how Jesus understood the *abomination of desolation*. Next, there will be an analysis of the allusions that occur to the *abomination of desolation* in the book of Revelation. Finally, we will analyze how the abomination motif interacts with the literary structure of the book of Revelation.

**Part 1 - The Abomination of Desolation Motif in the Book of Daniel**

In the book of Daniel there are four key verses that are connected with the *abomination of desolation* motif (Dan. 8:13; 9:27; 11:31 and 12:11). These four texts are found in the Hebrew section of Daniel 8-12. The word abomination is a translation of the Hebrew word *shiqquts* and it refers to something that is detestable, filthy, especially idolatrous or an idol.[[3]](#footnote-3) Another definition of *shiqquts* is a technical term for something that violates the practices of Yahweh’s cult.[[4]](#footnote-4) The word desolation comes from the Hebrew word *shamem* which refers to something that is appalling or causing horror.[[5]](#footnote-5) In the context of the book of Daniel this two word phrase can be translated as the “abomination that causes desolation.”[[6]](#footnote-6)  This translation places emphasis on the idea that the desolation or destruction mentioned in this phrase is a direct consequence of the transgression of the holy covenant by gross idolatry which is something that is especially detestable or abhorrent to God. This is closely connected to the “vengeance of the covenant” (Lev. 26:25) and the violation of God’s commandments (Lev. 26, Deu. 28).

Interestingly, the exact phrase the “abomination of desolation” only appears in Daniel 11:31 and Daniel 12:11. The first two verses (Dan. 8:13; Dan. 9:27) are related to the *abomination of desolation* motif but do not contain the precise wording cited by Jesus in the NT (Matt. 24:15; Mark 13:14). The LXX translates the Hebrew *shiqquts* and *shamem* as the Greek *bdelygma* and *eremoseos*. It is important to note that the ideas and concepts related to the abomination motif have their antecedents or their roots in the vision of Daniel 7. We will now examine the passages in the book of Daniel that are related to *abomination of desolation* motif in the order in which they appear in the text.

**Daniel 7 - The Roots of the Abomination Motif**

SDA scholars have long noted that despite being written in two different languages (Aramaic and Hebrew), the visions of Daniel 7 and Daniel 8 show strong thematic parallels.[[7]](#footnote-7) The vision of Daniel 8 appears to be a repetition and expansion of the vision of Daniel 7, which itself is a repetition and expansion of the vision of Daniel 2.[[8]](#footnote-8) These facts should be strong evidence that we should expect to find concepts and themes in Daniel 7 that are related to the *abomination of desolation* motif in Daniel 8-12. Interestingly, there are two themes that are connected with the abomination motif of Daniel 8-12 that run strongly through the text of Daniel 7. These are the themes of blasphemy or the usurpation of divine authority and the persecution of God’s people who refuse to conform to the apostasy of the anti-God power portrayed in Daniel 7-12.

The theme of blasphemy or the usurpation of divine authority is described in connection with the little horn of Daniel 7. Daniel 7:8 and 7:20 tell us that the little horn has eyes like a man and a mouth speaking great (*rabreban*) things (cf. Dan. 11:36). The eyes like a man symbolize intelligence and the speaking of great words symbolize pride and arrogance.[[9]](#footnote-9) The human characteristics of the little horn place it in contrast with the divine figure with a human appearance that appears later in the prophecy called one like the Son of Man (Dan. 7:13).[[10]](#footnote-10)  The great words of the little horn appear to lead to his judgment by fire (Dan. 7:11; cf. Rev. 19:20; 20:10) and they appear to provoke the heavenly court to rule against him in favor of the saints of God (Dan. 7:22, 26). Finally, in Daniel 7:25, the little horn is said to speak words against the Most High. This blasphemy against God is described as his intention to change times and law.

There are two aspects to this blasphemy. One is the attempt to change the cultic times (*zimnin*). According to SDA scholars *zimnin* indicates a cultic time that is repetitive or occurs on a regular basis.[[11]](#footnote-11) The second aspect of the little horn’s blasphemy is that it is related to the law (*dat*) of God. The Aramaic word *dat* was used of laws that cannot be changed (Dan. 6:8, 12, 15). According to Z. Stefanovic, “the two Aramaic words *zimnin* and *dat* are placed next to each other in order to express a single concept (*hendiadys*). Therefore, the whole expression means “the set times regulated by the law,” and it includes the seventh-day Sabbath.”[[12]](#footnote-12)  According to most SDA scholars, Dan. 7:25 describes the Roman Papacy’s attempt to change the day of rest from the seventh day Sabbath to Sunday, the first day of the week.[[13]](#footnote-13) The arrogancy of the little horn is shown by his thoughts of trying to change the unchangeable law of God. This concept of divine usurpation and blasphemy against God by the little horn will be repeated and developed in Daniel 8-12 and in the NT passages of 2 Thessalonians 2 and Revelation 13-14, 17-18.[[14]](#footnote-14) For example, note that the sea beast of Rev. 13:1 has blasphemy written on its heads and in Rev. 13:6 it is given a mouth speaking great things and blasphemies, letting us know that the sea beast is parallel with the little horn of Daniel 7.[[15]](#footnote-15)

Closely connected to the theme of blasphemy in Daniel 7 is the theme of the persecution of the saints. Daniel 7:21 and 7:25 make it clear that the little horn power will make war against the saints and wears out the saints of the Most High. This persecution is said to occur for a time, times and dividing of time (Dan. 7:25). The text of Daniel 7 implies that the little horn makes war with the people of God who refuse to accept his false worship (the change in the times and law). This idea of the persecution of non-conformist by the little horn will become more apparent in the prophecies of Daniel 8-12 and in the Apocalypse.[[16]](#footnote-16)  Almost all SDA exegetes agree that the prophecy of Daniel 7:25 was fulfilled during the Middle Ages (538-1798 AD).

We will now see how the rest of the book of Daniel develops these two motifs of blasphemy and persecution and how it connects them with the *abomination of desolation* from the Hebrew section of Daniel 8-12.

**Daniel 8:13 – The Transgression of Desolation**

As was stated before, there are four texts in Daniel 8-12 that are related to the *abomination of desolation* motif (Dan. 8:13; 9:27; 11:31; 12:11). The first text is Dan. 8:13 and it does not use the phrase the “abomination of desolation” but instead uses the related term the “transgression (*pesha*) of desolation."[[17]](#footnote-17) The Hebrew word *pesha* has the meaning of a revolt, rebellion, or sin.[[18]](#footnote-18)  This phrase is found in the heavenly dialogue (Dan. 8:13-14) connected with the first vision of the Hebrew section of Daniel (Dan. 8:1-12). In the context of Daniel 8:9-14, the *transgression of desolation* is a rebellion against the Prince of the covenant, the sanctuary of the covenant, the worship of the covenant and the law of the covenant (cf. Dan. 7:8, 20-21, 25). The transgression of desolation is also related to both the persecution of God’s people (the host/stars) and blasphemy against the Prince of the host (Dan. 8:10-13). In a similar manner to the judgment of the little horn of Daniel 7, the rebellion of the little horn of Daniel 8 will provoke the wrath of God (Dan. 8:19; 11:36) and lead to its destruction (Dan. 8:25; 11:45-12:1). These same themes will be repeated in the Apocalypse in connection with Babylon (see Part 3).

**The Little Horn of Daniel 8:9-14 and the Transgression of Desolation**

The little horn of Daniel 8 first expands in a horizontal direction towards the four directions of the compass (Dan. 8:9). This little horn is parallel with the little horn of Daniel 7, but the little horn of Daniel 8 appears to be a blended symbol of Rome in its Pagan and Papal phases.[[19]](#footnote-19)  This is in contrast to the little horn of Daniel 7, which appears to symbolize only Papal Rome. The little horn attacks the stars of heaven (Dan. 8:10). Stars in the book of Daniel are used to symbolize the covenant people (Dan. 12:3; cf. Rev. 1:20).[[20]](#footnote-20)  This action parallels the persecution of the saints by the little horn in Daniel 7:21 and 7:25. This is followed by the blasphemous action of magnifying himself to the level of the Prince of the host (Dan. 8:11; cf. Dan. 8:25). The Prince of the host appears to be a reference to Christ (Dan. 8:25; 9:25; 10:21; 11:22; 12:1) and the action of the little horn making himself as great as the Prince symbolizes the usurpation of divine prerogatives.[[21]](#footnote-21) In his heart (thoughts) he magnifies himself (Dan. 8:25). This action parallels the little horn of Daniel 7 speaking great words against God and having the arrogant thoughts of changing the times regulated by the law (Daniel 7:25). The action of magnifying himself above God will be repeated by the king of the north (Dan. 11:36), the man of sin (2 Thess. 2:4) and the sea beast (Rev. 13:1, 5-6).

The little horn takes away the *tamid* and casts down the foundation of his sanctuary (Dan. 8:11). The word *tamid* has to do with cultic activities that occur on a regular basis. According to some SDA scholars, the attack against the *tamid* refers to an attack against the regular worship of the covenant.[[22]](#footnote-22) The idea that the regular or periodic cultic activities of the sanctuary are taken away by the little horn reminds us of the little horn of Daniel 7 that thinks to change the *zimnin* or the cultic times regulated by the law. When the *tamid* is taken away from the Prince it causes the sanctuary to be cast down and trampled (cf. Dan. 8:11, 13). This will be discussed in the next paragraph. Because of transgression (*pesha*) or rebellion against the covenant of God, the host and the *tamid* are given to the little horn (Dan. 8:12). The host (saints) being given over to the little horn of Daniel 8 parallels the idea of the saints being given into the hand of the little horn of Daniel 7:25. Both of these passages seem to symbolize persecution against the saints of God (cf. Dan. 8:24). The little horn of Daniel 8 prospers it all it does and it cast down the truth to the ground (Dan. 8:12). The casting down of the truth appears to symbolize an attack against the covenant law. This attack on the law of God by the little horn of Daniel 8 parallels the attack against the times and law by the little horn of Daniel 7:25.[[23]](#footnote-23)

The casting down of the place of his sanctuary (Dan. 8:11) appears to be both literal (Dan. 9:26-27) and symbolic (Dan. 11:30-32; cf. Dan. 12:11). Jesus predicted that not one stone of the Jewish sanctuary would be left on top of another (Matt. 24:2; Mark 13:2; Luke 21:6). This was fulfilled by the Roman armies in 70 AD when they destroyed the temple, but the sanctuary mentioned in Dan. 8:11 cannot be just the literal earthly sanctuary since its cleansing goes well into the time of the end (Dan. 8:14). The sanctuary of Dan. 8:11 also refers to the sanctuary in heaven (cf. Heb. 8:2, 5; Rev. 11:19). The attack on this sanctuary is metaphoric and not literal. The attack against the heavenly sanctuary is an act of blasphemy[[24]](#footnote-24) and it is related to taking away the regular worship (Dan. 8:11) and casting down the law of God (Dan. 8:12). We will see a similar attack against God and his sanctuary in the Apocalypse. According to Revelation 13:5-6, the sea beast will blaspheme or reproach God, his name and his temple (cf. 2 Thess. 2:4).[[25]](#footnote-25)  Furthermore, the sea beast and land beast will blaspheme God’s name or seal by placing the name and the mark of the sea beast in the forehead of human beings where God’s seal should be. This attack against the seal of God has to do with the breaking of the covenant commandments (Rev. 12:17; 14:12; cf. Rev. 22:14).[[26]](#footnote-26)

**The Question and Answer of Daniel 8:13-14**

In Daniel 8:13 a heavenly figure then asks, how long the vision concerning the *tamid* and the *transgression of desolation* to give both the sanctuary and host to be trodden under foot? The answer is given, unto 2,300 days (evenings and mornings) then shall the sanctuary be cleansed, justified or made right (Dan. 8:14). The 2,300 days are symbolic of 2,300 years (Num 14:34; Ez. 4:6). The sanctuary that is to be restored is the one in heaven (Heb. 8:2, 5; Rev. 11:19). This prophecy appears to be a prediction that God’s law, His people and His sanctuary will be vindicated at the time of the end. The “cleansing” or vindication of sanctuary alludes back to the Day of Atonement celebrated by ancient Israel (Lev. 16, 23) and to the cosmic judgment scene of Daniel 7.[[27]](#footnote-27) This same Day of Atonement theme runs strongly through the book of Revelation (Rev. 1:13-15; 3:7; 4:1-5:14; 6:9-11; 8:2-5; 10:6; 11:1, 19; 14:7; 15:5-8; 20:1-3; 22:11).[[28]](#footnote-28)

The justification of the heavenly sanctuary has cosmic connotations and implies that God’s reputation will be vindicated (Dan. 7:9-14; Rev. 4-5; Rev. 15:3; 16:5, 7; 19:2: Rev. 20:1-3; 7-15).[[29]](#footnote-29)  The vindication of the heavenly sanctuary appears to be connected with the liberation of God’s persecuted people (Dan. 7:18, 22, 26-27; 12:1, 6-7) and the vengeance of the blood of the martyred saints (Dan. 12:6-7; cf. Deut. 32:39-42).[[30]](#footnote-30)  Interestingly, the motifs of the vengeance and vindication of the blood of the saints (Rev. 6:9-11) and the liberation of God’s persecuted people (Rev. 15:2-4)[[31]](#footnote-31) also run strongly through the book of Revelation.

Thankfully, the book of Daniel promises that the little horn of Daniel 8 will be judged by the wrath of God in the time of the end (Dan. 8:19, 25; 11:36, 45-12:1; cf. Dan. 2:34-35; 44-45; 7:11, 26). In the Apocalypse, it is Babylon and her followers that suffer the wrath of God in the time of end (Rev. 6:16-17; 11:18; 14:8-11, 19; 15:1, 7; 16:1, 19; 19:1-5, 15; cf. Rev. 20:11-15). Satan, the sea beast and the false prophet will also suffer the wrath of God in the lake of fire (Rev. 19:20; 20:10). The fulfillment of the little horn prophecy of Daniel 8 goes from the time of Pagan Rome until the second coming (Dan. 8:14, 17, 19; cf. Dan. 11:36; 2 Thess. 2:8).

Following the main vision of Daniel 8:1-14, three explanations are given that refer back to the *transgression of desolation* of Daniel 8:13. These explanations use the term the *abomination of desolation* or a close variant. These passages, which are centered around Dan. 9:27, 11:31, and 12:11, provide additional information and explanations about the symbolic events described in Dan. 8:9-14 (cf. Dan. 7:8, 20-21, 25). Each text will now be examined.

**Daniel 9:27 – The Abominations and the 70-Week Prophecy**

Daniel 9 is the second explanation of the main vision of Daniel 8:1-12 concerning the war between the little horn and the Prince of the host. Daniel 9 begins with the prayer of Daniel confessing the rebellion of Israel against the holy covenant. The rebellion of Israel appears to foreshadow the rebellion of the little horn. Just as Israel violated the holy covenant, so the little horn will violate and lead others to violate the holy covenant (Dan. 8:11-13; 11:30-32, 36-39; 12:10-11; cf. Dan. 7:25; 2 Thess. 2:3-4; Rev. 13-14; 17-18). The desolations of Israel mentioned in the prayer of Daniel 9 also foreshadow the desolations and divine wrath that will fall upon apostate Jerusalem at the end of the seventy weeks (Dan. 9:26-27) and the desolations and wrath that will eventually come upon the little horn/king of the north in the time of the end (Dan. 8:25; 11:45-12:1).

The first reference that points back to the *transgression of desolation* is found in Daniel 9:27 and it does not use the exact phrase the “abomination of desolation.” Instead, it says that “a desolator” (*meshomem*) will be “over” or “upon the wing of abominations” (*shiqqutsim*) “and what is determined will be poured out upon the desolate one (*shomem*) until its consummation” (Dan. 9:27). This prophecy had a historical fulfillment when the Roman armies planted their idolatrous military standards in the holy ground around the temple and city of Jerusalem in the year 66 AD.[[32]](#footnote-32)  This was followed by the complete destruction and desolation of the city and the temple in 70 AD (Matt. 24:1-2; 15-20; Mark 13:1-3; 14-18; Luke 19:41-44; 21:20-23). The destruction of the temple and city of Jerusalem typify the destruction of the apostate religious world of the end-time. This dual application can be seen in the Olivet discourse (see Part 2).

**Daniel 11:31 – The Abomination of Desolation Before the Time of the End**

The second reference to the *transgression of desolation* of Dan. 8:13 appears within the passage of Daniel 11:30-35 and it is connected with events that occurred, “even to the time of the end” (Dan. 11:35) or until 1798 AD.[[33]](#footnote-33) The passage of Dan. 11:31 *does* use the exact wording the “abomination of desolation.”

In Dan. 11:30 we are told that the king of the north will have indignation or rage against the holy covenant and he will deceive those who forsake the covenant (Dan. 11:30, 32, 34). The king of the north of Dan. 11:21-45 is synonymous with the little horn or king of Dan. 8:23 and he appears to be another symbol for Rome (Dan. 11:21). The rage (*za’am*) of the king of the north refers to his rebellion against the covenant and his intolerance of those who refuse to follow his religious apostasy.[[34]](#footnote-34)  The king of the north will corrupt by flatteries those who do wickedly (*rasa/anomountes* LXX) against the covenant (Dan. 11:32). The use of deception to encourage idolatry points forward to Jezebel of Thyatira who seduces the servants of God to commit idolatry (Rev. 2:20). It also foreshadows the actions of the land beast (false prophet) and the harlot of Revelation who both use deception to seduce the inhabitants of the earth to participate in idolatry (Rev. 13:13-14; 18:23; 19:20). The emphasis on covenant violation lets us know the king of the north and his followers are commandment breakers. In fact, Paul labels the king of the north the man of sin or the lawless one (2 Thess. 2:3, 7, 9). This reminds us of the little horn of Dan. 7:25 who thinks to change the times and law and the little horn of Dan. 8:12 that casts the truth (law) to the ground. It is interesting to note, that in the book of Revelation, true worship vs. idolatrous worship and the commandments of God are central to the end-time conflict between God and the unholy trinity.[[35]](#footnote-35)  This idea of a controversy over worship and the commandments seems to have its origins in the book of Daniel.

Next, the king of the north, through his army, will pollute (*chalal*) the sanctuary by taking away the *tamid* (the regular worship of the covenant) and replacing it with an idolatrous counterfeit known as the *abomination of desolation* (Dan. 11:31; cf. Dan. 7:25; 8:11-13).[[36]](#footnote-36) The word abomination (*shiqquts*) is connected with something cultically unclean in the sanctuary of God.[[37]](#footnote-37) The sanctuary mentioned in this verse appears to refer to the heavenly sanctuary, but some SDA scholars believe it refers to the Jewish sanctuary. Because the word abomination (*shiqquts*) is parallel with the word transgression (*pesha*), this idolatrous worship is connected with rebellion against the covenant law (Dan. 8:12-13).[[38]](#footnote-38) The pollution of the heavenly sanctuary reminds us of the little horn of Daniel 8 who casts down the heavenly sanctuary and tramples it.

Dan. 11:31 symbolizes Papal Rome’s usurpation of divine prerogatives and this appears to be a repetition and enlargement of the actions of the little horns of Daniel 7 and 8 (cf. Dan. 7:8, 25; 8:11-13). A group of faithful covenant believers known as the wise (*maskilim*) will oppose the idolatry of the king of the north and they will instruct many in the true faith (Dan. 11:32-35). As a result, some of the wise (*maskilim*) will be purified and refined by the fires of persecution, “even unto the time of the end” (Dan. 11:32-35; cf. Dan. 7:25; 12:7). The persecution of the faithful who refuse to violate the covenant (law) reminds us of the persecutions against the people of God in Daniel 7 and Daniel 8. Daniel 11:32-35 appears to have been fulfilled by various Christian groups that opposed the idolatrous worship of the Papal power during the Middle Ages (cf. Dan. 7:25; 12:7; Luke 21: 24; Rev. 2:20-24; 11:2-3; 12:6, 13-16; 13:5-7).[[39]](#footnote-39) Below is a table showing the parallels between the activities of the little horn from Daniel 7, the little horn from Daniel 8 and the king of the north from Daniel 11. As you can see these three powers appear to do the same things and they should be considered different symbols of the same power.

**Little Horn Daniel 7 Little Horn Daniel 8 King of the North Daniel 11**

Speaks words against God Magnifies self to Prince Pollutes sanctuary

Changes times of law Removes regular worship Removes regular worship

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Changes law Cast down the truth (law) Wrath against covenant (law)

Persecutes saints Persecutes host/stars Persecutes wise (*maskilim*)

**Daniel 12:11 – The Abomination of Desolation During the Time of the End**

The final reference to the *transgression of desolation* of Dan. 8:13 is found within the passage of Daniel 11:36-12:13, and it appears to be connected with events that will occur during the “time of the end” (Dan. 11:35, 40; 12:4, 9).[[40]](#footnote-40) The text of Dan. 12:11 uses the exact wording the “abomination of desolation.” Please note that Dan. 11:31 and Dan. 12:11 both contain a similar reference to the *abomination of desolation* but they occur in two different time periods (before and during the time of the end).[[41]](#footnote-41) This implies that history will be repeated in the time of the end. In other words, what the king of the north did during the Middle Ages will be repeated in the time of the end (cf. Rev. 12:17).

**The Blasphemy and Idolatry of the King of the North in Daniel 11:36-39**

Daniel 11:36-39 begins by stating, “the king shall do according to his will (*rason*)” (Dan. 11:36) The Hebrew word *rason* has the meaning to do your own will or pleasure.[[42]](#footnote-42)  This denotes pride and arrogance and this is the chief motivating factor behind the king’s desire to exalt and magnify himself above God (Dan. 11:36-37; cf. 2 Thess. 2:4). This pride and arrogance reminds us of the blasphemous king of Babylon (fallen angel Lucifer) of Isaiah 14:12-14 who desires to exalt himself above God. It also points forward to the harlot Babylon in the Apocalypse who, “hath glorified herself, and lived deliciously” and “saith in her heart, I sit a queen, and am no widow, and shall see no sorrow” (Rev. 18:7).

Next, we are told in Dan. 11:36-37 that the king of the north will exalt and magnify himself above God by speaking marvellous things (blasphemies) against the God of gods (cf. 2 Thess. 2:4; Rev. 13:1, 5-6) until he is destroyed by the wrath of God. This appears to be a repetition and expansion of the previous passages describing Papal Rome’s attempt to usurp the prerogatives of God (Dan. 7:8, 25; 8:11-13, 24-25; 11:30-31).[[43]](#footnote-43) The next two verses (Dan. 11:38-39) describe how the king of the north will glorify and honor his god of forces, or foreign god, with gold, silver, precious stones, and pleasant things. The king of the north has replaced the “god of his fathers” with “the god of fortresses.”[[44]](#footnote-44) This idea is similar to the replacement of the *tamid* by the *abomination* in Dan. 11:31 (cf. Dan. 12:11). This seems to imply that Dan. 11:36-39 is an expansion and explanation of Dan. 11:30-31. It is also an explanation and expansion of the blasphemy of the little horns of Daniel 7 and 8. In the book of Revelation, the harlot Babylon is dressed with gold, precious stones and pearls (Rev. 17:4; cf. Rev. 18:11-19) and this reminds us of the way the king of the north honors his “god of fortresses.”

According to Dan. 11:39, the king of the north will act against the strongest fortresses with a strange or foreign god. The term “foreign god” is synonymous with “a god whom his fathers knew not” (Dan. 11:38) and is symbolic of an idol or the idolatrous cult of the nations that surrounded ancient Israel (Ge. 35:2, 4; Deut. 13:1-3, 6-7, 13-14; 31:16; 32:12; Jos. 24:20, 23; Jdg. 10:16; 1 Sam. 7:3; 2 Chron. 14:3; 2 Chron. 33:15; Ps. 81:9; Jer. 5:19; 8:19; Mal. 2:11). Acting against the strongest fortresses implies military aggression with the help of his foreign god.[[45]](#footnote-45) This “war” by the king of the north appears to symbolize religious persecution against the people of God in the time of the end. The idolatrous worship of the king of the north will also be enforced by economic incentives and bribery (Dan. 11:39).[[46]](#footnote-46) Similar economic tactics will be used in the Apocalypse by the land beast to enforce the mark of the beast and the worship of the beast and his image (Rev. 13:17-18). The harlot Babylon will also use the merchants of the earth to promote her idolatry (Rev. 18:3, 11-19). It appears that the Apocalypse is repeating and expanding on the ideas presented in Daniel 11:38-39.

**Daniel 7:25 Daniel 8:11-13 Daniel 11:31 Daniel 11:36-39**

Little Horn Little Horn King of the North King of the North

Speaks Words Magnifies Self Pollutes Sanctuary Magnifies/Speaks

Changes Times Removes Regular Removes Regular Forsakes his God

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Changes Law Cast Down Truth Against Covenant Promotes Idolatry

Persecutes Saints Persecutes Host Persecutes Wise Rewards Idolators

**Daniel 11:40-45 and the End-Time Invasion by the King of the North**

The next few verses describe the end-time military campaign of the king of the north against the king of the south (Dan. 11:40-43). At the time of the end, the king of the south will attack the king of the north and this will provoke an overwhelming military response by the king of the north (Dan. 11:40). The king of the north will invade the “glorious land” and “many” will be overthrown (Dan. 11:41). The invasion of the glorious land is most likely a symbolic reference to the end-time persecution of the saints of God.[[47]](#footnote-47)  The many (*rabim*/*polloi* LXX) who fall (*kashal*) in Dan. 11:41 may be a reference to a large scale, last day apostasy (cf. Matt. 24:10-12).[[48]](#footnote-48) The king of the north will take control of the economic wealth of the nations (Dan. 11:42-43).[[49]](#footnote-49) The nations are said to submit to him or follow “at his steps” (*mits’ad*) (Dan. 11:43).[[50]](#footnote-50)  A few countries will escape from the hand of the king of the north (Dan. 11:41) but the rest of the nations will be subjugated. Likewise, in the book of Revelation the sea beast will be worshipped by all the world and he will receive power over all the nations of the earth (Rev. 13:3-4, 7-8, 11-18).[[51]](#footnote-51) Likewise, the harlot Babylon also “reigns” over the kings of the earth (Rev. 17:1-2, 8, 12-14, 17-18).

In Daniel 11:44 “tidings” from the east and the north will infuriate (*chemah*/*thymo* LXX) the king of the north and he will declare a religious death sentence (*charam*/*anathematisai* LXX) on the inhabitants of Jerusalem (Dan. 11:44-45).[[52]](#footnote-52)  The Hebrew word *charam* is used for the complete annihilation of religious apostates. In other words, the king of the north will declare the people of God heretics worthy of total extermination.[[53]](#footnote-53) A similar end-time persecution is conducted by the dragon, the land beast and the harlot Babylon in the Apocalypse (Rev. 12:17; 13:11-18; 14:8; 17:6; 18:3, 20, 24; 19:2). The fury (*thymo* Dan. 11:44 LXX) of the king of the north appears to be parallel with the wine of the wrath (*thymou*) of the Babylonian harlot in the Apocalypse (Rev. 14:8; 18:3; cf. 17:6; 18:24; 19:2).

In a last attempt to destroy the people of God, the king of the north will siege the holy mountain (Jerusalem). In the Apocalypse this final war is known as the battle of Armageddon. In the book of Daniel Michael will intervene to destroy the wicked king and deliver his people (Dan. 11:45-12:1).[[54]](#footnote-54)  A similar theme of end-time deliverance by Jesus runs through both the Olivet Discourse and the book of Revelation (Matt. 24:21-22; Luke 21:28; Rev. 3:10; 6:15-17; 7:14; 8:13; 14:9-11, 18-20; 16:1-21; 17:14, 16-17; 18:1-19:4, 11-21). Not only will Michael stand up to deliver His persecuted people (Dan. 12:1), but He will also resurrect and glorify them (Dan. 12:2-3). In the Olivet discourse, the Son of Man comes to resurrect his elect (Matt. 24:30-31). Then the they will shine like the sun in the kingdom of their Father (Matt. 13:43). In the book of Revelation, the righteous 144,000 will be glorified and reign as kings and priests forever and ever (Rev. 7:9-17; 14:1-5; 15:2-4; 19:7-9; 20:4; 22:1-4).

**Daniel 12:5-13 and the Final War of the King of the North**

The last few verses of Daniel 12 add more details to the final war of the king of the north against God and his people that was presented in Daniel 11:36-12:3. While in vision, the seer is told to seal the eschatological contents of the prophecy of Daniel until the time of the end (Dan. 12:4, 9; cf.; Dan. 8:26;Rev. 10:4). The understanding of end-time prophecy will require the help of the Holy Spirit (Matt. 24:15; Rev. 13:9, 18; 17:9; cf. Rev. 2:7, 11, 17, 29; 3:6, 13, 22: 12:17; 19:10; 22:9, 17).

**The Question and Two Answers of Daniel 12:5-13**

In Dan 12:5-6, Daniel sees the man dressed in linen floating over the Hiddekel and he sees a heavenly angel on each side of the river bank. This is the same being who came with Gabriel at the beginning of this final vision (Daniel 10-12). The man dressed in linen appears to be Christ (Dan. 10:5-6, 16-18; cf. Dan. 8:15; Rev. 1:13-18). Next, Daniel asks about the end of time, and the man dressed in linen says it will come when someone brings to an end the shattering, or the scattering, of the power of the holy people (Dan. 12:5-7). The shattering of the power of the holy people appears to refer to the end-time persecution of God’s covenant people. Daniel hears the response, but he does not understand the answer, so he repeats the question (Dan. 12:8). The man dressed in linen proceeds to give Daniel more information, but warns him that his words will not be understood until the time of the end (Dan. 12:9-10; cf. Dan. 12:4; Matt. 24:15; Rev. 1:3; 10:8-11; 13:9, 18; 17:9). The end-time wise (*maskilim*) will understand the prophecy, but the wicked (*rashim*/*anomesosin* LXX) who do wickedly against the covenant will not have any understanding (Dan. 12:10; cf. Is. 6:9-10; 29:10-11; 44:18; Ez. 12:2; Mark 13:9-17). It appears that the wicked will be deceived by the wiles of the king of the north (Dan. 8:25; 11:30, 32, 34; cf. Matt. 24:4-5, 11, 23-25; 2 Thess. 2:9-12; Rev. 13:14; 18:23; 19:20) and by their love for the pleasures and cares of this world (Matt. 24:36-51; Mark 13:32-37; Luke 17:26-37; Luke 21:34-36; 2 Thess. 2:12). The emphasis on doing “wickedly” (*rasa*/*anomi* LXX) lets us know that lawlessness will abound in the time of the end (Matt. 24:10-12, 37-41; 2 Thess. 2:10-12).[[55]](#footnote-55) As noted before, this appears to parallel the idea in Revelation that the end-time battle will be fought over true worship and the commandments of God (Rev. 12:17; 14:7, 12; 22:14).[[56]](#footnote-56)

Furthermore, Dan 12:10 says that many will be purified, whitened and tried by persecution in the time of the end (cf. Dan. 8:24-25; 11:44-45; 12:7). Then, the man dressed in linen tells Daniel that from the time the *tamid* is removed and the *abomination of desolation* is set up, there will be 1290 days. The language of Daniel 12:10-11 is very similar to Daniel 11:30-35. This lets us know that what the king of the north did in the Middle Ages will be repeated in the time of the end. Like he did in the Middle Ages, the king of the north will exalt himself by attempting to usurp the prerogatives of God (exchange the *tamid* for an abomination). This final act of blasphemy will be manifested by his rage against the covenant law and his fierce persecution of non-conformists (Dan. 11:44-45; 12:7, 10). This end-time drama of the war between the king of the north and the people of God has its parallel in the war between the unholy trinity and the people of God in the Apocalypse (see Part 3). In the book of Daniel, Michael will stand up to deliver his people (Dan. 12:1). In the Apocalypse, the Lamb will come with wrath to deliver his elect (Rev. 17:14).

The setting up of the abomination of Daniel 12:11 (cf. Dan. 11:45) also echoes the setting up of Nebuchadnezzar’s image in the story of Daniel 3. This tells us that something similar to what happened in the story of Daniel 3 will occur in the time of the end (cf. Rev. 13:11-18). Blessed are they that endure or persevere until the end of the 1335 days (Dan. 12:12; cf. Matt. 24:13, 22; Rev. 3:10; 13:10; 14:12).[[57]](#footnote-57)  This is the length of the final time of persecution that the people of God will have to endure.[[58]](#footnote-58)  In the Olivet discourse (Matt. 24:46; Luke 12:37, 38, 43) and in the book of Revelation (Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14), Jesus pronounces a special blessing on the faithful who endure until the end.

The book of Daniel ends with a Jubilee promise that at the end of the days, Daniel will arise (be resurrected) and he will return to his family’s inheritance (Dan. 12:13; cf. Lev. 25:13, 28).[[59]](#footnote-59) The idea of Daniel standing in his lot at the end of the days may also symbolize the unsealing and widespread preaching of Daniel’s end-time prophecies (Dan. 12:4; cf. Rev. 10).

**Comparison of the Abominations of Daniel 11:31 and 12:11**

**Daniel 11:31 Daniel 12:11**

King of the North King of the North

Removes Tamid Removes Tamid

Places Abomination Places Abomination

Persecutes Wise Persecutes End-Time Wise

Some Purified, Tried Many Purified, Tried

Persecutes Many Days (3½ times) Persecutes 1335 Days

Wicked Against Covenant Wicked do Wickedly

Middle Ages Time of the End

In conclusion, we have seen how the book of Daniel develops the motif of the *abomination of desolation* in Daniel 7-12. Two themes that are strongly connected to the abomination are the themes of blasphemy/divine usurpation and the persecution of God’s faithful people. We also noted that the abomination motif appears to be connected with events that occur in three different time periods. The abomination is connected with events that occurred at the destruction of Jerusalem at the end of the 70-week prophecy (Dan. 9:27), events that occurred during the Middle Ages (Dan. 11:31) and events that will occur during the time of the end (Dan. 12:11). Below is a graph to help visualize the timing of the different fulfillments of the Danielic *abomination of desolation*.

**Summary of the Time Fulfillments of the Four Abomination Texts of Daniel**

Daniel 8:13 – Transgression of Desolation – Fulfillment from Pagan Rome to the end

Daniel 9:27 – Abominations with Desolation – Fulfillment at the end of the 70 weeks

Daniel 11:31 – Abomination of Desolation – Fulfillment until the time of the end

Daniel 12:11 – Abomination of Desolation – Fulfillment during the time of the end

With this important background, we will now proceed to the second part of our paper which will analyze how Jesus understood and used the *abomination of desolation* in the Olivet discourse.

**Part 2 - The Abomination of Desolation in the Olivet Discourse**

Before undertaking an extensive examination of the *abomination of desolation* motif in the book of Revelation, a brief analysis will be made of how Jesus understood this term in the Olivet discourse. It should be noted that there are some scholars who see the book of Revelation as an expansion of the Olivet discourse.[[60]](#footnote-60) It should also be noted that the same themes found in Daniel are repeated in the Olivet discourse and the book of Revelation.[[61]](#footnote-61)  This strongly suggests a theological unity between these three prophetic passages. In other words, to understand Revelation it is important to study and understand Daniel and the Olivet discourse (Matt. 24:15; Mark 13:14; cf. Dan. 12:10).[[62]](#footnote-62)

**Recurrent Themes in Daniel, the Olivet Discourse and Revelation**

**Daniel Olivet Discourse Revelation**

Little Horn/KON False Christs/Prophets Dragon/Beasts/Harlot

Blasphemy/Deception Deception Blasphemy/Deception

Law Breaking Lawlessness Commandment Controversy

Persecution Persecution Persecution

Abomination Abomination Beast Worship/Mark/Wine

End-Time Gospel End-Time Gospel End-Time Gospel

Wisdom Wisdom Wisdom

Time of Trouble Great Tribulation Great Tribulation

Son of Man/Michael Son of Man Son of Man/Lamb

Endurance Endurance Endurance

Blessing Blessing Blessings

Deliverance Deliverance Deliverance

Resurrection Resurrection Resurrection

Glorification Eternal Reward Glorification

Many scholars agree that the Olivet discourse is heavily influenced by the book of Daniel.[[63]](#footnote-63)  We should not be surprised to find references to the abomination of Daniel in the eschatological discourse. Although Mark appears to have written his gospel first, Matthew seems to have the largest and most comprehensive account of the Olivet discourse. His version of the discourse spans three chapters of his gospel (Matt. 23-25) and includes the woes against the scribes, lawyers and the Pharisees (Matt. 23) and some important parables that the other synoptic gospels do not include in their entirety (Matt. 25). We will now exam the motif of the abomination in the Olivet discourse.

**Jesus Predicts the Desolation of the Temple and the City of Jerusalem**

Matthew records eight woes against the Jewish leaders (Matt. 23) just before the main Olivet discourse (Matt. 24). This speech sounds almost like a prophetic covenant lawsuit where Jesus enumerates the crimes and covenant violations of the scribes, lawyers and Pharisees. At the end of his speech to the Jewish leaders Jesus pronounces his verdict. Their cup of woe and wrath is full. They are guilty of all the shed blood of the innocent who have been killed before them and they will be guilty of the blood of Jesus and his followers in the future (Matt. 23:29-35; Luke 11:50-51). Then Jesus pronounces their punishment, “all these things shall come upon this generation” (Matt. 23:36; Luke 11:50-51) and “behold, your house is left unto you desolate” (Matt. 23:38). The generation in mind here is the wicked generation of the scribes, lawyers and Pharisees that Jesus refers to as “serpents” and “vipers” who will face the damnation of hell (Matt. 24:33). Jesus also laments the fate of the Jews and their city (Matt. 23:27; Luke 19:41-44). It is interesting to note, that in the book of Revelation a similar speech, using forensic terms is pronounced against the harlot Babylon. First, her fallen moral state is described (Rev. 14:8; 18:1-2). Then a list of her crimes are enumerated (Rev. 18:3; 20-24). Then, a verdict of destruction is pronounced upon her (Rev. 18:4-8). This is followed by a long lamentation about her desolation (Rev. 18:9-19) (see Part 3).

The last statements of Jesus were so shocking and disturbing to the disciples that later they came privately to Jesus asking for clarification (Matt. 24:1; cf. Mark 13:1-3; Luke 21:7). Jesus confirmed what he had said to the Jewish leaders with the following ominous prediction, “See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down” (Matt. 24:2; cf. Luke 19:44; 21:5-6). This prediction of the destruction and desolation of the Jewish temple and the city of Jerusalem was based directly on the abomination prophecies of Daniel (Dan. 8:11; 9:26-27; cf. Dan. 11:31). Thus, Jesus confirmed the first century application of Daniel’s abomination prophecies.

**The Disciples Ask For a Warning Sign**

After the prediction of desolation upon Jerusalem and the temple, the disciples were filled with foreboding. They asked Jesus to give them a sign when the temple would be desolated and when the end of the world would come (Matt. 24:3; Mark 13:4; Luke 21:7). In their minds the desolation of Jerusalem and the great temple must coincide with the end of the world and the coming of Jesus. Jesus answered their two-fold question with a blended answer. Certain signs would warn of the impending desolation of Jerusalem and the temple, but these same signs would also apply to the nearness of the second coming (Matt. 24:4-14). Finally, Jesus gives the most important warning sign that the end of Jerusalem and the end of the world is near, the sign of the *abomination that causes desolation* from the book of Daniel (Matt. 24:15; Mark 13:14; Luke 21:20).

**The Sign of the Abomination of Desolation**

The Danielic phrase the “abomination of desolation” (*to bdelygma tes eremoseos*)[[64]](#footnote-64) occurs in the central warning of the Synoptic Eschatological discourse (Matt. 24:15; Mark 13:14; cf. Luke 21:20). Scholars have noted that this Greek phrase is identical to the wording found in the LXX of Daniel 12:11, and it is very similar to the wording found in the LXX of Daniel 11:31.[[65]](#footnote-65)  Others have studied how the abomination prophecy is situated within the literary structure of the Olivet discourse. Kidder and Shea found that in each narrative of the Olivet discourse the verse containing the *abomination of desolation* was always at the center of the chiasmus (see the Appendix).[[66]](#footnote-66) W. Such determined that the abomination verse of Mark 13:14 was the key verse of chapter 13, answering directly the question of the disciples from Mark 13:4.[[67]](#footnote-67) Martin found several linguistic markers in Mark 13 showing the centrality of the abomination warning.[[68]](#footnote-68) Interestingly, the Syriac tradition is based on a Greek text of Matt. 24:15 that says, “the sign of the abomination” instead of the *abomination of desolation*, suggesting that the abomination is the answer to the question of the disciples regarding a sign of the end.[[69]](#footnote-69)

**Warning to Understand and Flee**

In Matt. 24:15 and Mark 13:14, Jesus talks about “the abomination of desolation, spoken of by Daniel the prophet.” Then, the reader of the prophecy is urged to understand the fulfillment of this cryptic warning (whoso readeth, let him understand). Scholars have noted that this call to wisdom alludes to the wise (*maskilim*) of Daniel 12:10, who are the ones that will understand the abomination prophecy in the time of the end (Dan. 12:10-11).[[70]](#footnote-70) Those who understand this Danielic warning are then urged to flee to the mountains of Judaea without delay (Matt. 24:15-20; Mark 13:14-18).

The time of the abomination will be a time of unprecedented distress (Matt. 24:21). The flight from the abomination will be so rapid that Jesus warns the wise who understand the warning not to be tempted to return for their material goods, but to flee without delay (Matt. 24:17-18). In the Lukan version he adds, “remember Lot’s wife” (Luke 17:32). Jesus also says, “woe unto them that are with child, and to them that give suck in those days!” (Matt. 24:19) and “pray ye that your flight be not in the winter, neither on the sabbath day” (Matt. 24:20). Nothing is to obstruct the flight of the wise, not the weather, the Sabbath or the cares of this life (Luke 21:34-36).

The Olivet discourse in Luke 21 speaks only of the desolation (*eremoseos*) of Jerusalem (Luke 21:20), and this alludes to the first-century destruction of that city in 70 AD (Dan. 8:11; 9:27 cf. Dan. 11:31). According to Luke 21:22, the desolation of Jerusalem is connected with, “the days of vengeance, that all things which are written may be fulfilled.” This appears to refer to the covenant curses from the Pentateuch (Lev. 26:16-39; Deut. 28:15-68; cf. Dan. 9:5-19; 11:36).[[71]](#footnote-71)  Jesus predicted that the sins of his generation would bring desolation to Jerusalem (Matt. 21:40-45; 23:32-24:2; Luke 19:41-44; 23:28-31). The theme of the vengeance of the covenant also appears in the Apocalypse, especially in connection with the desolation of Babylon.[[72]](#footnote-72)  Interestingly, Luke’s application of the abomination prophecy of Daniel appears to focus exclusively on a first century fulfillment, while Matthew and Mark appear to see a dual application. According to some SDA scholars, one fulfillment of the Synoptic *abomination of desolation* occurred during the first century, and the second fulfillment will occur during the time of the end (cf. Ez. 8:1-10:19).[[73]](#footnote-73)

**Matthew 24:15-16 KJV** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains:

**Mark 13:14 KJV** 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:

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

**Luke’s Reapplication of the Abomination Warning**

Matthew, Mark, and Luke explain in great detail the need to flee quickly, without hesitation at the sight of the *abomination of desolation* in the holy place, where it ought not be. Matthew and Mark apply the warning sign of the abomination to first century Jerusalem and to the *parousia* of the Son of Man (Matt. 24:3, 15). Luke applies this warning to the first century (Luke 21:20), but in another section of his gospel, he also applies this same warning to the day of the Son of man (Luke 17:30-31). This reapplication of the abomination prophecy has been noted by scholars and the SDA Bible Commentary.[[74]](#footnote-74) This seems to confirm that the *abomination of desolation* prophecy of the Olivet discourse has an end-time fulfillment. Later in Luke 23, Jesus seems to apply the language of the abomination warning to the fall of Jerusalem and the end of the age. This end-time application seems to be confirmed in the Apocalypse (Rev. 6:16).[[75]](#footnote-75)

**Luke 17:30-32** **KJV** Even thus shall it be in the day when the Son of man is revealed. ***In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back***. Remember Lot's wife.

**Luke 23:29-31 KJV** ***For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck***. Then ***shall they begin to say to the mountains***, ***Fall on us; and to the hills, Cover us***. For if they do these things in a green tree, what shall be done in the dry?

**Rev. 6:15-16 KJV** And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, ***hid themselves in the dens and in the rocks of the mountains***; ***And said to the mountains and rocks, Fall on us, and hide us*** from the face of him that sitteth on the throne, and from the wrath of the Lamb:

**The Wise Who Flee From the Abomination Compared With Noah and Lot**

In the passages of Luke 17:26-37 and Matthew 24:37-42, Luke and Matthew compare and contrast two groups, one that will be ready for the day of the Son of man and one that will be caught unprepared. The group that is ready is compared to Noah and his family who understood the warning of God, built the ark, and entered into it for their own salvation. They are like the “wise” of Daniel 12:10 who understand the abomination prophecy and heed its warning. In contrast, the wicked of Noah’s day, knew not that their fate was sealed until it was too late. Matthew 24:39 uses the word *ginosko*, which has the meaning to know, understand, perceive, have knowledge of.[[76]](#footnote-76)  In other words, the wicked in Noah’s day did not understand the warning signs of impending doom until it was too late. They continued their “wicked” behavior until the flood came and carried them away. This group is like the “wicked” of Daniel 12:10 who act wickedly and do not understand and heed the warning of end-time prophecy. This group is also set in contrast with the wise who flee the abomination (Matt. 24:17-20). The wise are not to be entangled by the cares of this life. As in the days of Noah, the close of probation will occur suddenly and silently (Matt. 24:39; cf. Rev. 22:11).

In the parallel passage of Luke 17:26-37 mentioned above, the “wise” who heed the warnings of prophecy are also compared to Lot and his family who understood and obeyed the prophetic warning to flee from Sodom just before its destruction. In contrast, the “wicked,” who do not understand prophecy, are compared to the careless inhabitants of Sodom who continued their usual godless lifestyle until it rained down fire and brimstone from heaven. Furthermore, the “wicked” are compared to Lot’s wife who became a pillar of salt (Gen. 19:26) when she disobeyed the order not to look back, because her heart was with her worldly possessions (Luke 17:32).

**The Wicked Who Do Not Understand and Obey Will Be Food For the Eagles**

Luke and Matthew finish their comparison of the wise who understand and the wicked who do not understand the abomination warning to flee, by presenting the fate of the wicked who will become food for the eagles (Matt. 24:28, 40-44; Luke 17:34-37). This supper of the fowls will reappear in the book of Revelation in connection with those who have been deceived into receiving the mark of the beast and worshipping his image (Rev. 19:17-21). These two groups appear to be one. In other words, those who do wickedly and do not understand and obey the abomination warning of the Olivet discourse are synonymous with the earth dwellers of Revelation that will become food for the fowls because they have received the mark of the beast and worshipped his image (see Part 3). The ones who will be food for the eagles are set in contrast with those who flee the abomination and will be saved or delivered (Matt. 24:13, 22). This group reminds us of those who written in the book and delivered by Michael when he stands up (Dan. 12:1). Jesus calls this group blessed (Matt. 24:46; cf. Dan. 12:12).

**Luke 17:37 KJV** And they answered and said unto him, Where, Lord? And he said unto them, *Wheresoever the body is, thither will the eagles be gathered together*.

**Revelation 19:21 KJV** And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and *all the fowls were filled with their flesh*.

**The Abomination Warning Applies to Two Different Generations**

After denouncing the scribes, lawyers and Pharisees with eight woes and declaring that all the righteous blood shed upon the earth would come upon them (Matt. 23:13-31), Jesus pronounced the following words, “Verily I say unto you, All these things shall come upon this generation” (Matt. 23:36; Luke 21:32). Then, He added further, “Behold, your house is left unto you desolate” (Matt. 23:38). These statements were directed at the generation of the Pharisees. Later, at the end of his eschatological discourse to the disciples, after warning them about the abomination and the need to flee (Matt. 24:15-20). After telling them about the great tribulation and the deliverance that would cut short the days (Matt. 24:21-22). After describing the cosmic signs in the sky and telling about the sign of the Son of man (Matt. 24:29-30). After telling them about the resurrection of the elect (Matt. 24:31), Jesus again pronounced similar words, “Verily I say unto you, This generation shall not pass, till all these things be fulfilled” (Matt. 24:34). Jesus spoke of the judgment and punishment of two different but similar generations. One generation was the generation of the scribes and the Pharisees and the other generation refers to those who will be alive to witness the final events leading up to the second coming and the end of the age (Luke 21:28).[[77]](#footnote-77)

From the texts we have studied, it seems quite clear that the warning of the abomination applies first to the generation of the disciples and Pharisees (Matt. 23:35-39; 24:20, 32-34; Luke 21:21-24). It is also clear from the parallel texts of Matthew 24:37-42 and Luke 17:26-37 that the warning to flee also has an end-time fulfillment when the Son of man shall be “revealed” (*apokaluptetai*) (Luke 17:30). In other words, those who read and understood the warning of the abomination in the first century, fled Jerusalem like Noah and Lot fled from the judgments of God upon the wicked. Likewise, those in the last days who will read and understand the prophecy of the abomination should also flee, like Noah and Lot, the coming judgments of God. We will see this theme again in Revelation 18:4 in connection with the warning to come out of Babylon.

**Two Groups in the Last Generation**

Elect Lawless

Understand Prophetic Warning No Prophetic Understanding/Deceived

Flee Abomination Do Not Flee Abomination

Like Wise of Dan. 12:10 Like Wicked of Dan. 12:10

Like Noah Like Wicked Who Died in Flood

Like Lot Like Inhabitants of Sodom/Lot’s Wife

Saved/Blessed (Matt. 24:13, 22, 46) Food For the Eagles

**Those Who Understand the Abomination and the Parable of Matthew 24**

Matthew 24 ends with the parable of the wise servant (Matt. 24:45-51). Those who read and understand the end-time abomination warning of the Olivet discourse are compared with this wise servant. The faithful and “wise” (*phronimos*) servant, who gives his fellow servants bread in due season, will be ready for the Second Comingand he will be rewarded with great honor and a special blessing (*makarios*) (Matt. 24:45-47; Luke 12:37-38, 42-44). This reminds us of the glorification of the wise (*maskilim*) in Daniel 12:3 and the “blessing” (*Makarios* LXX) of the wise in Daniel 12:12.[[78]](#footnote-78) In contrast, the wicked servant believes his master delays his coming and he becomes drunk and mistreats his fellow servants (Matt. 24:48-49). This wicked servant will be severely punished (Matt. 24:51). The wicked servant reminds us of the wicked of Daniel 12:10 who will not understand the abomination and will suffer a similar fate (Dan. 12:2).

**Those Who Understand the Abomination and the Parables of Matthew 25**

Matthew 25 contains three parables that also compare and contrast the wise and the wicked of the last days. In the first parable of the 10 virgins (Matt. 25:1-13), we have five virgins that are described as “wise” and five virgins that are described as “foolish”. The first group is prepared with extra oil for their lamps while the second is not. When the bridegroom arrives, the “wise” virgins enter into the marriage but the “foolish” are left outside. The wise virgins remind us of the wise who understand end-time prophecy (Dan. 12:10) The foolish virgins remind us of the wicked who do wickedly and do not understand the warning of end-time prophecy (Dan. 12:10).

In the second parable about the talents (Matt. 25:14-30), the owner of a business goes on a long journey and he gives each of his three servants a certain amount of talents. While he is away the first two servants wisely put their talents to work and thus they double their talents. The third servant foolishly hides his talent while the master is away. When the master returns, he commends and promotes the first two servants and calls them “good and faithful.” The last servant who hid his talent is rebuked and punished by his master (cf. Rev. 22:12). That servant is called “wicked”, “slothful”, and “unprofitable”. He is then thrown into outer darkness where there is weeping and gnashing of teeth. The good and faithful servants remind us of the wiseof Daniel 12:10 who understand the importance of end-time prophecy. The wicked, slothful servant reminds us of the wicked who do wickedly and do not understand prophecy (Dan. 12:10). Like the wicked servant, the wicked of Dan. 12:10 will also suffer eternal contempt (Dan. 12:2).

In the final parable, about the sheep and the goats (Matt. 25:31-46), the wise and wicked are once again compared and contrasted. The Son of Man who sits on His throne (Matt. 25:31) reminds us of the Son of Man who receives the kingdom in Daniel 7:13-14. The sheep are “righteous” because they performed good works, even to the least of these. The goats are condemned because they did not help the least of these. The sheep are called “blessed of my Father” and judged worthy of eternal life in the kingdom prepared for them since the foundation of the world. In contrast, the goats are called “cursed” and judged worthy of everlasting punishment. The judgment of the sheep and goats reminds us of the judgment of Daniel 7:9-10. The goats are sent into everlasting punishment (*kolasin aionion*) and the sheep into life eternal (*zone aionion*) (Matt. 25:26). This alludes to Dan. 12:2 LXX where some are raised to everlasting contempt (*aischunen aionion*) and others to everlasting life (*zone aionion*).[[79]](#footnote-79)

The sheep remind us of the wiseand the goats remind us of the wicked of Daniel 12:10.

**The Wise and the Wicked in the Four Parables of the Olivet Discourse**

Prepared for Second Coming Unprepared for Second Coming

Like Wise of Daniel 12:10 Like Wicked of Daniel 12:10

Called Wise Servant (Matt. 24:45-51) Called Wicked Servant (Matt. 25:45-51)

Called Wise Virgins (Matt. 25:1-13) Called Foolish Virgins (Matt. 25:1-13)

Called Good Servants (Matt. 25:14-30) Called Wicked Servant (Matt. 25:14-30)

Called Sheep (Matt. 25:31-46) Called Goats (Matt. 25:31-46)

This basic understanding of the *abomination of desolation* passage of the Olivet discourse is important for our study since we will now examine the linguistic and thematic connections that occur in the book of Revelation that allude to the *abomination of desolation* motif from the book of Daniel and the Synoptic Eschatological discourse.

**Part 3 - Allusions to the Abomination of Desolation Motif in the Apocalypse**

We have finally arrived at our final destination, the book of Revelation. Now we will see how the abomination motif from Daniel and the Olivet discourse is repeated and expanded in the Apocalypse.

Several scholars have identified a plethora of allusions to the text of Daniel in the book of Revelation.[[80]](#footnote-80) The criteria for these allusions are based on thematic and linguistic connections that occur in a similar context. These scholars have used the LXX (OG & Theo) to compare Daniel with Revelation. Although there are allusions to almost every chapter of Daniel in the Apocalypse, especially used are the prophetic passages of Daniel 2, 7, 8, 10, 11 and 12. Several exegetes have seen verbal allusions to the *abomination of desolation* in the book of Revelation, mainly in chapters 17, 18 and 21, where the words abomination (*bdelygma)* and desolation (*eremoo)* are utilized.[[81]](#footnote-81) A few scholars have seen a thematic connection between the worship of the beast and the setting up of the image in Rev. 13 and the abomination prophecy.[[82]](#footnote-82) This interpretation was wide-spread among the early church fathers.[[83]](#footnote-83) A good number of scholars have connected the call to come out of Babylon with the call to come out of first-century Jerusalem.[[84]](#footnote-84)  Other scholars have seen a connection between the calls to wisdom in the book of Revelation and the abomination prophecy.[[85]](#footnote-85)  Also, included in this study will be some more subtle allusions to the *abomination of desolation* motif that occur in Revelation 11, 13-16 and 19-20. These allusions will now be examined in greater detail.

**The Use of *Bdelygma* in the Book of Revelation**

The word *bdelygma* appears a total of six times in the New Testament, two times in connection with the Olivet discourse (Matt. 24:15 and Mark 13:14), once in Luke 16:15, and three times in connection with the Apocalypse (Rev. 17:4, 5; 21:27).[[86]](#footnote-86) A related form of the word also appears in Revelation 21:8 (*ebdelygmenois*). The word *bdelygma* means something that is foul or detestable, usually spoken of an idol or things pertaining to idolatry.[[87]](#footnote-87)It is the Greek equivalent of the Hebrew word *shiqquts*.[[88]](#footnote-88) The passages from Revelation that use *bdelygma* will now be analyzed in greater detail.

**Revelation 17:4, 5 – The Abominations of the Harlot**

The first passage in the Apocalypse, which uses the word *bdelygma,* can be found in Revelation 17:4-5. This chapter is an angelic explanation or expansion of the seventh bowl plague (Rev. 17:1) and it has to do with events in the time of the end. The chapter begins with the vision of the harlot that rides the scarlet beast (Rev. 17:1-6) and then this is followed by a lengthy explanation by the angel (Rev. 17:7-18). The harlot most likely represents the corrupt counterpart of the pure woman of Revelation 12 and the bride of Revelation 21. The harlot is named “Babylon the Great” which has linguistic and thematic ties to the kings of Babylon in Daniel 4-5 and to the vile “king of the north” of Daniel 11-12.[[89]](#footnote-89) The fact that the harlot Babylon “reigns” over the kings of the earth in the time of the end (Rev. 17:18) alludes to the king of the north of Daniel who also reigns over the kingdoms of the earth in the time of the end (Dan. 11:36, 39-45).

In apocalyptic prophecy a corrupt woman usually represents an apostate religious group. Since this vision has to do with the time of the end, the harlot most likely represents the apostate religions of the last days. This corrupt woman is the mother of the abominations of the earth and she carries a golden cup full of the wine of her abominations and the filthiness of her fornication (Rev. 17:4-5). The use of the word abominations (*bdelygmaton*) connects the wine of the harlot with the abomination mentioned in the prophecies of Daniel 11-12 and the Olivet discourse. The drink she carries is also called the wine of the wrath (*thymou*) of her fornication (Rev. 14:8; 18:3). This symbolizes her anger at those who do not conform to her idolatry. This reminds us of the king of the north who has wrath (*thymothesetai*) against the holy covenant (Dan. 11:30 LXX). The ostentatious dress of the harlot of gold, precious stones and pearls (Rev. 17:4; 18:16) echoes the text of Dan. 11:38 where the king of the north honors a god whom his fathers knew not… with gold, and silver, and with precious stones, and pleasant things.” The harlot is also dressed in purple and scarlet which represents sin and spiritual infidelity. These colors are in striking contrast to the pure, white robe of the bride (Rev. 19:8), the white robes of the great multitude (Rev. 7:9, 13-14; cf. Rev. 3:4-5) and the white robes of the faithful martyrs of Jesus (Rev. 6:11). Scholars have also noted that the harlot is dressed in similar colors as the High Priest of the OT sanctuary. This suggests the harlot is a usurper and a blasphemer much like the little horn and the king of the north in Daniel. The harlot bears a mysterious or cryptic name on her forehead, Babylon the Great. This is similar to the marked who bear the name of the sea beast on their foreheads (Rev. 13:16; 14:9). This is in contrast to the 144,000 who bear the name of God and the Lamb on their foreheads (Rev. 7:2-3; 14:1; cf. Rev. 3:12; 22:4). The harlot is also accused of having pride and arrogance (Rev. 18:7) which reflects the pride and arrogance of the king of the north (Dan. 11:36).

The text of Revelation 17-19 tells us that the harlot seduces all the nations of the world to drink the wine of her abominations and the filthiness of her fornication. This action reminds us of the story of Beltshazzar‘s idolatrous feast in Daniel 5.[[90]](#footnote-90)  It also reminds us of Jezebel of Thyatira who seduces the servants of God to commit fornication by participating in idolatry (Rev. 2:20). In the bible, wine can be symbolic of doctrines or teachings (Matt. 9:17) and fornication can be symbolic of covenant infidelity in the form of idolatry (Jer. 3:8, 9; 13:27; Ez. 6:9; 16:15, 17; Rev. 2:20-21). The emphasis on the “filthiness” (*akathartestos*) of her fornication (Rev. 17:4) stresses the idea that those who drink her wine or those who “fornicate” with her will became spiritually unclean (cf. Rev. 21:8, 27; 22:11, 14-15). This infidelity is in sharp contrast with the chastity of the 144,000 (Rev. 14:4) and the bride (Rev. 19:7; cf. Rev. 2:24; 16:15). The fact that the harlot uses seduction or deception to promote her end-time idolatry echoes the text of Daniel 11 where the king of the north uses intelligence and flatteries to promote his idolatry (Dan. 11:30, 32, 34; cf. Dan. 8:25).

The harlot is also pictured as being drunk with the blood of the saints and the martyrs of Jesus (Rev. 17:6). This symbolic description lets us know she is guilty of persecuting and killing the end-time saints who keep the commandments of God and have the faith of Jesus (Rev. 12:17; 14:12; cf. Rev. 6:11; 18:20, 24; 19:2). The slaughter of the end-time saints by the harlot reminds us of the end-time persecution of the king of the north against the end-time people of God in the book of Daniel (Dan. 11:44-45; 12:7, 10-12). The vision of the harlot Babylon ends with a call to wisdom (Rev. 17:9) that alludes to the wise (*maskilim*) of Dan. 12:10 who are the ones that will understand the abomination prophecy in the time of the end. This confirms that the vision of the harlot is a repetition and expansion of the abomination warning of Daniel and the Olivet discourse.

In summary, Revelation 17 tells us that the apostate religions of the last days will seduce or deceive the nations of the world to become spiritually unclean by accepting their false, idolatrous doctrines (Rev. 18:23; 19:2). This idolatry will be enforced by political and economic methods (Rev. 13:11-18, 17:2, 8, 12-18; 18:1-24; 19:2). This is similar to the king of the north who also promotes his strange or foreign god by deception (Dan. 11:30, 32, 34), wealth (Dan. 11:39) and economic incentives (Dan. 11:39). As stated previously, several scholars have noted that Rev. 17:4-5 alludes to the *abomination of desolation* from the book of Daniel and the Olivet discourse.[[91]](#footnote-91) These connections let us know that the abomination of Daniel and the Olivet discourse have an eschatological fulfillment in connection with the actions of the end-time harlot.

**Revelation 17:4-5 KJV** And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations (*bdelymgaton*) and filthiness of her fornication:

**5** And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS (*bdelygmaton*) OF THE EARTH.

Below is a chart comparing the characteristics of the king of the north from Daniel 11-12 and the harlot of Revelation 17-18. The two entities appear to be the same power.

**King of the North Daniel 11-12**  **Harlot of Revelation**

Name = King of the North Dan. 11:40 Name = Babylon Rev. 17:5

Exalts self above God Dan. 11:36-37 Glorifies self, sits as a queen Rev. 18:7

Has gold and precious things Dan. 11:38 Dressed with gold and pearls Rev. 17:4

Promotes idolatry Dan. 11:38-39, 12:11 Promotes idolatry Rev. 17:2, 4-5

Uses deception Dan. 11:30, 32, 34 Uses deception Rev. 18:23

Uses economic incentives Dan. 11:39 Uses economic sanctions Rev. 18:3

Persecutes saints Dan. 11:44; 12:10 Persecutes saints Rev. 17:6

Reigns over kingdoms Dan. 11:41-43 Reigns over kings Rev. 17:18

Nations escape his hand Dan. 11:41 Remnant come out of Babylon Rev. 18:4

Sets up abomination Dan. 12:11 Cup of abominations Rev. 17:4-5

Wise will understand Dan. 12:10 Those with a mind understand Rev. 17:9

Supernatural destruction Dan. 11:45 Supernatural destruction Rev. 18:8

**The Idolatry of Jezebel, the Harlot and the King of the North**

In the church of Thyatira, there is a false prophetess code-named “Jezebel” (Rev. 2:20). She teaches and seduces (deceives) the servants of God, “to commit fornication, and to eat things sacrificed unto idols” (Rev. 2:20). The name Jezebel alludes to the OT queen of Israel that promoted idolatry and persecuted the people of God (1 Kings 18:4, 13; 21:25; 2 Kings 9:7, 22). The promotion of idolatry with deception reminds us of the king of the north of Daniel 11-12 (Dan. 11:30, 32, 34; cf. Dan. 8:25). It also foreshadows the end-time land beast and the harlot Babylon who also use deception to promote their idolatry (Rev. 13:13-14; 18:23; 19:20). Jesus gives Jezebel space to repent of her fornication, but she repents not (Rev. 2:21). Then he promises to throw her and her followers into a bed of great tribulation (Rev. 2:22). Jesus adds that He will kill her children with death so that all the churches will know that He is a righteous judge (Rev. 2:23). The judgment and punishment of Jezebel has parallels with the judgment and punishment of the harlot of Revelation 17-18. Finally, Jesus encourages the remnant that resist the doctrines of Jezebel (Rev. 2:24). He advises them to “hold fast till I come” (Rev. 2:25). The remnant in Thyatira have many parallels with the 144,000/remnant of the second half of Revelation. Below is a table showing some of these parallels.

**King of the North Jezebel of Thyatira The Harlot of Revelation**

Daniel 11-12 Revelation 2:20-25 Revelation 17-18

Promotes idolatry Promotes idolatry Promotes idolatry

Uses Deception Uses Deception Uses Deception

Persecutes wise Persecutes remnant Persecutes remnant/144,000

Wise endure till end Remnant hold fast till end Patience of saints

Judged by Michael Judged by Jesus Judged by Lamb

Suffers Time of Trouble Suffers Great Tribulation Suffers Seven Last Plagues

Many SDA scholars see in the seven churches of Revelation a prophetic outline of the history of the Christian Church from the time of the apostles until the Second Coming.[[92]](#footnote-92) Most would see the church of Thyatira as prophesying about the Middle Ages. This would appear to make “Jezebel” of Thyatira another symbol for the king of the north in Daniel 11. As can be seen from the table above, “Jezebel” also foreshadows the actions and the fate of the end-time harlot Babylon (Rev. 2:20-23; cf. Rev. 2:14).[[93]](#footnote-93)

**Revelation 21:8 and Revelation 21:27 – The Exclusion Lists and the Abomination**

The next two verses that use the word *bdelygma* are Revelation 21:8 and 21:27. This chapter begins with a vision of the New Jerusalem (Rev. 21:1) and then continues with the second angelic explanation and expansion of the seventh bowl plague (Rev. 21:9). Both allusions to the abomination appear in the exclusion lists of Revelation (Rev. 21:8, 27, 22:15; cf. Dan. 12:10; Rev. 9:20-21; 22:11). The exclusion lists describe those who have become morally impure by participating in the fornication of the harlot and the worship of the beast.[[94]](#footnote-94) This group is set in contrast with the pure 144,000 and the bride of the Lamb (Rev. 7:14, Rev. 14:1-5, 15:2: 19:7-8) who have not been defiled by the idolatry of the beast or the harlot.

The text of Rev. 21:8 says that the impure will have their part in the lake that burns with fire and brimstone. The lake of fire and brimstone is the punishment predicted for the marked in the Third Angel’s Message (Rev. 14:9-11). It is also the same lake mentioned at the last judgment that will be the final resting place for those not written in the book of life (Rev. 20:15; cf. Dan. 12:1; Matt. 25:41). According to Rev. 13:8 and Rev. 17:8, it is the worshippers of the beast (the marked) that are not written in the Lamb’s book of life.

The text of Rev. 21:27 tells us that the impure will not enter into the New Jerusalem (cf. Rev. 22:14-15). Only those who are written in the Lamb’s book of life will be allowed in. As we have already learned, the phrase those who are not written in the book of life includes the worshippers of the beast (Rev. 13:8; 17:8). It is not an accident that both groups in the exclusion lists of Rev. 21 allude back to the marked or the worshippers of the beast. The book of Revelation is trying to emphasize that the marked and those who drink the wine of the harlot are spiritually impure and will not be allowed into the New Jerusalem. They have violated the holy covenant by idolatry and they will suffer the curse of the Third Angel in the lake of fire and brimstone. The impure from the exclusion lists of Revelation remind us of the wicked who do wickedly against the covenant and worship the abomination in the book of Daniel (Dan. 11:30-32; 12:10-11; cf. Rev. 22:11). The wicked of Daniel, like the unclean and wicked in Revelation, will also suffer eternal damnation (Dan. 12:2; cf. Matt. 25:46; Rev. 22:11).

**Revelation 21:8** **KJV** But the fearful, and unbelieving, and the abominable (*ebdelygmenois*), and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

**Revelation 21:27** **KJV** And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination (*bdelygma*), or maketh a lie: but they which are written in the Lamb's book of life.

**The Use of *Eremoo* in the Book of Revelation and the Abomination**

The Greek word *eremoo* occurs only five times in the entire NT and it has the meaning to make desolate or lay waste.[[95]](#footnote-95) It appears two times in the response of Jesus to the Pharisees in connection with the charges that His power to heal comes from Beelzebub. He uses *eremoo* to describe the desolation of any kingdom that is divided against itself (Matt. 12:25; Luke 11:17). *Eremoo* also appears three times in the book of Revelation in connection with the desolation of Babylon (Rev. 17:16; 18:17, 19). The judgment and fall of the harlot (Rev. 17-18) reminds us of the judgment and fall of King Nebuchadnezzar and King Belshazzar in Daniel 4-5[[96]](#footnote-96) and the judgment of the little horn/king of the north of Daniel 7-8 and 11-12.

The Greek word *eremoo* in Revelation 17 and 18 is closely related to the Greek word *eremoseos* that appears exclusively in the Olivet discourse in connection with the desolation of first-century Jerusalem (Luke 21:20) and the *abomination of desolation* warning of the other Synoptic Gospels (Matt. 24:15; Mark 13:14).[[97]](#footnote-97) A related form of the word *eremoo* is also used in Matt. 23:38 were Jesus tells the Jews that their house or temple is left desolate (*eremos*). Scholars have recognized these allusions to the *abomination of desolation*.[[98]](#footnote-98) Thus, we see that the first century desolation of Jerusalem (Luke 21:20) is a type of the desolation of eschatological Babylon in the book of Revelation. Just as first-century Jerusalem suffered the vengeance of the covenant (Luke 21:22) and the desolations predicted in the covenant curses (Matt. 23:32-39; Luke 19:41-44), so end-time Babylon will suffer the same vengeance and the same desolations (Rev. 16-19; cf. Ez. 8 -10). These allusions in Revelation 17-18 confirm that the *abomination of desolation* prophecies of Matt. 24:15 and Mark 13:14 have an end-time application.

**Matt. 23:38 KJV** Behold, your house is left unto you desolate (*eremos*)

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

**Revelation 17:16 KJV** And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate (*eremomenen*) and naked, and shall eat her flesh, and burn her with fire.

**Revelation 18:17 KJV** For in one hour so great riches is come to nought (*eremothe*). And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

**Revelation 18:19 KJV** And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate (*eremothe*).

**Thematic Allusions to the Abomination in Revelation 13**

In Revelation 13 we read about the sea beast that has a name of blasphemy written on its heads (Rev. 13:1) and one of the heads receives a deadly wound that is subsequently healed (Rev. 13:3). According to Revelation 13:3 the healing of the wounded sea beast will occur in the time of the end. The resurrection of the sea beast leads to the worship of the dragon and the sea beast (Rev. 13:4, 8; cf. Rev. 17:8). Later we read that all those who dwell on the earth will worship the sea beast because their names are not written in the book of life of the Lamb (Rev. 13:8). The book of life mentioned in this verse is an allusion to the book mentioned in Daniel 12:1. This confirms that the worship of the sea beast is in the time of the end. At the end of the first half of Revelation 13 we have a Danielic call to wisdom (Rev. 13:9) that alludes to the wise (*maskilim*) of Dan. 12:10 who are the ones that will understand the abomination prophecy in the time of the end. This confirms that the end-time worship of the sea beast appears to be a repetition and enlargement of the abomination prophecy of Daniel and the Olivet discourse.[[99]](#footnote-99)

The second half of Revelation 13 describes the activities of the land beast and the image of the beast in the time of the end (after the wound of the sea beast is healed). According to Rev. 13:11-12, the land beast looks like a lamb but will speak like a dragon and will enforce the worship of the resurrected sea beast. The land beast will use false miracles to seduce the earth dwellers to make an image of the sea beast (Rev. 13:13-14). Then he will give life to the image of the sea beast so that it can force, by means of a death penalty, all the inhabitants of the earth to worship the image of the sea beast (Rev. 13:15). The promotion of end-time idolatry by means of a death decree reminds us of the actions of the king of the north from Dan. 11:38-39; 44-45: 12:10-12 and the story of Daniel 3. The early church fathers saw the fulfillment of the abomination prophecy in the setting up of the image of the beast of Revelation 13.[[100]](#footnote-100)

The text of Revelation 13 continues and tells us that the land beast will make all the inhabitants of the earth to receive the mark of the sea beast on their forehead or their right hand (Rev. 13:16). This law will be enforced by oppressive economic sanctions (Rev. 13:17; cf. Rev. 18:3, 11-19). The enforcement of end-time idolatry by economic incentives reminds us of the king of the north who rewards his followers by causing them to rule over many and divides the land for a price in order to promote his strange god (Dan. 11:38-39).

Revelation 13 ends with a call to wisdom concerning the number of the sea beast which is 666 (Rev. 13:18). This number alludes to the worship of the idolatrous image of Nebuchadnezzar from Daniel 3.[[101]](#footnote-101) In this verse the sea beast is called a “man” (*anthropou*). Some commentators have connected this “man” with the antichrist power (little horn, king of fierce countenance, vile person, willful king, king of the north) mentioned in the prophecies of Daniel 7-12 (Dan. 7:8, 20; 8:23; 11:21, 36, 40) and the “man of sin” (*anthropos*) mentioned in 2 Thess. 2:3-4. Furthermore, this call to wisdom alludes to the wise of Daniel 12:10 who are the ones who will understand the abomination prophecy in the time of the end (Dan. 12:4, 10-11; Matt. 24:15; Mark 13:14). This confirms that the end-time idolatry of the worship of the sea beast and his image and the reception of the mark of the beast appears to be a repetition and enlargement of the abomination prophecy of Daniel and the Olivet discourse.[[102]](#footnote-102) Some parallels between the king of the north and the land beast are listed below.

**Daniel 11-12** **Revelation 13:11-18**

King promotes idolatry Land beast promotes idolatry

King sets up abomination Land beast sets up image

King persecutes holy ones Land beast persecutes saints

King uses economic incentives Land beast uses economic sanctions

Call to wisdom Call to wisdom

It is interesting to note that the end-time idolatry presented in Revelation 13 has several parallels with the end-time idolatry presented in Revelation 17. Both passages refer to the resurrected sea beast. Both passages predict the enforcement of idolatrous worship in the time of the end. Both passages mention the cooperation of the political and economic powers of the earth to enforce this end-time idolatry. Both passages mention the book of life. Both passages contain calls to wisdom in regard to this end-time idolatry. Both passages allude to the *abomination of desolation*. It appears that Revelation 13 and 17 are parallel passages that cover the same end-time subjects.

**Revelation 13** **Revelation 17**

Beast with 7 heads, 10 horns Rev. 13:1 Beast with 7 heads, 10 horns Rev. 17:3

Heads with names of blasphemy Rev. 13:1 Beast with names of blasphemy Rev. 17:3

Wound of beast healed Rev. 13:3 Beast resurrected Rev. 17:8

Worldwide worship Rev. 13:3-4, 8, 12, 15 Worldwide worship Rev. 17:2, 8

Economic sanctions Rev. 13:16-17 Economic sanctions Rev. 18:3, 11-19

Book of life Rev. 13:8 Book of life Rev. 17:8

Call to wisdom Rev. 13:18 Call to wisdom Rev. 17:9

Sets up an image Rev. 13:14-15 Promotes abominations Rev. 17:4-5

Thrown into lake of fire Rev. 19:20 Harlot burned with fire Rev. 17:16

**Thematic Allusions to the Abomination of Desolation in Revelation 14**

In the Second and Third Angels’ Messages of Revelation 14:8-12 we find several thematic allusions to the *abomination of desolation* prophecy.[[103]](#footnote-103) The messages of the Three Angels of Revelation 14 are located in the heart of the Apocalypse and some scholars believe this text is at the center of the entire prophecy. These allusions mention the worship of the sea beast and the image of the beast from chapter 13. They also mention the idolatrous mark and the number of the sea beast from chapter 13. The Second Angel of Revelation 14:8 declares in a loud voice that Babylon has fallen because of her idolatry. Later on, Babylon is described as the great whore which makes all nations drink the wine of her fornication. Babylon is a symbol of the apostate religious powers of the end-time and her wine of fornication is a symbol of her idolatrous doctrines. The name Babylon alludes to the king of the north from the prophecy of Daniel 11-12 (cf. Jer. 1:15; 25:9). It is this apostate king who will set up the *abomination of desolation* (Dan. 11:31; 12:11). Thus, we have another repetition and enlargement of the abomination prophecy in the Second and Third Angels’ Messages from the book of Revelation.

**Thematic Allusions to the Abomination of Desolation in Revelation 15-16, 19-20**

There are a few scattered verses in these four chapters that mention the worship of the sea beast, the worship of his image, and the reception of the idolatrous mark. These texts are really echoes of the Second and Third Angels’ Messages from Revelation 14. Rev. 15:2 presents a pure and holy group celebrating on the sea of glass because they have had victory over the sea beast, his image, his mark and the number of his name. Rev. 16:2 tells us that the bowl plagues will fall upon the marked and the worshippers of the image of the beast. Rev. 19:2 mentions the fornication of the great whore. Rev. 19:20 mentions the false prophet who seduced the inhabitants of the earth with false miracles to receive the mark of the beast and worship his image. Rev. 20:4 mentions the glorified martyrs in heaven who did not worship the sea beast or his image or receive his mark. All these verses appear to allude to the abomination prophecy of Daniel and the Olivet discourse.

**Allusions to the Transgression of Desolation in the Book of Revelation**

The prophecy of Daniel speaks of the *transgression of desolation* and the trampling of the sanctuary and the host in Daniel 8:13. Many SDA scholars consider this *transgression of desolation* to be parallel with the *abomination of desolation* of Daniel 11:31 and Daniel 12:11. In the book of Revelation there are two passages (Rev. 11:2; 13:5) that make a strong allusion to the text of Daniel 8:13. Therefore, these two texts appear to indirectly allude to the *abomination of desolation* prophecy from the book of Daniel. These two passages will now be briefly analyzed.

**Revelation 11:2**

Revelation 11:2 is part of the interlude between the sixth and seventh trumpet (Rev. 10-11:14). In Rev. 11:1 John is told to rise up and measure the temple, the altar and those who worship there. Then, the apostle is specifically commanded not to measure the court for it has been given to the Gentiles who will trample the holy city underfoot (*patesousin*) for 42 months (Rev. 11:2; cf. Luke 21:24). The trampling or treading underfoot of the holy city in Rev. 11:2 makes a strong allusion to the trampling of the sanctuary and the host from Daniel 8:13.[[104]](#footnote-104) Therefore, Rev. 11:2 indirectly alludes to the *abomination of desolation* prophecy of Daniel. The 42 month time period appears to allude to the 3 and ½ times of Daniel 7:25 and 12:7 (cf. Rev. 11:3; 12:6, 14; 13:5). Most SDA scholars agree this period was fulfilled historically from 538 to 1798 AD. [[105]](#footnote-105)

**Revelation 13:5-6**

In Revelation 13:5-6, the sea beast opens his mouth to speak blasphemies against the name of God, the heavenly temple and those who dwell in heaven. This is an allusion to the blasphemy of the little horns of Daniel 7:25 and 8:11-13.[[106]](#footnote-106) It also alludes to the blasphemy of the king of the north in Daniel 11:36. As mentioned before, the *transgression of desolation* of Daniel 8:13 is parallel with the *abomination of desolation* of Daniel 11:31 and 12:11. Therefore, Rev. 13:5-6 appears to indirectly allude to the *abomination of desolation* prophecy of Daniel. The blasphemous words of Rev. 13:5-6 are also connected with a time period of 42 months. This prophetic period, like the 42 months of Rev. 11:2, is synonymous with the 3 and ½ times of Daniel 7:25 and 12:7 (cf. Rev. 11:2-3; 12:6, 14) and it was fulfilled during the Middle Ages from 538-1798 AD.

**The Call to Come Out of Babylon and the Abomination of Desolation**

Several commentators have noted a similarity between the call to forsake the doomed city of Jerusalem in the Olivet discourse (Matt. 24:15-16; Mark 13:14) and the message in Revelation 18:4 to forsake Babylon just prior to her desolation by the plagues of God.[[107]](#footnote-107)  Thus, we have a thematic parallel with the abomination passage of the Olivet discourse. Since the abomination warning of the Olivet discourse (Matt. 24:15-16) quotes or makes an allusion to the abomination passages of Daniel (Dan. 9:27; 11:31; 12:11), the abomination prophecy of Daniel is also indirectly connected to the call to come out of Babylon. The call to come out of Babylon in Rev. 18:4 is a call to wisdom because it alludes to the wise of the Olivet discourse who read and understand the Danielic abomination warning and then flee for their lives. Like the wise of the Olivet discourse, those who understand and obey the call to forsake Babylon will have to flee the wrath of God like Noah and Lot. Once again, this confirms that the abomination prophecies of Daniel and the Olivet discourse appear to have an eschatological fulfillment.

**Revelation 18:4 KJV** And I heard another voice from heaven, saying, *Come out of her, my people,* that ye be not partakers of her sins, and that ye receive not of her plagues.

**Matthew 24:15 KJV** 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:)

**16** *Then* *let them which be in Judaea flee into the mountains*:

Scholars have noted other parallels between the fall of first-century Jerusalem and the fall of last day Babylon.[[108]](#footnote-108) Listed below is a summary of these connections.

**First-Century Jerusalem End-Time Babylon**

Jerusalem Kills Prophets (Matt. 23:37) Babylon Kills Prophets (Rev. 18:24)

Jerusalem Drinks Cup of Wrath (Matt. 23:32) Babylon Drinks Cup of Wrath (Rev. 18:6)

Jerusalem Desolated (Luke 21:20) Babylon Will Be Desolated (Rev. 18:17, 19)

Jesus Laments Over Jerusalem (Matt. 23:27) Leaders Lament Over Babylon (Rev. 18:9-19)

Abomination Set Up (Matt. 24:15) Wine of Abomination Promoted (Rev. 17:4)

Call to Come Out (Matt. 24:15) Call to Come Out (Rev. 18:4)

Call to Understand (Matt. 24:15) Call to Wisdom (Rev. 17:9)

Great Tribulation (Matt. 24:21) Babylon’s Tribulation (Rev. 16:18)

**The Great Supper of the Fowls and the Abomination of the Olivet Discourse**

In the synoptic gospels we find another subtle allusion to the abomination motif. Jesus tells the disciples that those who do not understand and obey the abomination warning to flee for their lives in the time of the end will become food for the eagles (Luke 17:37). The book of Revelation takes up this same theme in the description of the great supper for the fowls of the air (Rev. 19:17-21). Those who are deceived by the false prophet into receiving the mark of the beast and worshipping his image are the ones who will be food for the fowls (Rev. 19:20-21). This creates a parallel with the wicked of Luke 17:37 who will be food for the eagles. In other words, the wicked who do not understand and flee from the abomination in Luke 17 are synonymous with those who receive the mark of the beast and worship his image in Revelation 19. Thus, the great supper of the fowls alludes back to abomination warning of the Olivet discourse.

**Luke 17:37 KJV** And they answered and said unto him, Where, Lord? And he said unto them, *Wheresoever the body is, thither will the eagles be gathered together*.

**Revelation 19:21 KJV** And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and *all the fowls were filled with their flesh*.

**The Calls to Wisdom in the Book of Revelation and the Abomination**

Scholars have noted a link between the “wise” of Daniel 12:10 and the passages in the book of Revelation that call for end-time wisdom and understanding (Rev. 13:9, 18 and 17:9).[[109]](#footnote-109)  A correct understanding of the Danielic chapters dealing with the time of the end (Dan. 8, 10-12), will allow the reader of the Apocalypse to properly interpret the symbolic warnings of Rev. 13 and 17. Please note that the wise of Daniel 12:10 are connected with the abomination warning of Daniel 12:11. Furthermore, the wise of Daniel 12:10 are alluded to in the call to wisdom of the abomination warning of the Olivet discourse (Matt. 24:15; Mark 13:14; cf. Matt. 23:34; Luke 21:15).[[110]](#footnote-110)  Thus, the calls to wisdom in the book of Revelation appear to be connected with the *abomination of desolation* of both Daniel and the Olivet discourse.[[111]](#footnote-111)

**Daniel 12:10 LXX Theo** Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but *the wise (noemones) shall understand*.

**Matthew 24:15 KJV** 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* [*noeito*]:)

**Revelation 13:9 KJV** If any man have an ear, *let him hear*.

**Revelation 13:18 KJV** *Here is wisdom (sophia). Let him that hath understanding (nous)* count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

**Revelation 17:9 KJV** And *here is the mind (nous) which hath wisdom (sophia).* The seven heads are seven mountains, on which the woman sitteth.

**Revelation 18:4 KJV** And I heard another voice from heaven, saying, *Come out of her, my people,* that ye be not partakers of her sins, and that ye receive not of her plagues.

Revelation 13:9 calls for wisdom in regards to the end-time worship of the dragon and the resurrected sea beast (Rev. 13:3-4, 8). Revelation 13:18 calls for wisdom in regards to the issue of the mark or the imposition of the idolatrous worship of the sea beast and his image.[[112]](#footnote-112) Revelation 17:9, is in the context of the explanation of the mystery of the woman who rides the scarlet beast and makes all nations drink the wine of her fornication. In the book of Revelation, mystery (*mysterion*) is connected with the understanding of prophetic symbols (Rev. 1:20; 10:7, 17:5, 7)[[113]](#footnote-113) and with the time of the end. Revelation 17:9 is also in the context of those who wonder after the beast (Rev. 17:8; cf. Rev. 13:8). Revelation 18:4 is another call to wisdom because it strongly alludes to the wise of the Olivet discourse who read and understand the Danielic abomination warning and then flee for their lives.

These connections confirm that the *abomination of desolation* is connected with both the mark of the beast crisis and the harlot crisis of the last days. It appears that these two passages in Revelation are describing the same event with different symbols. When God repeats a warning, its fulfillment is certain (Gen. 41:32).

**Allusions to the Abomination and the Literary Structure of Revelation**

According to some scholars, both the literary structure and the theology of the Apocalypse is heavily influenced by the prophecy of Daniel.[[114]](#footnote-114)  The same has been said about the Olivet discourse.[[115]](#footnote-115)  In regards to the influence of the theme of the abomination on the book of Revelation, one SDA scholar put it this way, “if the abomination of desolation motif has its seed in the book of Daniel, its "blade" is found in the Olivet discourse, its "ear" in 2 Thess. 2, and the "full grain" in that book known pre-eminently as the Apocalypse.”[[116]](#footnote-116) We will now examine how the allusions to the abomination interact with the literary structure of the book of Revelation.

There is general agreement among SDA theologians that the book of Revelation is divided into two halves with the transition occurring at Rev. 11:19.[[117]](#footnote-117) There is also general agreement that the second half of Revelation has to do mainly with eschatology. Please note that with the exception of Rev. 11:2, all the allusions to the *abomination of desolation* in the book of Revelation occur in the second half of the book. Furthermore, except for Rev. 13:5-6, all the allusions to the *abomination of desolation* in the second half of the book are connected either with the end-time worship of the sea beast (Rev. 13-16), the end-time harlot of Revelation (Rev. 17-19) or with the idolatrous wine of her fornication (Rev. 21). These facts appear to place the fulfillment of the abomination prophecy almost exclusively in the time of the end.

Interestingly, both allusions to the *abomination of desolation* in Revelation 21 appear in the exclusion lists of the Apocalypse (Rev. 21:8, 27). These lists appear in the vision of the New Jerusalem and the second angelic explanation of the seventh bowl plague. These verses have to do with end-time events.

There are three allusions to the word *eremoseos* from the Olivet discourse that appear in Rev. 17-18 (Rev. 17:16; 18:17, 19). These are all connected with the desolation of the harlot Babylon in the second half of the book of Revelation. The second half of the book of Revelation deals with end-time events.

There are two passages that allude to the *trangression of desolation* that are not in the context of the last days. These are the passages of Rev. 11:2 where the Gentiles tread the holy city for 42 months and Rev. 13:5-6 where the sea beast blasphemies God, His name and His heavenly temple in connection with a 42 month period. These prophetic periods were fulfilled during the Middle Ages (538-1798 AD).

In summary, all the allusions to the abomination in the book of Revelation are in an end-time context except for two (Rev. 11:2 and Rev. 13:5-6). This lets us know that there is a fulfillment of the abomination during the 1260 days/42 months (Middle Ages) and there is most definitely an eschatological fulfillment for the abomination in the Apocalypse.

**Calls to Wisdom, the Abomination and the Literary Structure of Revelation**

As stated earlier in this study, there are several calls to wisdom in the book of Revelation that allude to the wise of Daniel 12 that will understand the abomination prophecy of Daniel in the time of the end (Dan. 12:10-11). These passages are located in the key chapters of Revelation 13, 17 and 18. They are associated with the worship of the sea beast (Rev. 13:9, 18) and the drinking of the abominable wine of the harlot (Rev. 17:9). Both of these chapters prophesy about eschatological events and both of the these chapters are connected with the Second and Third Angels’ Messages of Revelation 14. These passages are at the heart of the Apocalypse and are crucial for a correct understanding of the theological message of Revelation. These Danielic calls to wisdom emphasize the importance of the end-time prophecies of Daniel as the key background for the correct understanding of the end-time idolatry presented in the Apocalypse. According to Jesus, the same is true of the call to wisdom in the Olivet discourse (Matt. 24:15; Mark 13:14).

**Crucial Warnings, the Abomination and the Literary Structure of Revelation**

As stated earlier in this study, there are two main, crucial warnings in the book of Revelation. The first is the Three Angels’ Messages of Revelation 14 and the second is the call to come out of Babylon in Revelation 18. Both of these warnings allude to the *abomination of desolation* from the prophecy of Daniel and the Olivet discourse. Both of these climatic warnings occur in the time of the end and both are pictured as proclaimed by heavenly beings. The Three Angels’ Messages appear to be at the center of the literary structure of the book of Revelation.[[118]](#footnote-118)  The call to come out of Babylon (Rev. 18:4) appears in a passage that strongly echoes the message of the Second and Third Angel (Rev. 14:8-12). These literary connections demonstrate that the allusions to the *abomination of desolation* play a crucial, central role in the structure of the book of Revelation. The literary structure of the book of Revelation is one of the main keys to determine its theological message.[[119]](#footnote-119)

In summary, almost all the allusions to the *abomination of desolation* occur in the second half of the book of Revelation and with the exception of two, they are all connected with scenes that occur in the time of the end. This would lead to the conclusion that the abomination prophecies of Daniel and the Olivet discourse have a fulfillment during the Middle Ages and during the time of the end. The end-time application of the abomination prophecy confirms what Jesus told his disciples when they asked him for a sign of his coming and the end of the world (Matt. 24:3). According to Jesus, the sign of the end is the *abomination of desolation* from the book of Daniel (Matt. 24:15; cf. Mark 13:14). As we have seen, the book of Revelation develops this same theme in Rev. 13-20. The sign in the book of Revelation that Babylon is about to be desolated is when she has seduced all the nations to drink the wine of her abominations and filthy fornication (Rev. 14:8; 17:4-5; 18:1-5). This event will lead to the destruction and desolation of the whole world (Rev. 16:1-21).

**Summary of Main Allusions to the Abomination Motif in the Book of Revelation**

Vision of the harlot that uses *bdelygma* – Rev. 17:4,5\*

Exclusion lists that use *bdelygma* Rev. 21:8, 27

Fall of Babylon that uses *eremoo* – Rev. 17:16; 18:17, 19

The worship of the beast – Rev. 13:1-10\*

The setting up of the image – Rev. 13:11-18\*

The three angel’s messages – Rev. 14:6-12

Texts that allude to the 2nd & 3rd Angel’s Message – Rev. 15:2; 16:2; 19:2, 20; 20:4

Texts that allude to the transgression of desolation – Rev. 11:2; 13:5-7

The call to come out of Babylon – Rev. 18:4\*

The great supper of the fowls – Rev. 19:17-21

The calls to wisdom – Rev. 13:9, 18; 17:9; 18:4

\*denotes passages that contain a Danielic call to wisdom

**Conclusion**

This study has identified and analyzed the allusions to the *abomination of desolation* from the book of Daniel and the Olivet discourse that appear in the book of Revelation. In the book of Daniel, a study was made of the four main passages, with their contexts, that mention the abomination motif. Then a study was made of the abomination theme in the Olivet discourse. Here we found that the abomination warning to flee applies to two generations. The generation of the disciples and to the final generation that will have to flee from the end-time abomination.

Finally, a study was made of the allusions to the abomination motif that occur in the book of Revelation. These allusions appear in historical and eschatological passages. This lets us know that the abomination prophecies of Daniel and the Olivet discourse have both a historical and an eschatological fulfillment. Furthermore, nearly all the allusions we analyzed were connected with either the worship of the sea beast or the fornication of the harlot in the book of Revelation. This tells us that the *abomination of desolation* is connected with end-time idolatry. Just as Jesus warned His disciples to flee for their lives from apostate Jerusalem prior to its desolation, so Jesus has warned his end-time followers to flee from Babylon prior to its desolation.

This study also analyzed how the abomination allusions interact with the literary structure of the Apocalypse. Our analysis shows that the allusions to the abomination in the book of Revelation are connected with key, crucial passages and warnings that occur in strategic places in the literary structure of the Apocalypse (Rev. 13-14 and Rev. 17-18). A clear understanding of the abomination prophecies is an important exegetical key for unlocking the mysteries of Revelation.

This study is far from comprehensive and there are still areas in question that need further study. Some of the themes which have been brought up in this paper that need further clarification include, the dual nature of some prophecies (Daniel 8, Olivet discourse), the relationship of Matthew 23 and 25 to the main body of the Olivet discourse in Matthew 24, the intersection of the abomination motif with the vengeance of the covenant, the exact literary structure of Revelation and the relationship between the abomination motif and the Day of Atonement.

It is the hope and prayer of the author that this paper will stimulate further study of these important issues. Thank you for taking the time to read this paper. To God be the glory and maranatha!

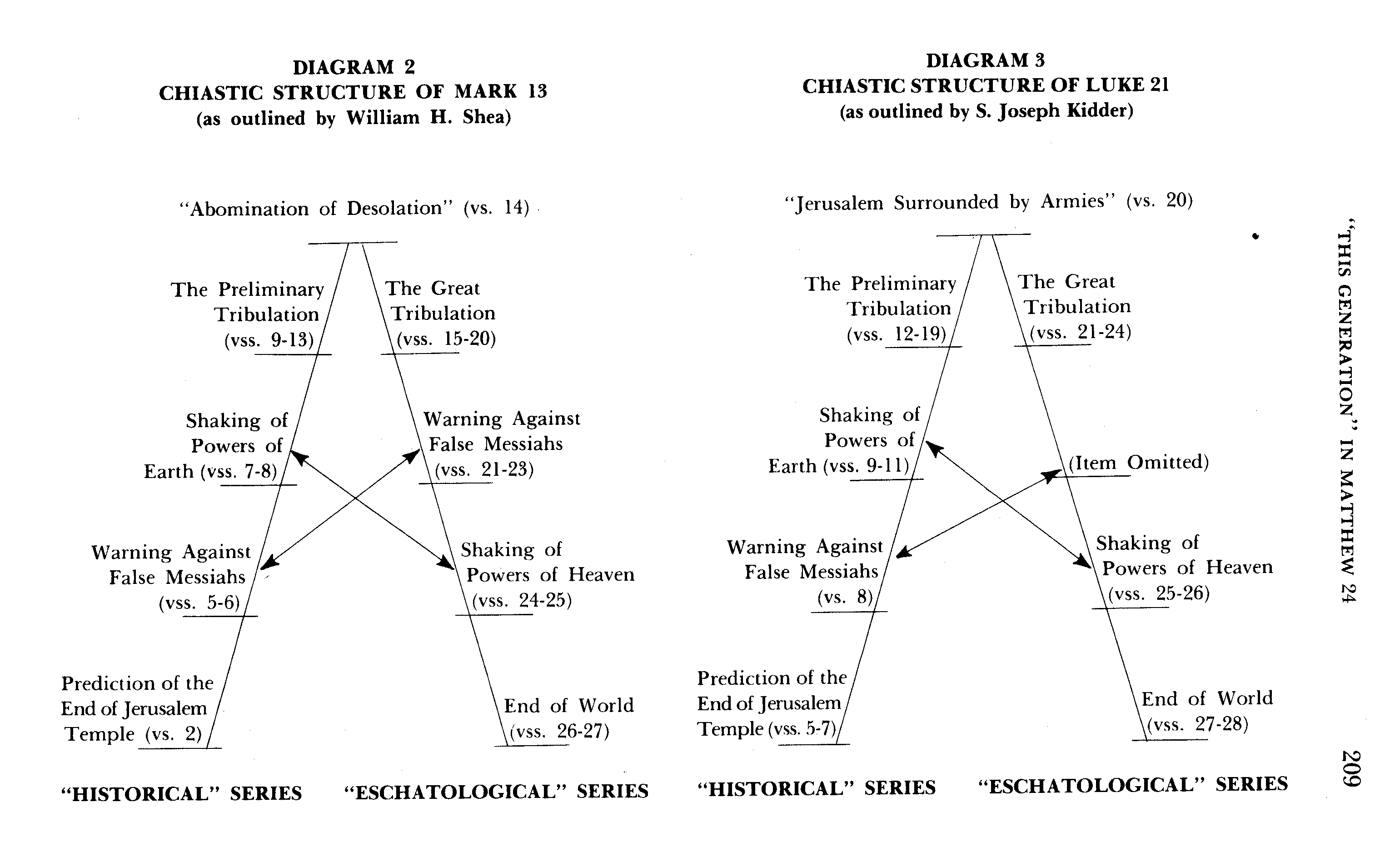
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Appendix

Chiastic Structures of the Olivet Discourse by Kidder and Shea





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1. Thompson, *Maskilim in the New Testament*, 218-220. [↑](#footnote-ref-1)
2. Rodriguez, *Daniel 11 and the Islam Interpretation*, 3, 17-26. Beale, *Influence of Daniel on the Apocalypse*, 421-422. Beasley-Murray, *Jesus and the Future*, 238-240. Knight, *Controverted Little Book of Revelation 10*, 132-160. Mora, *Dios Defiende a Su Pueblo*, 206-207. Z. Stefanovic, *Daniel*, 36-42. Yarbro-Collins, *Influence of Daniel on the NT*, 111. See also *SDA BC* *Vol. 5*, 753 and *Vol. 7*, 103-104. [↑](#footnote-ref-2)
3. Strong’s Definitions as listed on the blue letter bible website. [↑](#footnote-ref-3)
4. See Jordan, *Abominable and Detestable*. [↑](#footnote-ref-4)
5. Strong’s Definitions as listed on the blue letter bible website. [↑](#footnote-ref-5)
6. Eg. Dan. 12:11 in the following versions KJV, NLT, NIV, ESV, NET, RSV, ASV, DBY, WEB, HNV. [↑](#footnote-ref-6)
7. Shea, *Unity of Daniel*, 183-219. [↑](#footnote-ref-7)
8. Shea, *Unity of Daniel*, 165-182. [↑](#footnote-ref-8)
9. Z. Stefanovic, *Daniel*, 254. [↑](#footnote-ref-9)
10. Z. Stefanovic, *Daniel*, 260. [↑](#footnote-ref-10)
11. Shea, *Daniel 7-12*, 139 [↑](#footnote-ref-11)
12. Z. Stefanovic, *Daniel*, 274. [↑](#footnote-ref-12)
13. *SDABC*, Vol. 4, 832-833. See also Shea, *Daniel 7-12*, 139. Ford, *Daniel*, 153-154. Vogel, *Cultic Motif in Daniel*, 121. [↑](#footnote-ref-13)
14. Kuryliak, *Blasphemy in the Cosmic Conflict*, 11-12. [↑](#footnote-ref-14)
15. Kuryliak, *Blasphemy in the Cosmic Conflict*, 8-9. Price, *Greatest of the Prophets*, 64, 136. [↑](#footnote-ref-15)
16. Kuryliak, *Blasphemy in the Cosmic Conflict*, 10-11. [↑](#footnote-ref-16)
17. The LXX translates *pesha* in Dan. 8:13 as *hamartia*. [↑](#footnote-ref-17)
18. Strong’s Definitions as listed on the blue letter bible website. [↑](#footnote-ref-18)
19. *SDA BC, Vol. 5*, 841, 874. [↑](#footnote-ref-19)
20. Doukhan, *Daniel 11 Decoded*, 43. [↑](#footnote-ref-20)
21. Doukhan, *Daniel 11 Decoded*, 43-44. [↑](#footnote-ref-21)
22. LaRondelle, *End-Time Prophecies*, 66. “The essential nature of Daniel’s antichrist is his self-exalting will “to change” God’s law and the sacred times (Dan. 7:25) and to exchange the redemptive worship in God’s temple for his own idolatrous cult (Dan. 8:11-13, 25).” See Probstle, *Truth and Terror*, 231. Gane*, Judgment as Covenant Review*, 182, 191. [↑](#footnote-ref-22)
23. Doukhan, *Secrets of Daniel*, 124. “The [Hebrew] word *emeth* rendered here by “truth” is synonymous with “law” (see Ps. 43:3; 119:43, etc.) In Hebrew, truth is a concrete action of obedience to God and has nothing to do with our abstract conception of truth. It is anything in accordance with the law….Jewish commentators (Ibn Ezra, Rashi) interpreted the verse [Daniel 8:12] to mean that “the little horn shall annul the Law [Torah] and the observance of the commandments.” See also Doukhan, *Daniel 11 Decoded*, 45-46. Gane, *Judgment as Covenant Review*, 190-191. [↑](#footnote-ref-23)
24. Kuryliak, *Blasphemy in the Cosmic Conflict*, 12-14. [↑](#footnote-ref-24)
25. For an excellent article on the attack of the heavenly sanctuary in the book of Revelation see Sabuin, *Heavenly Sanctuary Under Attack*, 221-223. [↑](#footnote-ref-25)
26. MacPherson, *The Mark of the Beast as a “Sign Commandment“ and “Anti-Sabbath,”* 267-283. [↑](#footnote-ref-26)
27. Gane, *Judgment as Covenant Review*, 181-194. [↑](#footnote-ref-27)
28. Treyier *Day of Atonement from the Pentateuch to Revelation* and Reis, *Echoes of the Most Holy*. [↑](#footnote-ref-28)
29. *SDA BC Vol. 5*, 845. [↑](#footnote-ref-29)
30. According to Musvosvi, the theme of vengeance and vindication of God as the covenant suzerain runs strongly throughout the book of Daniel. See, *Vengeance in the book of Revelation*, 121-129. [↑](#footnote-ref-30)
31. See Heil, *the 5th Seal as a Key to Revelation*, 220-243. Musvosvi, *Vengeance in Revelation*, 177-255. [↑](#footnote-ref-31)
32. Shea, *Sabbath in Matthew 24:20*, 33-35. [↑](#footnote-ref-32)
33. It is beyond the scope of this paper to deal with the exegetical issues surrounding the traditional SDA interpretation that the time of the end began in 1798 AD. [↑](#footnote-ref-33)
34. Doukhan, *Daniel 11 Decoded*, 168-169. [↑](#footnote-ref-34)
35. Macpherson, *Mark of the Beast*, 267-283. Paulien, *Revisiting the Sabbath in Revelation*, 179-186. [↑](#footnote-ref-35)
36. Horn, *SDA Bible Dictionary on the Daily*, 242-243. “In ch. 8:11-14 the power symbolized by the little horn desolates the sanctuary and halts its regular ritual services, but after a period of 2300 “days” the sanctuary is to “cleansed” (KJV) or “restored to a rightful state” (RSV). In ch. 11:31 additional information is given that “the abomination that maketh desolate” is substituted for “the daily.” Since “the daily” designates the divinely ordained system of worship, the power that removes it stands in opposition to God, and “the abomination that maketh desolate” represents a counterfeit system of worship.” See also Gane, *Judgment as Covenant Review*, 182, 191. Probstle, *Truth and Terror*, 231. [↑](#footnote-ref-36)
37. Jordan, *Abominable and Detestable*. [↑](#footnote-ref-37)
38. La Rondelle, End-Time Prophecies, 75. “We capture the theological essence of Daniel's abomination, when we observe that the desolator will set up in the temple of God a counterfeit worship that teaches a false way of atonement (see Dan. 8:11-13; 11:31; 12:11).  This defines "the rebellion" as a cultic apostasy from the ordained worship in God's temple.” [↑](#footnote-ref-38)
39. Doukhan, *Daniel 11 Decoded*, 177-183. [↑](#footnote-ref-39)
40. There is a disagreement among SDA Daniel scholars if the events portrayed in Daniel 11:36-39 belong to the Middle Ages or the time of the end (after 1798 AD). Since the text of Daniel 11:36 states that the king of the north, “shall prosper till the indignation be accomplished,” This study takes the position that the actions and words of the king of the north described in Dan. 11:36-39 extend until the time of the *parousia* when the indignation or wrath of God will be poured upon the wicked king (Dan. 11:45-12:1; cf. Dan. 8:19, 25). See also Ford, *Daniel*, 409-417. [↑](#footnote-ref-40)
41. There is a clear temporal marker in Daniel 11:35 that places the events of Daniel 11:30-35, “even to the time of the end” (until 1798 AD). There is also a clear temporal marker in Daniel 11:40 that places the events of Daniel 11:40-12:3, “at the time of the end” (after 1798 AD). See also the heavenly dialogue of Daniel 12:5-13 where the end of the shattering of the power of the holy people will occur after the 3 and ½ times of Daniel 12:7 (after 1798 AD). Contra, see Pfandl, *Time Prophecies in Daniel 12*, 6-9. See also Ruiz, *At That Time*, 241-246. [↑](#footnote-ref-41)
42. *Gesenius’ Hebree-Chaldee Lexicon* as shown on the blue letter bible website [↑](#footnote-ref-42)
43. Doukhan, *Daniel 11 Decoded*, 185-192. [↑](#footnote-ref-43)
44. Doukhan, *Daniel 11 Decoded*, 192-193. “It is the “god of his fathers” who has been replaced by the “god of fortresses”… The Hebrew word *kabed*, “honor”, refers to the unique honor due to God… This Church has forgotten the God of its fathers (cf. Dan. 11:37). This point may be an allusion to the Sabbath commandment…” [↑](#footnote-ref-44)
45. Doukhan, *Daniel 11 Decoded*, 196-198. [↑](#footnote-ref-45)
46. Doukhan, *Daniel 11 Decoded*, 198. [↑](#footnote-ref-46)
47. Mora, *Dios Defiende a Su Pueblo*, 176-180. [↑](#footnote-ref-47)
48. White, *ST, February 20, 1901 par. 10*. "And because iniquity shall abound, the love of many shall wax cold." In times of trial many will be offended because the principles of truth cut directly across their practise or their income. Many will stumble and fall.” White, *DA*, 630. Many stumble and fall, apostatizing from the faith they once advocated. [↑](#footnote-ref-48)
49. Doukhan, *Secrets of Revelation*, 148. [↑](#footnote-ref-49)
50. Ford sees a parallel with Rev. 13:3, 8 where the nations “wonder” after the Beast. See Ford, *Daniel*, 275-276. Mora, *Dios Defiende a Su Pueblo*, 184-185. Doukhan, *Vision of the End*, 90-91. [↑](#footnote-ref-50)
51. Doukhan connects Dan. 11:40-45/Rev. 13. See *Daniel 11 Decoded*, 203-204, 218-219, 227. See also Ford, *Daniel*, 274-277. He connects Dan. 11:40-45 with several chapters in Revelation. [↑](#footnote-ref-51)
52. Ford connects the “tidings” with Rev. 14:6-12 and Rev. 18:1-4. He also connects the religious death sentence (*charam*/*anathematisai*) of Dan. 11:44 with Rev. 13:11-18. See, *Daniel*, 277. See also Nunez, *Daniel*, 146. Mora, *Dios Defiende a su Pueblo*, 185-187. Doukhan, *Secrets of Daniel*, 176. [↑](#footnote-ref-52)
53. Doukhan connects the idea of persecution unto death in Dan. 11:44 with Rev. 13:10, 15. See *Daniel 11 Decoded*, 222. [↑](#footnote-ref-53)
54. Doukhan connects the siege of Dan. 11:45/Armageddon in Rev. 16. See *Daniel 11 Decoded*, 225. [↑](#footnote-ref-54)
55. La Rondelle, *Christ’s Use of Daniel*, 404-403. [↑](#footnote-ref-55)
56. Macpherson, *Mark of the Beast*, 267-283. Paulien, *Revising the Sabbath in Revelation*, 179-186. Lichtenwalter, *Sabbath Theology in Revelation*, 285.320. [↑](#footnote-ref-56)
57. For a SDA future fulfillment view of Daniel 12:11-12 see Schwantes, *Livro de Daniel*, 133 and Nunez, *Profecias Apocalipticas de Daniel*, 183-188. Also Hernandez, *Time Periods of Daniel 12:11-12*. [↑](#footnote-ref-57)
58. Several times in the Scriptures God has prophesied beforehand the length of time his people would suffer under extreme trials and tribulations (Gen. 15:13; 41:30; 2 Sam. 24:13; 1 Kings 17:1; Jer. 25:11-12; 29:10; Dan. 7:25; 9:2; 12:7; James 5:17; Rev. 2:10; 11:2, 3; 12:6, 14; 13:5). [↑](#footnote-ref-58)
59. For an excellent study on the motif of resurrection in Dan. 12 see Stele, *Resurrection in Daniel 12*. [↑](#footnote-ref-59)
60. Ford, *Abomination in Eschatology*, 279-280, 307-308. Beale, *Influence of Daniel on the Apocalypse*, 421-422. Beale, *Use of Daniel in the Synoptic Eschatological Discourse and Revelation*. [↑](#footnote-ref-60)
61. Ford, *Abomination in Eschatology*, 307-308. “It cannot be too strongly stressed that Christ's sermon on the Mount of Olives is the seed-bed of the Apocalypse in a special sense. All the key concepts of Mark 13 are also to be found in an enlarged form in this book. The spread of the gospel, the persecution of its adherents, international disasters such as war, famine, and earthquake, the time of trouble such as never was, the appearance of Antichrist including false Christs and false prophets, and His own return in glory, to rescue and reward the saints – all of these, which figure so prominently in the Olivet discourse, are found again in symbolic yet more detailed form in the Apocalypse.” See also Reynolds, *Echoes of* *Daniel in 1 and 2 Thessalonians*, 63-64. [↑](#footnote-ref-61)
62. LaRondelle, *End-Time Prophecies*, 34, 47. “Some have called the Olivet discourse, Jesus’ comments or midrash on Daniel’s book.” “The Apocalypse of John may be considered as the most extensive unfolding of Christ’s Olivet discourse. It has been said that John omitted Christ’s prophetic speech from his fourth Gospel because he wrote a whole book on the Apocalypse of Christ (see Rev. 1:1).” [↑](#footnote-ref-62)
63. Hartman, *Prophecy Interpreted*, 147-177. Gundry, *Use of OT in Matthew*, 46-55. Vetne, *The Influence and Use of Daniel in the Synoptic Gospels*, 152-219. Theophilos, *Abomination in Mathew. 24:15*, 154-156. Ford, *Abomination in Eschatology*, 127-129. [↑](#footnote-ref-63)
64. Price, *First-Century Fulfillment*, 11. “In the New Testament, the expression appears in Greek as *bdelugma tes eremoseos* (Matthew 24:15; Mark 13:14; Luke 21:20). The first part of this phrase, the word *bdelugma* (“abomination”), is used by the NT four times (Luke 16:15; Revelation 17:4, 5; 21:27), and by the Septuagint (Greek translation of the Old Testament) seventeen times, to translate the Hebrew *shiqqutz*. The term *bdelugma* comes from a root with meanings “to make foul” and “to stink.” Thus it has the basic idea of something that makes one feel nauseous, and by transference, psychologically or morally abhorrent and detestable. As with the Hebrew meaning in Old Testament, the Greek term is applied particularly to idols or associated with idolatrous practices, and in the Septuagint in the writing of the Prophets some usages are paralleled by the word “lawlessness” (Greek, *anomia*).” [↑](#footnote-ref-64)
65. Watts, *Commentary on the NT Use of the OT*, 223. Hasel, *Little Horn* *of Daniel*, 442. “’The abomination of desolation’ in Matthew 24:15 is a translation of the Greek phrase: *to bdelygma tes eremoseos.* The Greek phrasing of Matthew 24:15 closely resembles that of Daniel 11:31, bdelygma eremoseos (“Theodotion”). It is identical with Daniel 12:11 (*to bdelygma tes eremoseos*)… Thus from a standpoint of linguistics we may note that the phrase in Matthew 24:15 does not derive from Daniel 8:13 (or 9:27). Rather, it has been correctly suggested that Matthew 24:15 (cf. Mark 13:14) “is taken from Daniel 12:11,” or possibly from Daniel 11:31.” [↑](#footnote-ref-65)
66. Kidder, *This Generation*, 206. Contra see Badenas, *Sign of the Son of Man* *in Heaven*, 315-334. [↑](#footnote-ref-66)
67. Such, *Abomination in Mark*, 17. [↑](#footnote-ref-67)
68. Martin, *Literary Approach to Mark 13*, 457-483. [↑](#footnote-ref-68)
69. Beasley-Murray, *Jesus and the Last Days*, 415 (footnote). “A. Merx pointed out that the Syriac tradition generally presupposes *to* *semeion tou bdelygmatos* (“the sign of the abomination”) for *to* *bdelygma tes eremoseos*…” [↑](#footnote-ref-69)
70. Gundry, *Matthew*, 481. “The very command that the reader understand derives from Dan. 12:9-10, just before Daniel’s final mention of the abomination of desolation: “And he said, ‘Go Daniel, for [these] words are concealed up till the end time…. And none of the wicked will understand, but those who have insight will understand.’” [↑](#footnote-ref-70)
71. Musvosvi, *Vengenace in the book of Revelation*, 137. [↑](#footnote-ref-71)
72. For an excellent study on vengeance in Revelation, see Musvosvi, *Vengeance in the Apocalypse*. [↑](#footnote-ref-72)
73. LaRondelle, *End-Time Prophecies*, 46-47. “Jesus’ urgent advice to His disciples to flee from Jerusalem, as the place of apostasy and doom, implied therefore His call to escape also the final condemnation of heaven… The book of Revelation endorses the end-time application of Jesus’ counsel to flee from Jerusalem. In Revelation 18 a heavenly voice announces in the time of the end that “Babylon the Great is fallen,” because of her apostasy and demonic possession (Rev. 18:2, 3). The divine ultimatum will then be activated for those lingering in Babylon: “Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues; for her sins are piled up to heaven, and God has remembered her crimes” (Rev. 18:4, 5)… Thus Jesus’ counsel to flee from Jerusalem in Matt. 24:16, finds its universal application in the end-time… It is remarkable that Mark and Matthew do not identify “the abominable sacrilege” explicitly with the Roman army, as does Luke. The symbolic description in Matthew and Mark is therefore open to more than one application, that is, to both the idolatrous Roman Empire and to a coming religious desecrator of the temple of God. To state it differently, both the Roman army and the antichrist are described in one inclusive perspective of the future. The local application widens, according to biblical typology, into an increasing worldwide fulfillment. Jesus used the prophetic perspective of blending the imminent historical and the future end-time fulfillments, without dwelling on any intervening time span…” See also Froom, *Prophetic Faith Vol. 1*, 141-142. [↑](#footnote-ref-73)
74. Bridge, *Deliverance of the Elect in Lukan Eschatology,* 57. “Luke has evidently lifted this verse from Mark 13:15-16 (Matt 24:17-18), where it originally appeared in conjunction with the occasion of the “desolating sacrilege set up where it ought not be” (Mark 13:14). Luke has applied much of this original context to the destruction of Jerusalem (Luke 21:20-24), and this verse could easily have been included with the instructions for departure from Judea (Luke 21:21). Therefore its insertion at 17:31 must be considered deliberate.” See also *SDA BC Vol. 5* *on Luke 17:31*, 841. “In that day. Compare the dual prophecy of Matt. 24:15-20, where the experience of Christians living in Jerusalem when the city fell to the Romans, in A.D. 70, represents, in measure, the experience of Christians prior to the second coming of Christ.” See also *Andrews BC on Luke 17:30-32*, 1384. For the difference between single or dual fulfillment in classical vs. apocalyptic prophecy see Pfandl, *Understanding Apocalyptic Prophecy*, 266-269, 279-281. [↑](#footnote-ref-74)
75. See *Andrews BC on Luke 23:29-31*, 1399. [↑](#footnote-ref-75)
76. Strong’s Definitions of *ginosko* on the blue letter bible website. [↑](#footnote-ref-76)
77. See the *SDABC* *Vol. 5*, 503. Also Kidder, *“This Generation” in Matthew 24:34*, 203-209. [↑](#footnote-ref-77)
78. La Rondelle, *Christ’s Use of Daniel*, 408. [↑](#footnote-ref-78)
79. Yarbro-Collins, *Influence of Daniel on the NT*, 111 [↑](#footnote-ref-79)
80. Beale, *Use of Daniel in Revelation*. Sims, *A Comparative Literary Study*, 43, 63. Lehmann, *Relationships Between Daniel and Revelation*, 139-140. Heike, *Daniel 7 in Revelation*, 50-67. [↑](#footnote-ref-80)
81. Aune, *Revelation*, 936. Johnson, *Revelation*, 160. Musvosvi, *Vengeance in the Apocalypse*, 240-241. [↑](#footnote-ref-81)
82. Ford, *Abomination in Eschatology*, 323-331. [↑](#footnote-ref-82)
83. Weinrich, *ACC: Revelation*, on Victorinus, 208. “And he himself [The beast] will cause “both slave and free to receive a mark on their foreheads or on their right hands” –namely, the number of his name—“so that no one can buy or sell unless he has the mark.” Daniel had already spoken of this destruction of people and this contempt of God and this abomination, saying, “And he will place [an image] in his temple between the mountain of the sea and the two seas,” that is, at Jerusalem, and then he will place here his golden image, just as King Nebuchadnezzar had done. And the Lord recalls this to all the churches when he speaks of the last times: “When you see the contempt of turning away spoken of by the prophet Daniel, standing in the holy place, where it ought not, let the reader understand.” [↑](#footnote-ref-83)
84. Ford, *Abomination in Eschatology*, 338-339. [↑](#footnote-ref-84)
85. Osborne, *Revelation*, 519. “The call for wisdom is followed by a call for nous (understanding). This call alludes to Daniel 12:10 (“those who are wise will understand”), which refers to the knowledge of the end times that God will give His people. This call also parallels Mark 13:14 (par. Matt. 24:15), which prophesies the “abomination that causes desolation” and then adds, “Let the reader understand,” a similar call for wisdom at a crucial apocalyptic juncture. In other words, this is seen as a critical point of the passage, and John is calling for his readers to exercise extreme care and divinely guided wisdom in interpreting this number [666].” See also Aune, *Revelation*, 769. [↑](#footnote-ref-85)
86. Aune, *Revelation*, 936. “The term *bdelugma* “that which is disgusting, abhorrent, detestable” occurs three times in Revelation (17:4, 5; 21:27). Elsewhere in the NT (in addition to Luke 16:15), the term occurs twice in the eschatological discourse in Mark 13:14 = Matt 24:15 (where the phrase *to bdelugma tes eremoseos*, “the abomination of desolation,” is an allusion to LXX Dan 12:11; cf. 9:27; 11:31), where it means a sacrilegious object or rite causing the desecration of a sacred place. In Dan 9:27 and 1 Macc 1:54, *bdelugma* clearly refers to an idol….. In the LXX *bdelugma* and *bdelugmata* are designations for idols (e.g., Jer 13:27; 39:35; 51:22; Ezek 5:9, 11; 6:9; 20; 11:18).” [↑](#footnote-ref-86)
87. Thayer, *A Greek-English Lexicon of the New Testament.* [↑](#footnote-ref-87)
88. Aune, *Revelation*, 936. Price, *Olivet Discourse*, 11. [↑](#footnote-ref-88)
89. In the time of Daniel, the king of the north was a symbolic title for the king of Babylon (Jer. 25:9). Doukhan connects the KON with Babylon in the book of Revelation, See *Secrets of Daniel*, 172-173. [↑](#footnote-ref-89)
90. Gregory, *Its End is Destruction*, 146-151. [↑](#footnote-ref-90)
91. Ford, *Abomination in Eschatology*, 336-339. Musvosvi, *Vengeance in Revelation*, 240-241. “Caird interprets the wine of fornication as being the gross idolatry which the evil power spreads throughout the world, while the drunkenness with the blood of the saints refers to the persecution of those who refuse to participate in the idolatry. John uses the same word *bdelygma* (“abomination”) which is used in Mark 13:14, but which derives originally from Dan 9:27, 11:31, and 12:11. An examination of the Daniel passages reveals that both idolatry and persecution form part of the context for the original usage.” [↑](#footnote-ref-91)
92. Wahlen, *Heavens View*, 145-156 and *Letter to Laodicea*, 1-11. Also, *SDABC, Vol. 7*, 106-108. [↑](#footnote-ref-92)
93. De Waal, *Socio-Rhetorical Interpretation*, 248-249. Pollard, *Loipos in Thyatira*, 55-56. [↑](#footnote-ref-93)
94. Beasley-Murray, *Revelation*, 314. “Rev. 21:8 - The polluted have been rendered so through the pollutions arising from the worship of the beast (cf. 17:4f; polluted = Greek *ebdelugmenoi*, from *bdelugma*, an abominable thing, an idol).” Beale, *NT Use of OT*, 1101. “Rev. 21:27: This is the same group described in 21:8 (note the repeated mention of those involved in “abominations” and “lying”). “Unclean” is added to stress that these people have defiled themselves through the abomination of idolatry and unfaithfulness to God; the connection with the notion of idolatry is apparent from 17:4-5, where “abomination” and “unclean things” refer to idolatry.” See also Liu, *Image of the Beast*, 175, 177-178. Stefanovic, *Revelation*, 603. [↑](#footnote-ref-94)
95. Thayer, *A Greek-English Lexicon of the New Testament.* [↑](#footnote-ref-95)
96. Gregory, *Babylon the Great in Revelation*, 146-151. [↑](#footnote-ref-96)
97. *Eremoseos* only appears 3 times in the NT and every reference comes from the abomination of desolation prophecy of the Olivet Discourse (Matt. 24:14; Mark 13:14; Luke 21:20). [↑](#footnote-ref-97)
98. Ford, *Abomination in Eschatology*, 287-288. Thiele, *Outline Studies in Revelation*, 251. [↑](#footnote-ref-98)
99. Ford, *Abomination*, 283. “A new feature in this chapter is the reference to an image which is to be the object of reverence. This is a very definite allusion to the *bdelugma tes eremoseos* motif. Even the number 666 reflects imagery found in Daniel 3.” See also *Andrews BC NT on Matt. 24:15*, 1276. [↑](#footnote-ref-99)
100. Liu, *Image of the Beast*, 21-28. [↑](#footnote-ref-100)
101. Olivares, *Descifrar el 666*, 40-43. [↑](#footnote-ref-101)
102. Ford, *Daniel*, 283. Wenham, *Eschatological Discourse*, 205. White, *Maranatha,* 180*.* Schmidt, *Hippolytus of Rome*, 168, 170. “Concerning him [antichrist] all Scripture is not silent and the prophets announced beforehand his coming for the destruction of many, and the Lord has testified to these things and the apostles taught these things concerning him, and John in the Apocalypse mystically revealed his name through a number. The Lord displayed this abomination of desolation and the apostle taught that this son of the devil arrives according to the working of Satan.”…”He will kill them [saints] through the command and according to every way he will oppress them from the earth and not allow them to sell some of their own possessions nor buy from another’s things, unless one should carry on his hand the name of the beast, or one should bear his mark upon his forehead.” [↑](#footnote-ref-102)
103. Ford, *Daniel*, 284. Ford, “Bend Not, Budge Not, Burn Not”, *The Ministry*, April 1974, Vol. 47, No. 4, 40-42. “The first "abomination of desolation" sketched by the Old Testament prophet was the idolatrous, persecuting power of Babylon. Thus the first of the worldwide heathen empires to dominate the people of God after the destruction of the Temple celebrated its supremacy by a decree enforcing idolatrous worship, and attached to the decree was the threat of death for any who might choose to worship otherwise. In the last pages of the New Testament, prophecy foretells that in the latter days another image will be set up for the selfsame purpose (see Revelation 13:11-18). A universal boycott and ultimately death is promised all who refuse to worship "the beast and his image." The final "abomination of desolation," the ultimate antichrist, patterns after the Babylon depicted in Daniel and even carries that ancient name on its forehead.” [↑](#footnote-ref-103)
104. Beale, *NT Use of the OT*, 1118. Ford, *Abomination in Eschatology*, 281. [↑](#footnote-ref-104)
105. LaRondelle, *End Time Prophecies*, 238-262. Paulien, *1260 Days in Revelation*, 422. [↑](#footnote-ref-105)
106. Beale, *NT Use of OT*, 1128-1129. Nunez, *Daniel,* 142-144. Kuryliak, *Blasphemy*, 11-12. [↑](#footnote-ref-106)
107. LaRondelle, *End Time Prophecies*, 46. Vos, *Synoptic Traditions in the Apocalypse*, 161. Ford, *Abomination in Eschatology*, 338-339. [↑](#footnote-ref-107)
108. Penley, *Apocalypse and Synoptic Sayings*, 315. Vos, *Synoptic Traditions in the Apocalypse*, 162-163. Thiele, *Outline Studies in Revelation, 274*. LaRondelle, *End Time Prophecies*, 424. [↑](#footnote-ref-108)
109. Osborne, *Revelation*, 519. “The call for wisdom is followed by a call for nous (understanding). This call alludes to Daniel 12:10 (“those who are wise will understand”), which refers to the knowledge of the end times that God will give His people. This call also parallels Mark 13:14 (par. Matt. 24:15), which prophesies the “abomination that causes desolation” and then adds, “Let the reader understand,” a similar call for wisdom at a crucial apocalyptic juncture. In other words, this is seen as a critical point of the passage, and John is calling for his readers to exercise extreme care and divinely guided wisdom in interpreting this number [666].” See also Aune, *Revelation*, 769. Beale, *Danielic Background for Rev. 13:18 and 17:9,* 163-170*.*  Thompson, *Maskilim in the NT*, 218-220. [↑](#footnote-ref-109)
110. Gundry, *Matthew*, 481. [↑](#footnote-ref-110)
111. Tonstad, *Revelation*, 243. [↑](#footnote-ref-111)
112. Olivares, *Descifrar el 666*, 54-58. [↑](#footnote-ref-112)
113. Ruiz, *Ezekiel in the Apocalypse*, 212-214. [↑](#footnote-ref-113)
114. Beale, *Influence of Daniel on the Apocalypse*, 413-423. [↑](#footnote-ref-114)
115. Hartman, *Prophecy Interpreted*, 207. [↑](#footnote-ref-115)
116. Ford, *Abomination in Eschatology*, 278. [↑](#footnote-ref-116)
117. There is no consensus among SDA scholars on the exact literary structure of Revelation but most follow some variant of the chiastic structure proposed by Kenneth Strand. See Strand, *Eight Basic Visions in the book of Revelation*, 107-121. [↑](#footnote-ref-117)
118. Schussler-Fiorenza sees Rev. 14:6-12 as the center and climax of the Apocalypse. See *Eschatology and Composition*, 567. [↑](#footnote-ref-118)
119. Kempson, *Theology in Revelation*, 40 [↑](#footnote-ref-119)