

AN ANALYSIS OF THE ABOMINATION OF DESOLATION

BASED ON A COMPILATION OF THE COMMENTARIES
of

Albert Barnes (1851), Fausset (1871), and Matthew Henry (1712):

Quotations from **Scripture** are seen in a **red** font, and

Quotations of the **commentators** are in a **teal** font.

AND MY OWN REFLECTIONS

PART I - DANIEL 8: 5-14:

(5) And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. (6) And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. (7) And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. (8) Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

(Vs. 5) - **“...an he-goat came from the west...”** The angel, Gabriel, told Daniel in Vs. 21 that this was the king of Grecia. It seemed that he **“...touched not the ground.”** Fausset writes that this **“...implies the incredible swiftness of his conquest; he overran the world in less than twelve years.”**¹ The **“notable horn”** refers to Alexander the Great.

(Vs. 6) – tells us **“...he came to the ram that had two horns, which I had seen standing before the river,”** Verse 20 identifies the two horns as the kings of Media and Persia. This is an apt description of what we can now read in history. Alexander’s conquest began on the banks of the River Granichus, near the Sea of Marmara after he had crossed the Dardanelles with an army of 30, 000.

Here he encountered Darius III with a much larger army. But Alexander personally led his army in a fight from which Darius could never recover. When Darius retreated, Alexander decided to push southward and went on to wrest Asia Minor and Egypt from Persian control.

(Vs. 7) - Alexander conquered Persia, and none **“...could deliver the ram out of his hand.”** Fausset states not even **“...the immense hosts of Persia could save it from the small army of Alexander.”**²

(Vs. 8) - **“...when he was strong, the great horn was broken”** When Alexander was about 26 years of age, he had become ruler of the known world. When he was just approaching his 33rd year, in his full strength, he **“...died of a drunken surfeit**

¹ Jamieson, Fausset, Brown, *Commentary: Critical, Practical and Explanatory, Vol. Two*, 1871, p. 629.

² *Ibid.*, p. 629

(overindulgence – dem)...³ writes Fausset. Other histories say he died of malaria, weakened by his drinking bouts. Then we read, **“and for it came up four notable ones...”**. Matthew Henry tells us the kingdom was divided among **“Alexander’s four captains”** into Syria, Egypt, Asia and Greece.

(Daniel 8:9) And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. (10) And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. (11) Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

(Vs. 9) - “Out of one of them came forth a little horn...” This ruler was Antiochus Epiphanes, a direct descendant of King Seleucus, first king of Syria. Barnes takes care to note, **“This little horn sprang up out of one of the others; it did not spring up in the midst of the others as the little horn of ch. Vii:7.8 did among the ten others.”**⁴

And Fausset wrote, **“not to be confounded with the little horn of the fourth kingdom in ch. 7.8. ...it is not an independent fifth horn,...but arises out of one of the existing horns. Antiochus Epiphanes is meant. None of the previous world-rulers had systematically opposed the Jews’ religious worship. Hence the need of prophecy to prepare them for Antiochus.”**⁵ These commentators clear up the incorrect impression many later commentators give that all these prophecies relate to the “little horn” of Chapter 7 and speak of some future event to come.

(Vs. 10) – “He would “...cast down some of the host...” A description of his crimes against the princes and peoples of Israel. In 1 Maccabees 1:41 we read, **“The king then issued a decree throughout his empire: his subjects were all to become one people and abandon their own laws and religion.”**

(Vs. 11) - “...he magnified himself even to the prince of the hosts...” Fausset writes, **“i. e., God Himself, the Lord of saboath, the hosts of heaven and earth, stars, angels and earthly ministers.”**⁶ And **“...by him the daily sacrifice was taken away.”** The morning and evening sacrifices made daily in the Temple was taken away by Antiochus.

Furthermore, **“...the place of his sanctuary was cast down.”** Fausset writes that Antiochus robbed it of its treasures, but he did not strictly **“cast it down. So that a fuller accomplishment is future.”**⁷ History tells us that after taking away all the sacred vessels used in the services, he returned two years later and burned the city of Jerusalem.

(Daniel 8:12) And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it

³ Henry, Matthew, *Commentary on the Whole Bible*, p. 1448

⁴ Barnes, Albert, *Notes on the Old Testament*, Book of Daniel, Chapter 8, p. 108.

⁵ *Op. cit.*, Fausset, p. 630.

⁶ *Op. cit.*, Fausset, p. 631.

⁷ *Op. Cit.*, Fausset, p. 631.

practised, and prospered. (13) Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? (14) And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. (15) And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man (17) So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

(Vs. 12) – *“...an host was given him against the daily sacrifice...”* The holy people were given up to him to tread upon, together with the daily sacrifice. Then the verse continues with *“...by reason of transgression...”* Fausset writes that heathen practices had already entered into Jerusalem. This is confirmed by the prophet: *“And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment.”* (Isaiah 59:14, 15).

Verse 12 continues, *“...it cast down the truth to the ground...”* Matthew Henry adds that Antiochus tore up and burned the book of the law.

(Vs. 13) - Then Daniel heard a *“saint speaking”* This probably refers to two angelic beings who were speaking. One asked the question and the other gave answer, but it was for Daniel’s benefit. *“How long shall be the vision concerning the daily sacrifice, and the transgression of desolation...”* In other words, “How long shall the daily sacrifice be suspended?”

Fausset writes that this *“transgression of desolation”* means literally, *“making desolate, i.e., Antiochus’ desolating profanation of the temple.”*⁸ He then says this is the same literal meaning for similar words in Daniel 11:31 and 12:11, as well as Christ’s comment in Matthew 24:15, but in those places it is referring to Rome.

(Vs. 14) – *“...he said unto me”* the answer given is to Daniel, not the questioner. *“...two thousand and three hundred days...”* Barnes here goes through an extensive list of all the actions Antiochus took against Israel, her worship and the temple. He states they began in August of 171 B. C. and they continued until Judas Maccabees brought it to an end and cleansed and rededicated the temple on December 25, 165 B. C.. Barnes then states, *“The time then specified by this would be six years and a hundred an ten days.”*⁹

Barnes quotes Josephus, in his *Jewish Wars*, as writing that Antiochus *“...spoiled the temple, and put a stop to the constant practice of offering a daily sacrifice of expiation for three years and six months.”*¹⁰ These two statements do not seem to agree, but Fausset’s notes bring them into harmony. He writes, *“Six years and 110 days. This includes not only the three and a half years during which*

⁸ *Ibid.*, p. 632.

⁹ *Op. cit.* Barnes, p. 114.

¹⁰ *Ibid.*, p. 116.

the daily sacrifice was forbidden by Antiochus, but the whole series of events whereby it was practically interrupted ...”¹¹

“...then shall the sanctuary be cleansed.” Judas Maccabees celebrated the “feast of dedication” after this cleansing. We read in 2 Maccabees 10:5, **“The sanctuary was purified on the twenty-fifth of Kislev, the same day of the same month as that on which the foreigners had profaned it. The joyful celebration lasted for eight days...”** This joyous cleansing of the Temple would long be celebrated by the Jewish people: **“And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon’s porch.”** (John 10:22, 23)

I was somewhat surprised that Barnes did not use the “day equals a year” Principle he normally uses. But instead he used the specific dates supplied by history and 1 and 2 Maccabees as his reference points. Fausset explains the reason for the greater detail to historical facts and dates given in Daniel’s prophecies than are found in New Testament prophecies is that Israel, not having a view of immortality as did the Christians, **“...could only be directed, and reassured, to the earthly future...”¹²**

(Vs. 17) – “Understand, O son of man: for at the time of the end shall be the vision.” The angel assures Daniel that he shall be made to know. And when the event is completed, Matthew Henry adds, **“...then the vision shall be made plain and intelligible by the event, as the event shall be made plain and intelligible by the vision.”¹³**

(Vs. 19) – “...for at the time appointed the end shall be.” Matthew Henry writes that, like so many other prophecies revealed by the Lord, **“It is fixed in the divine counsel, which cannot be altered...”¹⁴**

All three of these scholars correctly note that while many commentators equate these events with the prophecy of the “little horn” of Chapter 7:25, and, hence, to the supposed “antichrist” of the last week of tribulation, it really describes that which took place in Israel while under the dominion of Greece. Albert Barnes states emphatically the passage in Daniel 7 **“... had no reference to Antiochus...”¹⁵**

I changed in midstream here, erased the commentary by a noted Adventist and substituted the more conservative commentary by Jamieson, Fausset and Brown. I found much objectionable in the Adventist approach to this subject. Within the confines of one verse they jump from Grecian Antiochus, to pagan Rome and on to Christ’s ministry and the apostasy of the antichrist. They use chapters of the Bible that related to completely different subjects to make points about the Abomination of Desolation. In Spicer’s last reference he uses a date that has no bearing on this prophecy to bring him to a notable date, 1844, in Adventist history.

- Adventists once mistakenly used this date to pinpoint the return of Christ.
- Hindu prophecies see 1844 to be the appearance of the Hindu Promised One.
- It is the date for the founding of the Baha’i faith.

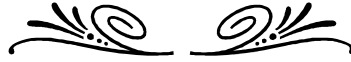
¹¹ Op. Cit., Fausset, p. 632.

¹² Ibid., p. 632.

¹³ Ibid., p. 1450.

¹⁴ Ibid., p. 1450.

¹⁵ Op. Cit. Barnes, p. 108.



PART II - DANIEL 9: 20-27:

Daniel 9: 20-24: (20) *“And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; (21) Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. (22) And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. (23) At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. (24) Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to therefore and understand, that from the going forth of the commandment to anoint the most Holy.*

Jeremiah had previously prophesied to the Israelites while in their Babylonian captivity: *“That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.”* (Jeremiah 29:10) In the days of Daniel that time was drawing to a close. Daniel, while in earnest prayer, received a visit from the angel, Gabriel, explaining the plan of God.

(Vs. 20) – Matthew Henry sets the scene with this verse: Daniel had been praying for the sins of his people. The angel, Gabriel, is sent to bring him consolation and understanding.

(Vs. 21) - *“...whiles I was speaking in prayer...”* even as Daniel was still in prayer the angel, Gabriel, came with the answer.

(Vs. 23) – *“At the beginning of thy supplications the commandment came forth...”* Fausset notes, *“...the divine decree was made in heaven to the angels as soon as Daniel began to pray.”*¹⁶

(Vs. 24)- *“Seventy weeks are determined upon thy people and upon thy holy city ...”* literally, seventy weeks of seven days, or 490 years. This period began at the return of Ezra in the year B. C. 457. Gabriel had spoken to Daniel of *“thy people”*, and this is when their people returned to the holy city.

“...to finish the transgression and to make an end of sins...” Fausset explains, *“...to hide out of sight.”* , and to make reconciliation for iniquity...” literally, to cover, to overlay. He now generalizes, *“He chose for His appearing the period darkest of all to His people’s temporal state. Always fresh persecutors have been rising, whose end is destruction, and so it shall be with the last enemy,*

¹⁶ *Op. Cit.*, Jamieson, Fausset, Brown, p. 638.

Antichrist.¹⁷ From such words we can see that these commentators recognize that these ancient events are also a “shadow” of events to come.

Daniel 9:25-27: (25) “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. (26) And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. (27) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

(Vs. 25) – “...from the going forth of the commandment to restore and to build Jerusalem...” Matthew Henry writes, “I should most incline to understand this of the edict of Cyrus mentioned in Ezra 1:1 for by it the people were restored...”¹⁸ However, Barnes considers the later wording in this verse; “...the street shall be built again, and the wall...” This wording leads him to believe it refers not to the order of Cyrus to rebuild the temple (Ezra 1:3), but that of Artaxerxes to rebuild the city. (Nehemiah 2:8) There is difference among the chronologists about the date of this command, varying from 444 to 454 B. C. Most commonly it is accepted as terminating between 27 to 29 A. D.

Barnes goes to great lengths to show that the time allotted (7 weeks and 62 weeks) was a natural division of the entire length of time. The 7 weeks, or 49 years, was the time allotted for Nehemiah to rebuild the city and its walls. After some 25 pages of notes on his research, Barnes writes, “It is reasonable to presume that the time referred to in the seven weeks would be the rebuilding of the city and the restoration of its affairs...”¹⁹

“...unto the Messiah the Prince...” Although the Jews looked for the Messiah to liberate them from the yoke of Rome, Matthew Henry writes, “...they were here told that the Messiah should come upon another errand, purely spiritual...”²⁰ Barnes sees this as referring to the time of “...his public manifestation as the Messiah.”²¹

“...shall be seven weeks, and threescore and two weeks:” This amounts to 7 + 62, or 69 weeks of days. Hence, 69 x 7 equals 483 days, or prophetic years.

(Vs. 26) - We are told that the Messiah shall be cut off and “...the prince that shall come shall destroy the city and the sanctuary;” Barnes writes that after the Messiah “...shall be cut off by death...” and “...events would commence which would terminate in the destruction of the city and the temple.”²²

¹⁷ *Ibid.*, p. 638.

¹⁸ *Op. Cit.*, Henry, p. 1453.

¹⁹ *Op. Cit.*, Barnes, p. 175.

²⁰ *Op. Cit.*, Henry, p. 1454.

²¹ *Op. Cit.*, Barnes, p. 163.

²² *Ibid.*, p. 177.

(Vs. 27)- **“...in the midst of the week...”** During the final week (seven years) of the 70 weeks which would make an end of sins, bring reconciliation and everlasting righteousness, the Messiah would be cut off after 3 ½ years. Then **“...he shall cause the sacrifice and the oblation to cease...”** Barnes notes that while the *literal* interpretation of these words would indicate that an end would be made to the daily sacrifices made by the high priest in the temple, yet **“...so far as the Divine intention in...these sacrifices and offerings was concerned, they ceased at the death of Christ...for the thing which they had prefigured had been accomplished”**²³

We read in Luke 23:45 what took place at the crucifixion of Jesus. **“And the sun was darkened, and the veil of the temple was rent in the midst.”** Once a year the high priest alone entered through this great veil to make **“sacrifice for sins.”** (Hebrews 5:1) The Apostle Paul explains the significance of this cataclysmic event of the tearing of that veil: **“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”** (Hebrews 10:19-22)

(Vs. 27) - **“...and the overspreading of abominations he shall make it desolate...”** Barnes writes that we are lead **“...to suppose that the reference was to something pertaining to the city or the temple....”** The use of the word, abomination, generally refers to something detestable and filthy. In Scripture it frequently applies to idols. Barnes quotes Josephus, who wrote in his *Jewish Wars*, **“And now the Romans...brought their ensigns into the temple, and set them over against the eastern gate; and there they did offer sacrifices to them...”**²⁴

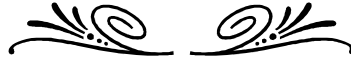
“...even until the consummation and that determined shall be poured out upon the desolate.” This consummation, or conclusion, will culminate in the destruction of the city and the temple, At the beginning of these prophecies of Daniel the city of Jerusalem lay in ruins and desolate, having been destroyed by the Babylonians. And it shall again be left desolate at the close of that period of time referred to by this revelation to Daniel.

This is assuredly the chapter of Daniel to which Christ referred in Matthew 24:15: **“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)”** Of course, the New Testament was not available for reading when Jesus spoke of this **“desolation”**, so this was directed to those who were reading the prophecies of Daniel. Luke also referred to the coming of the Roman army when he quoted Christ as saying, **“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.”** Barnes adds an interesting and, no doubt, important note as he discusses the term, **“abomination of desolation”** found in Matthew 24. He writes, **“This is a Hebrew expression, meaning an abominable or hateful destroyer.”**²⁵ We shall keep this thought in mind.

²³ *Ibid.*, p. 186.

²⁴ *Ibid.*, p. 188.

²⁵ Barnes, Albert, *NOTES ON THE GOSPELS OF MATTHEW AND MARK*, p. 338.



PART III - DANIEL 11: 29 -31:

(29) “At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. (30) For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. (31) And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.”

As we see, these verses pertinent to our subject are toward the last of Chapter Eleven. In his analysis of the chapter, Barnes outlines the previous verses as referring to the 1.) the kings of Persia, 2.) the coming of Alexander the Great, 3.) what transpires after Alexander’s death and 4.) the events that relate to the conflict between the king of the south (Ptolemy of Egypt) and the king of the north (Antiochus Epiphanes of Syria). The chapter seems an expansion of Chapter Eight, which we have covered.

(Vs. 29) – “At the time appointed...” Barnes explains this as being **“...the time when God shall design to accomplish his own purposes...”** in Antiochus. **“...he shall return, and come toward the south...”** Antiochus prepares to invade Egypt once again. **“...shall not be as the former, or as the latter.”** But this invasion shall not be as the others, for in them **“...he was successful.”**²⁶

(Vs. 30) – “...the ships of Chittim shall come against him...” Fausset tells us that the word, **“Chittum,”** refers properly to Cyprus. Therefore, this refers to the ambassadors from Rome who had sailed to Egypt from Cyprus and gave Antiochus an ultimatum.

“...therefore he shall be grieved...” Fausset writes, **“...humbled and dispirited through fear of Rome.”**²⁷ Henry writes, **“...when he desired some time to consider of it and consult with his friends about it, Popilius, one of the ambassadors, with his staff drew a circle about him, and told him, as one having authority, he should give a positive answer before he came out of that circle...”**²⁸

Therefore, Antiochus will **“...return...”** to his own country. **“...and have indignation against the holy covenant...”** Barnes states, **“That is, he would be filled with wrath against Jerusalem and the Jews.”** Fausset elaborates, **“Antiochus, on his way home, sent Apollonius (167 B. C.) with 22, 000 to destroy Jerusalem...”** Antiochus decreed that **“...all, on pain of death, should conform to the Greek religion, and the temple was consecrated to Jupiter Olympius.”**²⁹ Nothing like this had ever happened before. Other conquerors had not interfered with the Jewish religion or worship. This was revealed to forewarn the covenant people. So accurate were the

²⁶ *Op. Cit.*, Barnes, p. 234, 235.

²⁷ *Op. Cit.*, Jamieson, Fausset, Brown, p. 653.

²⁸ *Op. Cit.*, Henry, p. 1458.

²⁹ *Op. Cit.*, Fausset, p. 654.

words of Daniel, that those who did not believe in revelation say **“...it must have been written subsequent to the event.”**

“...and have intelligence with them that forsake the holy covenant.”

Antiochus took advantage of apostate Jews to destroy the religion of all. For example, Jason, the brother of the high priest, set up a special **“...sports-stadium , to arrange for the education of young men there, and to enrol in Jerusalem a group to be known as ‘Antiochenes’.”**³⁰

(Vs. 31) – “And arms shall stand on his part...” The word used here denotes strength and power, **“...and thence is applied to a military force, or an army.”** Henry notes, **“Not only his own army, which he now brought from Egypt, but a great party of deserters from the Jewish religion that joined with them...”**³¹

Barnes tells us that up to this point there is generally consensus among commentators that it has been referring to Antiochus. But at this point there is a diversity of opinion. Some feel that it is still Antiochus being described, while many others think the scene changes to refer to the Romans. These think it refers to the Antichrist of Daniel 7:25 and is yet to be fulfilled in the future. They feel that Antiochus is just a type of the Antichrist. But there appears to be no changing of the subject, for as the chapter ends the subject is still the strife between the king of the south (Ptolemy of Egypt) and the king of the north (Antiochus of Syria).

“...and they...” Fausset writes, **“Antiochus’ hosts confederate with the apostate Israelites...”**³²

“...shall pollute the sanctuary of strength, and shall take away the daily sacrifice...” Barnes says this refers to what was done at the command of Antiochus, to profane the temple, and to put an end to the sacrifices and worship there. He quotes 1 Maccabees 1:37, 39: **“They shed the blood of the innocent round the temple; they defiled the holy place. Her temple lay desolate as the wilderness; her feasts were turned to mourning, her sabbaths to a reproach, her honor to contempt.”**

Fausset records the history: **“Apollonius ‘polluted’ it with altars to idols and sacrifices of swine’s flesh, after having ‘taken away the daily sacrifice’”**³³

“...and they shall place the abomination that maketh desolate.” i.e., that which pollutes the temple. Barnes says this should be translated as **“the abomination ‘of the desolator,’ that is, of him who has laid the city and temple waste.”**³⁴

Judas Maccabees wrote, **“The king then issued a decree throughout his empire: his subjects were to all become one people and abandon their own laws and religion. ...and many in Israel accepted the foreign worship, sacrificing to idols and profaning the sabbath, On the fifteenth day of the month Kislev in the year 167, ‘the abomination of desolation’ was set up on the altar. Pagan altars were built throughout the towns of Judea; incense was offered at the doors of houses and in the streets. All scrolls of the law which were found were torn up and burnt.”** (1 Maccabees 1:41, 43, 54-56)

³⁰ 2 Maccabees 4:9.

³¹ *Op. Cit.*, Henry, p. 1458.

³² *Op. Cit.*, Fausset, p. 654.

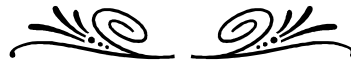
³³ *Ibid.*, pp. 654, 655.

³⁴ *Op. Cit.*, Barnes, p. 238.

And in the Apocrypha we read, “...**King Antiochus sent an elderly Athenian to force the Jews to abandon their ancestral customs and no longer regulate their lives according to the laws of God. He was also commissioned to pollute the temple at Jerusalem and dedicate it to Olympian Zeus...**”³⁵

Those who support the view that the subject has now been transferred to the latter-day Antichrist say that the remainder of the chapter does not tell the story of Antiochus of Greece. However, Barnes refutes this concept: “**There is nothing in the statement which does not agree with what was done by Antiochus.**”³⁶

I find the last words of the chapter quite interesting: “**...yet he shall come to his end, and none shall help him.**” (Daniel 11:45) History does indeed tell of the end of Antiochus. Receiving word of a defeat, he was filled with anger and was riding toward Jerusalem. He stated, “**I will make it a common graveyard for the Jews. As soon as he had said the words, he was seized with incurable pain in his bowels and with sharp internal torments.... Worms swarmed even from the eyes of this godless man and, while he was still alive and in agony, his flesh rotted off... It was so unbearably offensive that nobody could escort the man who only a short time before had seemed to touch the stars in the sky**”³⁷



PART IV - DANIEL 12: 1-13:

(1) And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. (2) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (3) And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. (4) But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. (5) Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. (6) And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? (7) And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

³⁵ 2 Maccabees 6:2.

³⁶ *Op. Cit.*, Barnes, p. 236.

³⁷ 2 Maccabees 9:5, 6, 9, 10.

Barnes states that verses 1 through 4 of this chapter should have been a part of the previous two chapters. Chapters Ten, Eleven and these four verses should be read as a continuous whole. The remainder of Chapter Twelve is a conversation between two angels which sheds light on what has been said.

Fausset summarizes this chapter by saying it is the conclusion of the vision, which includes chapters 10 and 11, and is the Epilogue to the Book of Daniel. They believe that verses 6 and 7 refer to the antichrist of Chapter 7:25, while the verses 8 through 12 revert to the time of Antiochus, **“...thus putting together in one summary view the two great periods of distress.”**³⁸

(Vs. 1) - “And at that time...” Henry writes, **At that time when the persecution is at the hottest, Michael shall stand up.** He will **“...work deliverance for the Jews, when he sees that their power is gone.”**³⁹

(Vs. 4) - “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” Henry tells us that Daniel now has to shut up the words and seal the book **“...because the time would be long ere these things would be accomplished.... a treasure of great value, laid up for the ages to come, to whom it would be of great service...”**⁴⁰

As I contemplate these words of Matthew Henry, **“laid up for the ages to come”**, I am reminded that no one living at that time could have painted such an apt description of our day without Divine inspiration. An interesting sidelight comes from a documentary I saw about the “Knowledge Explosion”. It showed a graph picturing the steady, slow increase of knowledge through the ages. Then it suddenly shot skyward with an explosion of increasing knowledge. The date of this dramatic change shown at the bottom of the graph was 1830. Although there is some confusion concerning the time period, it seems all three of these commentators see the closing verses of this chapter as relating to the end times.

(Vs. 6) - “How long shall it be to the end of these wonders?” Here is the question under consideration. This question is put by an angel of God, and Barnes says it **“...refers to the final dealings of God in general, Antichrist’s overthrow and the resurrection.”**⁴¹

(Vs. 7) - “...it shall be for a time, times, and an half...” Using the Year-day Principle this would equal 1, 260 days, or 1,260 years. Fausset thought verses 6 and 7 referred to the Antichrist of the Daniel 7:25. So he writes, **“NEWTON, referring this prophecy to the Eastern apostasy, Mahometanism (sic.), remarks that the same period of three and a half years, or 1260 prophetic days, is assigned to it as the Western apostasy of the little horn (ch. 7.25).... Antichrist thus setting both his feet on Christendom together, the one in the East, and the other in the West.”**⁴²

³⁸ *Op. Cit.*, Jamieson, Fausset, Brown, p. 658.

³⁹ *Op. Cit.*, Henry, p. 1460.

⁴⁰ *Ibid.*, p. 1460.

⁴¹ *Op. Cit.*, Barnes, p. 266.

⁴² *Op. Cit.*, Jamieson, Fausset, Brown, p. 660.

I find Newton's reference to Islam very interesting, even though his identification of three and a half years is inaccurate in so far as it relates to the apostasy referred to in Daniel 7: 25.

“...to scatter the power of the holy people...” Many commentators believe this refers to a desire of Antiochus to scatter the Jewish people in many lands. This thought seems quite inaccurate, as the Israelite people had long been dispersed throughout the world. Even the Jewish peoples carried to Babylon had been scattered throughout the great Persian Empire, and most had chosen to remain there even though Cyrus had given them permission to return to Jerusalem. Consider the following decree by the Persian emperor, Xerxes:

“Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.” (Esther 8:9)

I tend more to agree with Fausset, that this refers to **“...Israel's lowest humiliation (the utter 'scattering of her power') is the precursor of her exaltation, as it leads her to seek her God and Messiah.”**⁴³ I can easily see this could relate to the near future of modern Israel as other prophecies unfold to their fulfillment.

Barnes puts forth the idea that it means what constituted the **“...power, might, strength...”** of Israel would be scattered. **“...when these scattered forces and people should have been again restored...”**⁴⁴

“...all these things shall be finished.” Barnes continues **“...then all this that was predicted would be accomplished, and these troubles cease.”**⁴⁵ So this is seen as applying to the time of Antiochus and to the duration of the calamities of the Jewish people.

Henry elaborates, **“God will suffer him to prevail till he shall have accomplished to scatter the power of the holy people.”**⁴⁶

(8) And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? (9) And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. (10) 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 shall understand. (11) And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. (12) Blessed is he that waiteth, and cometh to the thousand

⁴³ *Ibid.*, p. 661.

⁴⁴ *Op. Cit.*, Barnes, p. 266.

⁴⁵ *Ibid.*, Barnes, p. 266.

⁴⁶ *Op. Cit.*, Henry, p. 1461.

three hundred and five and thirty days. (13) But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

(Vs. 11) – **“...from the time that the daily sacrifice shall be taken away...”** This is the point of reckoning. Barnes states it must refer to one of two things covered previously; either the acts of Antiochus forbidding the daily sacrifice, or to the death of Christ, which negated the daily sacrifice.

Fausset writes, **“As to this epoch, which probably is prophetically... manifold; the profanation of the temple by Antiochus... till the restoration of worship by Judas Maccabeus, ...1290 days... so ending the Jews’ calamities; by pagan Rome after Christ’s death; by Mahomet; by Antichrist, the culmination of apostate Rome. The ‘abomination’ must reach its climax, and the measure of iniquity be full, before Messiah comes.”**⁴⁷

“...and the abomination that maketh desolate set up...” Again, Barnes states this must refer to one of two things; either Antiochus setting up in the temple an image of Jupiter, or the destruction of the temple by the Romans. Henry mentions that the event from which the time of the trouble, Verse 1, is to be dated will be **“...when they were deprived of the benefit of public ordinances; that was to them the beginning of sorrows; that was what they laid most to heart.”**⁴⁸

“...there shall be a thousand two hundred and ninety days.” This time would be equal to 30 days more than the 3 ½ years he applied to verse 7. Barnes quotes a Prof. Stuart, *Hints on Prophecy*, pp. 94, 95, saying this refers to Antiochus, who took away the daily sacrifice. **“This was in the latter part of May, B. C. 168.”**⁴⁹

Henry continues, **“...three years and seven months. ...and then. It is probable, the daily sacrifice was restored, and the abomination of desolation taken away, in remembrance of which the feast of dedication was observed even to our Saviour’s time, Jn. 10:22.”**⁵⁰

(Vs. 12) - **“Blessed is he that waiteth...”** Barnes considers this to be the happy estate of one who patiently some event that is to occur. The angel infers that this will be a desirable time.

“...and cometh to...” In other words, for one who who is alive at this time.

“...the thousand three hundred and five and thirty days.” Barnes, writes, **“There is much apparent abruptness in all these expressions; and what the angel says in these closing...communications has much the appearance of a fragmentary character – of hints, or detached and unexplained thoughts thrown out on which he was not disposed to enlarge, and which, for some reason he was not inclined to explain.”**⁵¹

Henry writes, **“The completing of their deliverance, or at least a further advance towards it, which is here set forty-five days after the former, and, some**

⁴⁷ *Op. Cit.*, Jamieson, Fausset, Brown, pp. 661, 662.

⁴⁸ *Op. Cit.*, Henry, p. 1461.

⁴⁹ *Op. Cit.*, Barnes, p. 270.

⁵⁰ *Op. Cit.*, Henry, p. 1461.

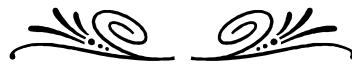
⁵¹ *Op. Cit.*, Barnes, p. 270.

*think, points at the death of Antiochus, 1335 days after his profaning the temple.*⁵²

(Vs. 13) – *“But go thou thy way till the end be...”* Nothing more is to be communicated at this time. It seems the time for fulfillment is far-distant. The world’s affairs will roll on for ages before the “end” shall come.

“for thou shalt rest...” During this long period Daniel shall have “rest”. He had been agitated by the visions he had been shown, but there is now rest for him as they all shall come to fulfillment. Matthew Henry adds, *“Daniel was now very old....He must comfort himself with the pleasing prospect of his own happiness in death, in judgment, and to eternity.”*⁵³ And Fausset writes, *“Daniel, like his people Israel, was to wait patiently and confidently upon the blessings of the Lord in His own due time.”*⁵⁴

“...stand in thy lot at the end of the days.” Daniel’s lot was to be a servant, a prophet of God. And what shall be his lot when all these things shall be finished at the end of our days on earth? *“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”* (Revelation 20:6)



PART V – NEW TESTAMENT REFERENCES TO THE ABOMINATION OF DESOLATION

Matthew 24:6–8, 15, 16. *And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. (7) For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. (8) All these are the beginning of sorrows. (15) When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) (16) Then let them which be in Judaea flee into the mountains:*

Mark 13:14-18. *But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: (15) And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: (16) And let him that is in the field not turn back again for to take up his garment. (17) But woe to them that are with child, and to them that give suck in those days! (18) And pray ye that your flight be not in the winter.*

Luke 21:20-22. *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. (21) Then let them which are*

⁵² *Op. Cit.*, Henry, p. 1461.

⁵³ *Ibid.*, p. 1462.

⁵⁴ *Op. Cit.*, Jamieson, Fausset, Brown, p. 662.

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. (22) For these be the days of vengeance, that all things which are written may be fulfilled.

(Mt. 24:5-8) - In the opening verses of this chapter Christ is preparing His disciples for things that shall shortly come upon them. Matthew Henry clearly states this prophecy **"...is of lasting use to the church and will be so to the end of time..."**⁵⁵ He states that parts of it are a **"type"** of the coming destruction of Jerusalem and others the **"antitype"** of the closing period of time. **"The thing that hath been, it is that which shall be..."** (Ecclesiastes 1:9) Henry tells us that at the birth of Christ there was universal peace throughout the Roman Empire, but now **"Those that will not hear the messengers of peace, shall be made to hear the messengers of war."**⁵⁶

Barnes goes into great historical detail to show how this description aptly applied to those years between Christ's crucifixion and the destruction of Jerusalem by the Roman army. However, in summing up his commentary of later verses in this chapter, Barnes speaks of both the imminent destruction of Jerusalem and the distant judgments at the coming of Christ, noting, **"The words, therefore, had doubtless a primary reference to the destruction of Jerusalem, but such an amplitude of meaning as also to express his coming to judgment."**⁵⁷

(Mt. 24:15) – **"When ye therefore shall see the abomination of desolation..."** Barnes states, **"This is a Hebrew expression, meaning an abominable or hateful destroyer."** He goes on to say that here it refers to **"...the Roman army."**⁵⁸

Fausset asserts this is the same issue as Luke 21: 21 and is in reference to the Roman army. **"...stand in the holy place..."** is reference to **"...the Roman army besieging Jerusalem."**

"...whoso readeth, let him understand,..." Fausset relates this to **"...the ninth and eleventh chapters of his prophecy."**

(Mt. 24:16) – **"Then let them which be in Judaea flee into the mountains:"** It would only be the Christian portion of Jerusalem that remembered and heeded this warning of the Savior. Fausset quotes Eusebius and Epiphanius as writing that as, **"...Vespasian was approaching with his army, all who believed in Christ left Jerusalem and fled to Pella, and other places beyond the river Jordan; and so they all marvellously escaped the general shipwreck of their country: not one of them perished."**⁵⁹

(Mk. 13:14) – Matthew Henry tells us, **"The Jews, in rebelling against the Romans, and in persecuting the Christians, were hastening to their own ruin..."**⁶⁰

⁵⁵ *Op. Cit.*, Henry, p. 1738.

⁵⁶ *Ibid.*, p. 1739.

⁵⁷ Barnes, Albert, THE GOSPELS, VOL. I, p. 276.

⁵⁸ Barnes, Albert, *NOTES ON THE GOSPELS OF MATTHEW AND MARK*, p. 338.

⁵⁹ *Op. Cit.*, Jamieson, Fausset, Brown, (This is on CD and I have no page number)

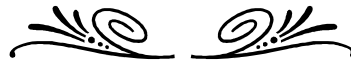
⁶⁰ *Ibid.*, p. 1808.

“...standing where it ought not...” Henry’s words, though harsh, are poetry: **“...sin made the breach, at which the glory went out, and the abomination of desolation broke in, and stood “...where it ought not...”** ⁶¹

Fausset and Barnes add no further comment on this passage which they treat as they did in Matthew 24.

(Lk. 21:21) – Henry writes that **“...the destruction of Jerusalem, and the utter dispersion of the Jewish nation, which would be a little day of judgment, a type and figure of Christ’s second coming, which was not so fully spoken as in the parallel place (Mt. 24), yet glanced at...”** ⁶²

Barnes makes no further comment on these verses, as covered in Matthew 24. He continues with verse 22 - **“...all things which are written may be fulfilled.”** Here Barnes refers us to the prophetic words of Daniel in Chapter 9:26, 27.



A SUMMARY STATEMENT

Considering all I had read, after finishing only Barne’s commentary and before starting the others, I lay down to rest and contemplate the matter. I was bothered by the fact that no one of the prophesied events with their accompanying time frames seemed to reach down to our day and affect scattered Israel and God’s promises to her. Why would such momentous prophecies not relate in some way to this equally momentous time in God’s timetable?

I then considered some of Barne’s comments. Concerning the **“abomination of desolation”** he wrote that one must **“...suppose that the reference was to something pertaining to the city or the temple....”**

In his commentary about the words of Jesus as He spoke about the **“abomination of desolation”** in Matthew 24:15, Barnes wrote, **“This is a Hebrew expression, meaning “...an abominable or hateful destroyer.”**⁶³

Babylon, Persia, Greece, and Rome: To the Hebrew they were all abominable; they had all desolated the Holy City and the Holy Place of the temple. Yet none of the references to these conquering “gentiles” bring any of these events down to our era in history.

As I lie there pondering these thoughts, there entered into my mind a completely new consideration. There was one more “abominable destroyer” of which I had not yet thought, but of whom I would later read about in other commentaries; One who has profaned the holy place to this day.

⁶¹ *Ibid.*, p. 1808.

⁶² *Ibid.*, p. 1900.

⁶³ Barnes, Albert, *NOTES ON THE GOSPELS OF MATTHEW AND MARK*, p. 338.

I returned to my study and checked the history of Jerusalem. It was conquered by the Muslims in the year 637 A. D. Construction began on the Dome of the Rock on the temple site in 687 A. D. and was completed in 691 A. D. This spread of dates made me think of MacGregor's use of the mean date. That would be 689 A. D. I considered the force and genius that motivated these desolators. The power behind them was born in 570 A. D.

Using the time periods found in the 12th Chapter of Daniel, I made the following computations:

570 A. D. + 1260 years brings us to 1830, the year of the Restoration of the Church.

689 A. D. + 1260 years brings us to 1949, the year after Israel was declared an independent nation for the first time in almost 2000 years, and the time when her people began to return homeward from their long diaspora.

689 A. D. + 1290 years brings us to 1979, the year that the Shah left Iran and the revolutionary forces under the Muslim leader, Ayatollah Komeni, took over. This was also the year that Muslims took over the U. S. Embassy and that Russia invaded Afghanistan.

689 A. D. + 1335 years brings us to 2024, the year *"...when these scattered forces and people should have been again restored, then all this that was predicted would be accomplished, and these troubles cease."*⁶⁴

But before all those *"troubles cease"* the world shall undergo yet another period of great tribulation. The opening years of this new millennium find the world again identified in the pages of Biblical prophecy. All these noted commentators to whom I have referred recognize that the words of Christ referring to the *"abomination of desolation"* are not only a *"type"* of the impending destruction of Jerusalem, but also a *"shadow"* of things yet to come in the final days of the world's judgment before Christ's coming in power and glory.

The Book of Mormon is specific about that judgment: **"And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles."** (3 Nephi 9:56) It is also specifically spelled out in the Revelation of Jesus Christ to the Apostle John.

I believe the year 2001, with its attack on New York City and subsequent acts of terrorism throughout the Christian world, ushered in the fulfillment of the prophecy beginning with Revelation 16:12 and continuing through verse 21:

Verse 12 "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

The wording of this verse is just like that in Chapter Nine when the Euphrates was first referred to. What happened at that time? Gibbon writes that in 1058 A.D. the emperor of the eastern division of the Roman Empire was **"... suddenly assaulted by an unknown race of barbarians, who united the Scythian valour with the fanaticism of new proselytes ... The myriads of Turkish horse overspread the frontier of six hundred miles from Taurus to Arzeroum, and the blood of 130,000**

⁶⁴ *Op. Cit.*, Barnes, p. 266.

Christians was a grateful sacrifice to the Arabian prophet. ⁶⁵ This unknown race flowed out of Afghanistan and its accompanying areas. They converted to Islam and went on to destroy the Christian cities of the Middle East.

Now this is taking place once again **“...that the way of the kings of the east might be prepared.”** I believe that all that has taken place since that momentous day in September, 2001 – our invasion of Iraq and Afghanistan, the widening spread of terrorism, etc. – has helped to prepare the way for the **“kings of the east”**. And just who are these **“kings of the east”**? We must establish the meaning of the phrase in Biblical terms, for this is the language with which we are dealing:

- a. When the Lord revealed through the prophet, Isaiah, **“Calling a ravenous bird from the east...”** (Isa. 46:11), He referred to Cyrus, King of Persia (**present day Iran**).
- b. When He revealed through His prophet, Ezekiel, **“I will deliver thee to the men of the east”** (Ezekiel 25:4), He was speaking of the king of the Babylonians (**Present day Iraq**).
- c. When you investigate the identities of the peoples of Gog and Magog in Ezequiel’s prophecy, you encounter the identical followers of Islam.

Verse 13 And I saw three unclean spirits like frogs come out of the mouth of the dragon (Satan), and out of the mouth of the beast (Papal Rome), and out of the mouth of the false prophet (Mohammed).

Verse 14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16 And he gathered them together into a place called in the Hebrew tongue Armageddon.”

These are the things that yet lie before us; before the “Christian” Gentile nations and before the little nation of Israel. These are the difficult things that lie between the Church today and the promised blessing: **“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.”** (Daniel 12:12)

Do these impending verses of Revelation 16 sound ominous? Of course they do, but our blessed Book of Mormon reflects another aspect of that picture to the faithful members of the Church of Christ:

“And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; And they were armed with righteousness and with the power of God in great glory. And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, Then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel.” (1 Nephi 3:230, 231, 236, 237)

⁶⁵ Gibbon, *The Decline and Fall of the Roman Empire*, Vol. 4, pp. 707, 708.