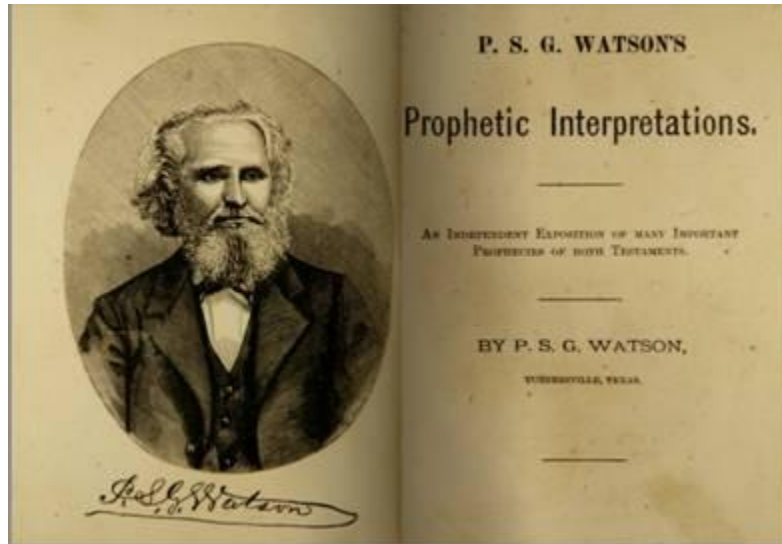


CHAPTER IX

The Abomination of Desolation



In a former chapter, I have given the misplacing of *the abomination of desolation*, as one of the principal causes of the misinterpretations of the prophecies, connected with the second coming of Christ. This chapter and a few more will be devoted to the investigation of this intensely interesting subject. As we advance, the reader will see the very great prominence given in the Bible to this subject.

“THE ABOMINATION OF DESOLATION.” This phrase is found but twice in the New Testament; and, in both places, is a part of our Lord’s great prophetic discourse upon Mount Olivet about the year 33 A. D. According to the Common Version, Matthew gives the Lord’s words as follows: “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).” – 24:15. Mark’s record reads thus: “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).” – 13:14. While the parenthetical words in Matthew differ a little from those in Mark, the

difference is confined entirely to the English; for in both, the inspired Greek is exactly the same; thus “*ho anaginoskon noeito.*” These very important words have long been caged up in parenthesis: and words so situated are generally read quickly, and in a suppressed tone of voice, as if they were of little or no consequence! But they should now be brought out; and sounded, if possible, with the voice of “seven thunders” at least, that all the earth might hear!

It is remarkable, that these parenthetical words are found only in our Lord’s great prophetic discourse! It is the more remarkable, that they are found only in connection with *the abomination of desolation*; and *at the precise place* where the Lord refers to Daniel’s prophecy for further information concerning this very same thing!! And it is most remarkable, that prophetic expositors, commentators and Bible readers generally, have blundered most egregiously **PRECISELY AT THIS POINT** in the prophecies concerning our Lord’s Second Coming!!!

If this parenthetical phrase, “(whoso readeth, let him understand)” occurs even once in the Old Testament, I do not remember the place. I feel quite confident, that it does not. Many other things of tremendous importance are recorded in both Testaments; but where is it said of even one of them – “Whoso readeth, let him understand”? This meaning appears to be reserved for *the abomination of desolation only!* Surely there must, be something of extraordinary interest at this point! In order to arrest attention still further, I shall disenthral these parenthetical words, and give them the benefit of a full line of capitals; thus: “**WHOSO READETH, LET HIM UNDERSTAND!**”

Following the Lord’s direction, we turn to Daniel’s prophecy, and read from the beginning to the 29th verse of the 9th chapter; and here for the first time we find the word *abomination*. The verse reads thus: “And he shall confirm the (or more correctly, *a*) covenant with many for one week: (or more correctly, *seven years*): and in the midst of the week (or *seven years*) he shall cause the sacrifice and 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.” Here the word is plural – *abominations*. The Septuagint Greek reads thus: “*Kai epi hieron Bdelugma ton eremoseon*”: the English of which is the following: *and upon the temple abomination of desolations*. According to this authority, the abomination is singular and the desolations plural. There is so much disagreement among critics in regard to the correct reading of this verse, that I undertake its interpretation with great diffidence. Without the correct reading, the correct interpretation can hardly be expected. However, I shall state in the first place, that there is nothing in the Septuagint Greek, authorizing the word “week” in this verse. The Greek is *hebdomas*, and means *seven*: that is, seven of whatever the context authorizes to be supplied: and it here authorizes the supplying of *years*; thus: *seven years*. The verse ought to read thus: “And he shall confirm *a* covenant with many (Jews) for seven (*years*): and in the midst of the seven (*years*) he shall cause the sacrifice and oblation to cease,” etc. And I will state in the second place, that the Vulgate translation, (the Roman Catholic) has in the singular in this verse: and so also has a valuable Hebrew manuscript of the 13th century, according to Dr. Adam Clarke. And I will state in the third place, the other Scriptures require the *singular* in this verse: but for the present I shall leave this for the reader’s consideration; and shall present the next example of the word *abomination*, which is in Dan. 11:31 –

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place THE ABOMINATION THAT MAKETH DESOLATE.” Here the sanctuary, the daily sacrifice and the abomination are all brought to view in the same verse. The first two are certainly Jewish; and the third is certainly *Heathenish*! It appears by this verse, that “arms shall stand” on the part of some person represented by the pronoun *his*, that arms shall pollute the sanctuary of strength, and take away

the daily sacrifice; and *then* they shall place the abomination that maketh desolate! I will remark in this place, that every event foretold in this verse, *can come to pass in a very short time* – within one day – even within a few hours! The pollution of the sanctuary, the taking away of the daily sacrifice, and the placing of the abomination evidently take place *on the same day*: yet some recent newspaper expositors separate the last two by hundreds of years! They find something in the past, which they imagine to be the abomination; but they cannot find any thing at the same time and place, to call the taking away of the daily sacrifice; hence they are compelled to separate them! And yet more: they transpose the prophecy, placing the abomination *first*, and the daily sacrifice *second*! These writers are hunting for *fulfillments*, in order to interpret the *words* of the prophecy! They may be likened to a lawyer hunting for *violations* of the law, in order to know what the law itself is! In the third and last place, *the abomination* is in Dan. 12:11.

“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days:” that is, in fewer words, 1290 days. I have shown already that the daily sacrifice is taken away, and the abomination set up in Dan 11:31; and here we find in the 11th verse of the next chapter, that 1290 *days* must be counted *from that day* upon which these two things occur. In this chapter, I have quoted every passage in which *the abomination of desolation* is found in both Testaments.