

The Abomination of Desolation: Past, Present or Future?

MATTHEW 24:1-15 EXAMINED

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)....

By Rand Winburn

The common Preterist view of Matthew 24 finds its complete fulfillment in the destruction of Jerusalem and its Temple in A. D. 70.¹ This author will not contest the partial fulfillment of the Matt. 24 prophecies in that event. Daniel 9's famous *70 Weeks* prophecy is clearly seen, especially in Luke's account of the predicted fall of Jerusalem after the crucifixion of the Messiah, (Luke 21:20). The Jewish people have no excuse in remaining in unbelief. Their Temple was destroyed as Daniel predicted, proving the Messiah has already come. Although Daniel does not use the exact phrase, *abomination of desolation*, in his *70 Weeks* prophecy, he does use the terms *abominations* and *desolations*. We do, however, find Daniel using the phrase quoted by Jesus in two other Scriptures which do not pertain to the timing of the first Advent of our Lord: Daniel 11:31 and Daniel 12:11. It is in these two instances that His people are instructed of an *abomination of desolation* which results from the offering of a false, blasphemous sacrifice in place of the true.

It is this author's contention that Matt. 24 is also directed toward Christians living in the Church age of the latter days. We are being warned by our Lord of the abominable sacrifice which will be offered in the Christian Church, the NT Temple of God. The one commanding this hateful sacrifice is that Man of Sin, the

¹ This is called the 'Full' Preterist view, distinct from the 'Partial' view which divides the Olivet Discourse into past fulfillment, (destruction of Jerusalem), and future fulfillment, (the literal return of Christ). The reader is encouraged to visit the many Preterist sites on the Internet to confirm this.

Antichrist. When our spiritual eyes are opened to discern this abomination, we are commanded to flee from the Antichrist's profane church and from his detestable fellowship. Refusal to flee leaves one open to the wrath and judgment of God, (Rev. 18:4). Desolations are decreed for the Antichrist, his church and his admirers. Thus, this writer intends to prove that, (1) *The prince that shall come*, Daniel 9:26, is not limited to Titus, but also foreshadows the Antichrist, who will also be a Roman, and, (2) the entire Matthew 24 prophecy is also a prophecy intended for the NT Church throughout the Church age. In this particular treatise we will limit the scope to Matt. 1-15.

THE PRINCE THAT SHALL COME FORESHADOWS THE ANTICHRIST

Jesus warns us of a prince that shall come - a prince other than Titus: *I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive*, (John 5:43). The Jews did not receive Titus. Had they done so, their Temple may have been spared. Thus, Jesus is speaking of another. He is speaking, ultimately, of the coming of the Antichrist, that Man of Sin, *whose coming is after the working of Satan with all power and signs and lying wonders*. (II Thess. 2:9). Satan is the prince and ruler of this world whom Jesus casts out of His Elect, worldwide, by the efficacy of His holy sacrifice: *Now is the judgment of this world; now shall the prince of this world be cast out*. (John 12:31). The 'prince of this world' and the 'prince who shall come in his own name' are closely related. Both are worldwide rulers. Both breed destruction. The former is Satan, the latter is Satan's vicar, the Antichrist. (Cf. Rev. 12:3, the great red dragon, and Rev. 13:1, the beast who is made in the image and likeness of his father, the dragon, from whom he derives his authority, v.2.) Again, Jesus warns His disciples of the prince who shall come, *for the prince of this world cometh and hath nothing in me*. (John 14:30). Significantly, this verse follows the Lord's teaching that His testimony is prophetic: *And now I have told you before it come to pass, that when it come to pass, ye might believe* (v.29). Our Lord uses the same words in Matt. 24:25, in conjunction with His prophecy and warning of the rise of false Christs and false prophets: *Behold, I have told you before*. In

Rev. 19:10, the angel teaches John that the very testimony of Jesus is the spirit of prophecy. The Revelation is prophetic, the Gospels are prophetic, and Matthew 24 is prophetic. They are all linked by prophecy.

Additionally, we are taught by our Lord that it is only when a prophecy is *fulfilled* that we may come to discern its import and relevance. Its import on our lives may have several facets. Knowledge of prophecy fulfilled strengthens the believer, encouraging him in the fact that our Lord has predestined all events, and their outcome, including our salvation, all of which never fails to come to pass. It may also be used to move the believer to take positive action in obedience to the specific commandment of the prophecy. In this instance, this present writer is thinking particularly of two connected prophecies, Matt. 24:15-20, which commands His Elect to flee, and Rev. 18:4, which commands His Elect to separate. When the believer sees the *abomination of desolation* predicted by Daniel and confirmed by Jesus, he is to flee to safety in a hiding place provided by God, separating himself from that which is abominable in the eyes of our holy Lord. This obedient action is seen taking place in Rev. 12:6, symbolized by the woman, the true remnant Church, fleeing into the wilderness. (Not by coincidence, the same Greek verb translated, 'to flee,' is utilized in both Matt. 24:16 and Rev. 12:6.) And lastly, acknowledging or denying the fulfillment of a prophecy may reveal to us those in the Body of Christ who are wheat and those who are tares. The term *abomination* means hateful. If the *abomination of desolation* has meaning for our day, and is currently being offered a detestable sacrifice to the Most High, then the one who is offering it is the hateful enemy of God. If he is the hateful enemy of God, then those who commune, fellowship with, and honor him, are also hateful enemies of God. They do not love the Lord because they do not keep His commandments, (John 14:21). His command is to separate and flee from the *abomination of desolation*. By searching the prophetic Word, we discover that the Holy Spirit has beforehand declared those who refuse to separate and flee are unsaved. This little taught fact is declared twice in the book of Revelation; Rev. 13:8 & 17:8. To not have one's name written in the

Lamb's Book of Life is equivalent to being declared lost, destined to perdition. We see this horrible truth acted out in Rev. 20:15. Therefore, if there is an abomination of desolation which is occurring in our age, in our day, we are commanded to discern it, to warn others of it, and to flee immediately from both it and from those who dare offer it. To disobey is to prove oneself to be no Christian. From such we are commanded to separate.

FROM WHAT IS THE BELIEVER ADMONISHED TO FLEE?

Preterists would severely limit the reason *to flee*. In their unenlightened minds, Matt. 24:15 speaks only to the Jewish believers of A. D. 70, who are told to flee from the approaching Roman army. This army is an abomination, Jerusalem and its Temple being the holy place. True, from the unsaved Jewish perspective, this is the case. In their unregenerate Jewish minds, the Gentiles are considered an abomination, while their city and sanctuary are considered holy, having been chosen by God as His habitation. But, in fact, to believers this is not the case. The Jewish leadership, with the approval of the common people, put Jesus, their Messiah, a sinless, innocent victim, to death by crucifixion. No crueller mode of murder has ever been devised by man. Does a more abominable act exist? As prophesied by Ezekiel 10:18, the glory of the Lord departed the wicked Jewish Temple. This was done because He was to take up permanent residence in His new Temple, the Body of Christ, (I Cor. 3:16). Furthermore, Daniel, (9:26), describes the destruction of Jerusalem and the Temple as accomplished by *the people* of the prince that shall come, the people being the Roman army. The prince who shall come, therefore, must also be a Roman. Titus does, indeed, fit this description, but so does the coming Antichrist.

With the successful atonement and resurrection of our Lord, the need for types and shadows ceased, (Hebrews 9). Yet the unbelieving Jews continued to sacrifice despite the public testimony of the disciples to His miraculous resurrection and the ensuing conversion of thousands to faith in Christ. Notwithstanding the horrendous fact of their willingly putting to death the Son of

God and His prophets, the unbelieving Jews continued to offer animal sacrifices to allegedly appease their Lord, by making a feigned appearance of holiness, piety and virtue. It is this overt denial of the advent and finished work of Christ, combined with the murders of the Lord and His innocent people, which is truly abominable. It is this same abomination which is at the heart of the work of the Antichrist. The types and shadows of Jesus Christ in the OT have ceased, while the types and shadows of the Antichrist in the NT have just begun. The unbelieving Jews were an abomination bringing about their own desolation. It was for the overspreading and infestation of their numerous abominations that these rebels were to be judged and punished. In like manner, it is for the overspreading and infestations of abominations introduced into the Church by the prince that shall come, the Antichrist, that he and his people shall be judged. (Rev. 18:1-8).

DANIEL 9 AND MATTHEW 24 COMPARED

With the advent of the Christ came the just destruction of the profane Temple and city of Jerusalem by the Roman army. With the advent of the Antichrist comes the unjust destruction of God's true Church, His righteous Temple, the holy city, New Jerusalem, (Daniel 7:21; Rev. 11:2; 13:7). In Daniel 9, the abominations are caused by the profane acts of the unbelieving Jews themselves, who claimed to be God's chosen. In Matt. 24, the abomination is caused by the profane acts of the Antichrist, an unbelieving false Christian who will claim himself God's anointed. In Daniel 9, the prophecy proves the time of Christ's advent, i.e., after the rebuilding of Jerusalem, and prior to the destruction of the Temple and city. In Matt. 24, the prophecy not only confirms Daniel 9, but proves the time of the Antichrist's advent, i.e., after a significant passage of time to allow for the rise and fall of nations and kingdoms, (including the rise and fall of numerous false Christs and false prophets), yet before the Gospel is preached to all the Elect. In Daniel 9:26, the Messiah is seen offering Himself a holy sacrifice for the sins of His people, according to the will of God, *but not for himself*. In Matt. 24:15, the Antichrist is seen offering an abominable sacrifice for

the sins of his people, *including himself*, but not according to the will of God. Christ's sacrifice results in salvation for His people. Antichrist's sacrifice results in destruction for his people. In Daniel 9, the advent of Christ ushers in great tribulation for the unbelievers. In Matt. 24, the advent of the Antichrist ushers in great tribulation for the believers. In Daniel 9, Christ's advent is followed by the Antichrist's advent, *the prince that shall come*. In Matt.24, Antichrist's advent is followed by Christ's 2nd Advent, *coming in the clouds of heaven with power and great glory*.

Matthew 24 Prophetic of the Entire Church Age

Prior to His Matt. 24 discourse, Jesus had spent considerable time and energy courageously rebuking, reproofing and warning the Pharisees and Scribes of the judgment to come. He was knowledgeable of their numerous sins, enumerating them in public. Their forefathers had killed the prophets and they, too, would kill the prophets - Jesus being that Prophet predicted by Moses, (Deut. 18:15), whom they would soon kill. They were of their father the devil - serpents, a generation, family and household of vipers. They were not the Elect seed of the woman, but were that wicked seed of the serpent. Those religious hypocrites were the same seed as was Cain, who slew Abel. It is with this understanding in view that Jesus charged them: *That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias..... Verily I say unto you, all these things shall come upon this generation*. The generation, ancestry or lineage, upon whom these abominable acts of profanity would come, was that of the seed of the serpent. That seed, or generation, extended back in time to the Garden, finding its first ancestor in Cain, whose spiritual father was the serpent. As Cain killed Abel without just cause, so the Pharisees and Scribes would, without just cause, interdict the people from receiving Jesus as their friend, brother and Lord, killing Him to insure He would never rise to power. For punishment of their sin, their house, the Temple, would be desolated. These things were announced beforehand by the Lord.

Jesus confirmed this prophecy with His disciples, (Matt. 24:2). The Temple will never be rebuilt, despite the ravings of the Futurists, for the Bible tells us so. Upon hearing the shocking news of the impending destruction of the most sacred structure in Israel, the disciples naturally equated its demise with the end of the world. This 'inside' information tickled their curiosity as to when, exactly, the Temple would be destroyed. From a human standpoint it made perfect sense. Armed with the date of the Temple's destruction, they would have time to get their affairs in order because the end of the world would be at hand. After all, they could even warn unbelievers that the end of all things was imminent and perhaps gain a few converts in the process. Rather than address the subject of the Temple directly, as Luke indicates, *When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh*, Matthew stresses that Jesus began teaching His disciples, and those Elect disciples of His throughout the Church age, the doctrine of the prince that shall come.....the Man of Sin. The end of the world, the culmination of the Church age, would not come to pass before the coming of the Antichrist. The destruction of the Temple would be but a momentary, passing tribulation, while the destruction caused by the Antichrist would be ongoing Great Tribulation.

THE DOCTRINE OF THE ANTICHRIST EXPOUNDED TO HIS CHURCH

We have already agreed that the prince that shall come will be a Roman, as were the people who destroyed Jerusalem. In verse 4, we are told that he will be a deceiver. This pertinent clue eliminates the Antichrist from being a pagan Roman. A pagan could never deceive Christians, for Christ's people know that pagans worship false gods, are spiritually dead, and under the wrath of God. Neither Nero nor Titus could fool Christians into following them and their gods. No, Nero is not the Antichrist, despite the ravings of the Preterists. In verse 5, we find that this deceiver will not be a single person, but will be many. Thus, a dynasty of successors would solve the riddle of many deceivers in one deceiver, for, like the President of the United States, one man holds the office at one time, yet there are many Presidents spanning hundreds of years. By no small

coincidence, our Presidents have also shown themselves to be deceivers, while at the same time commanding the respect of the world.

Christ continues: the deceivers will all come in His name, deceiving many. Again, this eliminates Nero, and all pagans, who did not claim to come in the authority of Christ, nor under the guise of a Christian. Nor did the dissembling Jews and false prophets prior to the destruction of the Temple claim to be Christians. Yet the Antichrist described by Jesus will claim great authority from Christ, presenting himself to the world as a genuine Christian, Christ's anointed one. He will even claim the attributes of 'I AM.' This blasphemous claim is reinforced and repeated in Paul's description of him, (II Thess. 2:4). In verse 6, Jesus now makes what appears to be a strange segue. With the advent of the Antichrist comes wars and rumors of wars. This is because these are 'holy' wars, Crusades, whose origin is from the pseudo-Christian Antichrist. Verse 7 dispels any notion that these wars and times of tribulation will have a quick end. Rather, we are told they will extend so far into the future that nations, which do not now exist, will rise up to conquer existing nations. Kingdoms will arise which do not yet have their being, but which will one day have dominion. Certainly the disciples could not have imagined the rise of the United States, from out of nowhere, to world dominance. Nor could they have imagined the vision seen by John in Revelation 13:1, of a beast and his kingdom rising up out of obscurity to rule the Western European world with an iron fist. Daniel also saw this beast and his ten-horned kingdom. He describes it in his chapter 7, verses 7-8. This beast, pictured also as a little horn, would remain in power until the Day of Christ Jesus, at which time he would be destroyed by Christ, *and given to the burning flame*. If these catastrophic events were not enough to warrant the grave concern of the disciples, Jesus explained that famines, plagues and destructive earthquakes would occur worldwide and at the same time. And yet all these things are but *the beginning of sorrows*.

THE SORROWS OF CHRIST'S CHURCH FORETOLD

The Greek noun which is translated *sorrows* in Matt. 24:8 is the same Greek noun translated as *labor pains* or *travailing in birth* by the woman described in Rev. 12:1-5. Matthew 24 and the Revelation parallel each other in many respects, this being but one of them. **2** The *sorrows* described by Jesus are the sorrows which will be experienced by His Church, the bride of Christ, composed of one body of believers (Jew and Gentile), as a result of extreme persecution caused by sowing the seed of the Gospel, which results in 'giving birth' to newborn believers. The vast majority of Jews living in Jerusalem in A. D. 70 were not Christians. Their 'sorrow' was the loss of their material world, not the sorrow of godly repentance and faith toward Christ, which is godly sorrow. Nor was it sorrow resulting from persecution when witnessing for His name's sake. Therefore, the sorrow described by Christ pertains only to the Christian. It was because of the persecution by the unbelieving Jews that Christians living in Jerusalem would experience sorrow. This beginning of sorrows was to extend worldwide, far into the future, finding its cause in those who hate the Way, the Truth, and the Life. The present writer believes it would have been at this particular point in Christ's discourse that His disciples would have regretted asking questions. They had no idea the horrific destiny which awaited them and their fellow brothers and sisters throughout history. They had hoped for a speedy conclusion to their problems and trials. But such wishful thinking would not be the case. The Antichristian spirit which animated the Jews against Christ, would animate the Jews and their spiritual successors, the Roman Catholic Church, to hate, persecute and kill Christ's Body, His true Church. History testifies to the fulfilling of this ominous prophecy.

In verses 9-14 of Matt. 24, Jesus continues this train of thought, explaining that the sorrows experienced by His disciples are due to tribulation, (also

2 The first six seals of the Revelation directly parallel Matthew 24: (1) False Christian deceivers parallel the rider on the white horse; (2) wars parallel the rider on the red horse; (3) famines parallel the rider on the black horse; (4) plagues parallel the rider on the pale green horse; (5) Christian martyrs are paralleled by the 5th seal; (6) the return of Christ is paralleled by the 6th seal.

translated 'affliction'), including their being delivered up for death. Their deliverers are the same deceiving false Christians described in verses 4-5, who, like the unbelieving Jews before them, would claim to be of the family of God,. Here we have another clue in piecing together the portrait of the mysterious Man of Sin: he will deliver true Christians up to be killed. His wicked doctrine will include, 'Kill thy neighbor.' His authority will be great to accomplish this end. This spirit of Antichrist would be worldwide in scope, resulting in the hatred of Christ's Elect in every nation on the globe. Offense, betrayal and hatred are the rewards of those serving Christ in Spirit and truth. False prophets, claiming to speak for Jesus by His Holy Spirit will arise, deceiving many in the Church. Lawlessness will increase, it will not diminish. Love for the true God, His Word and His saints, both alive and deceased, will also wane dramatically.

JESUS DOES NOT TEACH CONVERSION OF THE WORLD

In light of the above prophecy, any unbiased believer will admit that Jesus does not teach the successful conversion of the world prior to His Second Advent. Rather he teaches the exact opposite. John Calvin recognized this fact, stating, *Perceiving that the greater part of men would despise his doctrine and oppose his reign, he threatens also against all nations mourning and lamentation; because it is proper, that by his presence he should crush and destroy the rebels, who, while he was absent, despised his authority.....That the joy by which they are intoxicated may not excite the envy of believers, Christ declares that it will at length be turned into mourning and gnashing of teeth. He alludes, I think, to Zechariah 12:11-14, where God, informing them that a striking display of his judgment will soon be made, declares that there will be lamentation in every family, such as is not usually seen at the funeral of a first-born son. **There is no reason, therefore, why any person should expect the conversion of the***

world, for at length — when it will be too late, and will yield them no advantage — they shall look on him whom they pierced. **3**

DESPITE TRIBULATION, BETRAYAL, DECEPTION AND DEATH, PERSEVERANCE IN THE TRUTH IS REQUIRED OF BELIEVERS

Endurance, perseverance, and remaining steadfast *until the end* of something will be rewarded with salvation, (Matt. 24:13). This attribute, a necessity in attaining salvation, is seen exemplified by the saints described in Rev.7:9-17; 11:1-12; 12:11; 12:17; 14:4; 14:12; and 15:2. Tragically, this present generation has seen the falling away from the truth because of the false teachings of such luminaries as Billy Graham and J. I. Packer. As stated initially, Preterists would have us believe that Matt. 24 is fulfilled solely in the destruction of Jerusalem. That would then necessitate their interpreting Matt. 24:13 as pertaining strictly to those Christians who remain faithful to Jesus until the end of the city and its Temple in A. D. 70. Such an exegesis is absurd. It does not find its fulfillment in Jerusalem, A. D. 70. Christians in Jerusalem were not betrayed to the Roman authorities and executed because of their faith during the siege. Thus, their faith was not in that way tested, which is the context of the passage, i.e., betrayal, persecution and death for Christ's sake. Besides, the Calvinist biblical rule of faith which teaches perseverance of the saints due to the unfailing providence, protection and provision of God, is a tenet which will continue to be taught and believed by Christians until the end of the world, proof that this passage speaks to future Christians who would be betrayed by false Christians; being delivered up to that predicted master counterfeit Christian, the Antichrist.

THE GOSPEL OF MATTHEW 24 A MUCH DIFFERENT GOSPEL THAN IS PREACHED TODAY

3 COMMENTARY ON MATTHEW, MARK, LUKE, Volume 3, *On Matthew 24*, v. 30, (Ages Software).

And **this Gospel** of the kingdom shall be preached in all the world for a witness unto all the nations.....We ask the reader, when has he or she heard the following 'Good News' message preached?:

'Sinners, make your decision for Christ today. By so doing, you will prove your calling and election by experiencing unparalleled tribulation, hatred by all the world, betrayal by your family, friends and those who you thought were your brothers and sisters in Christ, all of which may very well culminate in your death. Jesus *guarantees* deceivers will attempt to deceive you, false prophets will do their utmost to mislead you, worldwide wars will rage, either in your community or in a community near yours. You may very likely experience hunger, diseases, and the devastation of your home by earthquake and other natural disasters. And last, but not least, you will have to contend with the arch enemy of Jesus Christ and His Church, the Antichrist, whose identity will be a mystery to most, for he will be loved by the world and false Christians. And, oh yes, few will believe when you insist he is the mystery Man of Sin.'

Does this sound like a Gospel which would attract the throngs? In fact, it is this Gospel which tends to your persecution. We challenge the reader to cite one Preterist or one Futurist who has been persecuted by the Antichrist for his faith. Where are their martyrs? They have none. Where are their eyewitnesses? They have none. Yet they cling to their fables as if they were orthodoxy. History proves that it is only those Christians who expose and denounce the Pope of Rome as that Man of Sin, the predicted Antichrist, that abomination of desolation, who experience great tribulation and martyrdom.

AND THEN SHALL THE END COME

On this point it is significant to quote Calvin once more. Is 'the end' referred to the end of the Temple or the end of the world? We quote: "**This is improperly restricted by some to the destruction of the temple, and the**

abolition of the service of the Law; for it ought to be understood as referring to the end and renovation of the world. Those two things having been blended by the disciples, as if the temple could not be overthrown without the destruction of the whole world, Christ, in replying to the whole question which had been put to him, reminded them that a long and melancholy succession of calamities was at hand, and that they must not hasten to seize the prize, before they had passed through many contests and dangers. In this manner, therefore, we ought to explain this latter clause: 'The end of the world will not come before I have tried my Church, for a long period, by severe and painful temptations,' for it is contrasted with the false imagination which the apostles had formed in their minds. Hence, too, we ought to learn that no particular time is here fixed, as if the last day were to follow in immediate succession those events which were just now foretold; for the believers long ago experienced the fulfillment of those predictions which we have now examined, and yet Christ did not immediately appear..." ⁴ The observant reader will note that Calvin, whom the Preterists revere, was neither a partial nor a full Preterist. He was an Historicist viewing Matthew 24 as a prophecy which speaks to Christians throughout the Church Age.

THE ABOMINATION OF DESOLATION

Rather than cite Luke's version of the desolating armies surrounding Jerusalem, predicted by Daniel, (chapter 9), Matthew cites the prophecies quoted in Daniel 11:31 and Daniel 12:11. *The abomination that maketh desolate* is the prophecy which Jesus addresses. It is the opinion of this Historicist writer that Jesus purposefully quotes Daniel, chapters 11 and 12 because of the nature of the prophecies. The former, (Dan.11), is understood by numerous well respected commentators as having been fulfilled by Antiochus Epiphanes. ⁵ The latter,

⁴ Ibid., commentary on verse 14.

⁵ Calvin comments on Daniel 11:31: "The angel here joins together Antiochus and these impious apostates. (2 Maccabees 5:2.) To favor him, the temple is said to be polluted, and this was fulfilled when the statue of Jupiter Olympus was erected there. The tyranny and

(Dan. 12), in this present writer's opinion, is currently being fulfilled by the reigning abominable papal Antichrist in our midst, who offers the abominable sacrifice of the Mass. Again, we defer to the genius of Calvin and his exegesis:

"Because the destruction of the temple and city of Jerusalem, together with the overthrow of the whole Jewish government, was (as we have already said) a thing incredible, and because it might be thought strange that the disciples could not be saved without being torn from that nation, to which had been committed the adoption and the covenant of eternal salvation, (Romans 9:4), Christ confirms both [events] by the testimony of Daniel. [It is] as if [Jesus] had said, 'That you may not be too strongly attached to the temple and to the ceremonies of the Law, God has limited them to a fixed time, and has long ago declared, that when the Redeemer should come, sacrifices would cease; and that it may not give you uneasiness to be cut off from your own nation, God has also forewarned his people, that in due time [the nation] would be rejected.' Such a prediction was not only well adapted for removing ground of offense, but likewise for animating the minds of the godly, that amidst the sorest calamities—knowing that God was looking upon them, and was taking care of their salvation—they might betake themselves to the sacred anchor, where, amidst the most dreadful heavings of the billows, their condition would be firm and secure. **But before I proceed farther, I must examine the passage which is quoted by Christ. Those commentators are, I think, mistaken, who think that this quotation [Matt. 24:15] is made from the ninth chapter of the Book of Daniel.** For there [Daniel 9:26-27] we do not literally find the words, abomination of desolation; and it is certain that the angel does not there speak of the final destruction which Christ now mentions, but of the temporary dispersion

violence of Antiochus continued long afterwards, as we shall see in its own place. He brought the statue of the Olympian Jove into the temple, for the purpose of overthrowing the worship of God, and then he introduced other corruptions, which vitiated the purity of God's service."

which was brought about by the tyranny of Antiochus. ⁶ But in the twelfth chapter [Daniel 12:11] the angel predicts what is called the final abrogation of the services of the Law, which was to take place at the [first] coming of Christ. For, after having exhorted believers to unshaken constancy, he fixes absolutely the time both of the ruin and of the restoration. *'From the time,'* says he, *'that the daily sacrifices shall be taken away, and THE ABOMINATION OF DESOLATION set up, there will be a thousand two hundred and ninety days. Blessed is he who shall wait till he come to the thousand three hundred and thirty-five days.'* I am aware that this passage is tortured in a variety of ways on account of its obscurity; but I consider the natural meaning of it to be, that the angel declares that, after the temple has been once purified from the pollutions and idols of Antiochus, another period will arrive when it will be exposed to a new profanation, and when all its sacredness and majesty will be forever lost. And as that message was sad and melancholy, he again recalls the prophet to one year, and two years, and six months. These words denote both the duration and the close of the calamities; for, in an interrupted succession of calamities, the course of one year appears to us very long, but when that space of time is doubled, the distress is greatly increased. **The Spirit therefore exhorts believers to prepare themselves for the exercise of patience, not only for a single year, that is, for a long period, but to lay their account with enduring tribulations through an uninterrupted succession of many ages.** There is no small consolation also in the phrase, *half a time*, for though the tribulations be of long continuance, yet the Spirit shows that they will not be perpetual. And, indeed, he had formerly used this form of expression: **The calamity of the Church shall last through a time, times, and half a time, (Daniel 7:25.)** But now he reckons the period of three years and six months by days, **that believers may be more and more hardened by a very long continuance of calamities;** for it is customary with men in adversity to compute time, not by years or months, but by

⁶ In Calvin's commentary on Daniel 9:27, he states that in Matt. 24:15 "Christ seems rather to refer to the 12th chapter of our Prophet," rather than to Daniel 9:27.

days, **a single day being, in their estimation, equal to a year.** He says that those will be happy who bear up to the end of that period; that is, who **with invincible patience persevere to the end.** Now Christ selects only what suited his purpose, namely, that the termination of sacrifices was at hand, and that the abomination, which was the sign of the final desolation, would be placed in the temple. But as the Jews were too strongly attached to their present condition, and therefore paid little attention to the prophecies which foretold the abolition of it, Christ, as if endeavoring to gain their ear, bids them read attentively that passage, where they would learn that what appeared to them difficult to be believed was plainly declared by the Prophets. **Abomination means profanation; for this word denotes uncleanness, which corrupts or overturns the pure worship of God.** It is called desolation, because it drew along with it the destruction of the temple and of the government; as he had formerly said, that **the pollution introduced by Antiochus was, as it were, the standard of temporary desolation; for such I conceive to be the meaning of the wing, or, 'spreading out.'** It is a mistake to suppose that this expression denotes the siege of Jerusalem....." [7](#)

We need take note of several observations made by Calvin:

1. The abomination of desolation had reference to Antiochus Epiphanes, not the armies of Titus. Antiochus had desecrated the Temple by placing in it the idol of Jupiter Olympus.
2. Calvin infers that the unbelieving Jews were now guilty of the same abomination, when, after rejecting the sacrifice of Christ, they continued to offer animals.
3. Calvin uses the Historicist prophetic rule to determine time, the year-day principle: One day equals one year.

⁷ Calvin's Commentary on Matthew 24:15, op. cit.

4. Calvin postulates a double prophecy for Daniel 12:11. Its first fulfillment is seen in the profanation of the Temple by the Jews after the sacrifice and resurrection of Christ. Its second fulfillment is seen in the tribulation of the Church through the ages, also paralleled in Daniel 7:25, as lasting times, time and 1/2 a time or 1260 days. By utilizing the year-day principle, Calvin converts this time period into 1260 years.
5. By inference, Calvin asserts that the Church of God will be persecuted for reproving the abominable sacrifice which will be offered by the Antichristian little horn in the name of Christ. In this commentary Calvin does not allude to his identity.

It is at this time we bring forth a line of witnesses corroborating our thesis that the abomination of desolation has double fulfillment, pointing especially to the Papacy in our day.

MARTIN LUTHER TESTIFIES TO THE PAPAL ABOMINATION OF DESOLATION

"But why doth the Pope name himself an Earthly God, as though the true only, and Almighty God in Heaven were not also a God on Earth. Truly the Pope's Kingdome is a horrible wrath of God, **an abomination of desolation which standeth in the Holy place**, as Christ speaking directly of it saith, Who so readeth let him understand. Mat. 24." [8](#)

"Whatever other signs may appear before Christ's coming, I know that, according to the words of Christ, these will be present: surfeiting and drunkenness, building and planting, buying and selling, marrying and giving in marriage, and other cares of this life. Just as certain to me is also the saying of Christ in Matthew 24:15, where he speaks of **the abomination of desolation, the Antichrist**, under whose rule gross error, blindness, and sin shall flourish,

[8](#) *PROPHECYES OF MARTIN LUTHER*, by Dr. Martin Luther (Ages Software).

just as they now flourish under the Pope in the most tyrannical and shameless form. This above all else compels me to believe that Christ will soon come to judgment; for such sins cry to heaven, and so provoke and defy the last day that it must soon break in upon them." ⁹

"[A]t the end of the world will a spiritual war come over the ungodly, who will be in the same condition as the Jews. Thus they will agree with one another: as that calamity came upon Jerusalem according to God's ordering and everything was ground to powder; so abominable, and even worse, shall it be before the last day, when he shall come and make an end of the whole world. For when Christ ascended into heaven, he established his kingdom not only in Judea, but extended it into all the world by means of the Gospel, which is being preached and heard everywhere. But we [i.e., professing Christians] are doing just like the Jews, we deny and persecute the Word of God, kill the Christians who confess and preach this Gospel, as at the first the Romans, and afterwards to the present day, the Pope, bishops, princes, monks and priests do. This has now been done, for more than five hundred years, and no one was allowed to preach the Word of God, unless they repeated from the pulpit the text of the Gospel for a mere show, and afterwards brought out of it or put into it the mere doctrines of men. If anyone opposed it, they rose against him with fire and sword and suppressed it. And it avails nothing, how they are warned and frightened by words and signs; they still stand in their pride, storm and rage against it as lunatics, so that God will ever have sufficient reason to destroy them finally and eternally at the last day.

"Therefore this passage in Daniel concerning the abomination applies also to us. For we also have indeed a real abomination or desolation sitting in a holy place, namely: in Christendom and in the consciences of men, where God alone should sit and reign, of which Daniel

⁹ *Sermons of Martin Luther*, Vol. 1, Sermons on Gospel Texts, *The Signs on the Day of Judgment*, (Ages Software).

speaks in very clear words in the 8th and 9th chapters. For this is the real pure doctrine, if we preach that we are redeemed by Christ from sin, death, satan and all misfortune, and are planted in the kingdom of God through the Word and faith and thereby are made free from all law, and that no man, whoever he be, can enter into the kingdom of God through the works of the law nor be made free from sin. Where this is preached and believed, there Christ reigns spiritually in the heart without a medium; there is the Holy Spirit with all the treasures and fullness of the riches of God.

"But what is the Pope doing? He is sitting not in the natural temple or God's house, but in the spiritual, in the new and living temple of which Paul says: *'If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are,'* 1 Corinthians 3:16-17. In all times many devils and heretics have tried to sit here, and all who are preaching against the true doctrine: If you want to be saved, then simply join this or that society and order, and do this or that work. They draw away the people from faith to works, although they are using the words, Christ is the Lord, but in truth deny him, for they do not say a single word that he forgives sins alone through grace, and redeems from death and hell, but they say: Through this order, through these works, we must do penance for sin, and atone for it in order to obtain grace, which is as much as to say: Christ did not accomplish it, he is not the Savior; his suffering and death cannot help, for if your works can accomplish it, then Christ cannot accomplish it only through his blood and death, or the other must be in vain. If you insist upon your works, then you drive out Christ; you deny and put to shame his precious blood and him with it; then he cannot reign in your heart through his Word, work and spirit, but my work is my idol whom I let sit in my heart and reign.

"Thus you see whether the Pope is not the greatest arch-abomination of all abominations, to whom Christ and Daniel refer; and the true Antichrist, of whom it is written that he sitteth in the temple of God, among the people, where Christ is named and where his kingdom, spirit, baptism, Word

and faith should be: because he interferes with the office and kingdom of Christ by his fanaticism of the spiritual rites of Christ, wants to rule over the consciences and govern with his propositions and works. And **he can in truth be called an 'abomination of desolation,'** who is only destroying and laying waste everything, for as has been said: Christ and my works cannot abide together; if the one stands, the other must go down and be destroyed; wherefore **the Pope has made desolate the kingdom of Christ, as far as his diocese reaches, and all who join him have denied Christ."**

Continuing his sermon, Luther refutes Papist Futurism:

"St. Paul prophesied all this, when in 2 Thessalonians 2:3-4, he calls him: *'The man of sin and the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God.'* But that the Papists want to turn this passage from themselves and say, 'Christ and Paul are speaking of the temple of Jerusalem, that Antichrist shall sit and rule there,' amounts to nothing. For Christ says here, that Jerusalem together with **the temple shall have an end, and after its destruction it shall never be rebuilt.** Therefore since Paul is pointing to the time after the Jewish kingdom, and the destruction of the material temple, it cannot be understood otherwise than of the new spiritual temple, which as he says himself, we are. There, Paul says, the Pope shall sit and be honored, not above God, but above everything that is called God, for the name of God does indeed remain the highest honor, therefore he cannot exalt himself above the true God, but above that which is called God and is worshipped; that is, he is exalted against his preaching and honor, higher than the true God, as is apparent in that so many princes and the world are clinging to him and regard his command higher and greater than the command of God. If any man eats meat contrary to his command or goes out of the impure calling of the priest, monk, or nun, into married life, as God has commanded, or according to the institution of Christ takes the sacrament in both forms; that is the greatest sin. They regard much less stealing, adultery and all open vice against the

command of God, and no one is even allowed to punish them for it. Yea, that they themselves defame the Word of God, persecute and kill the Christians, they esteem as the highest service of God, as it is also the highest service they can do for their god, the Pope. Is not this exalting and honoring Antichrist against God, so that if anyone speaks or does anything against this, if he gets into their hands, he must immediately die? I think now that enough has been pictured forth and explained concerning this abomination."

LUTHER'S SERMON WARNS THE PEOPLE TO FLEE THE POPE

"Now it is high time for him to run and flee, who is able to flee; let everything he has behind and depart; the sooner the better; not with his feet but with his heart, in such a way that he will be rid of the abomination and enter the kingdom of Christ through faith. But to do this, reason and a keen insight are needed rightly to discern the abomination. It cannot be seen in any way better than when we compare it to Christ who teaches, as stated above, that we are reconciled to God, and are saved through his blood. But the Pope ascribes this power to our works. Thus, you ever see that to be saved through works and not to be saved through works (to believe on Christ as our justification before God) are contrary to each other. If you then want to remain with Christ, you must flee from the Pope and let him go.

"This is now the abomination of desolation that has reigned until our time; but is now revealed through the grace of God, but will never be destroyed by emperor or worldly power. It must all be higher than that material destruction, since that was such a **great tribulation**, that there never can be a greater physically. Therefore did God reserve the destruction of this abomination for himself, as Paul says in 2 Thessalonians 2:8: *'Whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming.'* Although they themselves fear evil from worldly power and insurrection, yet this shall not be so well with them. For they are not worthy of such mild punishment, and God will not grant unto them that they be destroyed through

man, but will do it himself without means, through his Word. Inasmuch as it has now made a beginning and the kingdom is destroyed even to the extent that it avails nothing, nor can take captive the conscience of those who know the Gospel. However hostile the Pope rages against the Gospel; he must nevertheless fall at the feet of princes and seek help from them. Hence his power is weakened and broken by means of the Gospel; but **his final destruction is reserved unto the last day**. Therefore it must continue in part until Christ at his coming shall destroy and grind to powder all together from heaven.

"But as at that time among the Jews, the days were shortened, as Christ said, so must now also the days be shortened for the elect's sake; for we see that the government of the Pope has had opposition and has declined during the last hundred years, without, at the Council of Constance where Huss was burned at the stake, having frightened everybody that he was held as God; but the truth came finally to light, so that now it is very much despised and can endure but a little longer; **hence we notice, as I said before, that our text refers not only to the Jews but also to our abomination, the Pope's kingdom.**" [10](#)

THE ANSWER OF MARTIN LUTHER AGAINST THE EXECRABLE BULL OF POPE LEO [11](#)

".....O miserable church of God! which art made now so great a scorn, and a very mocking stock of Satan! O miserable all that live in these times! The wrath of God is finally come upon the papists, enemies to the cross of Christ and verity of God, resisting all men, and forbidding the truth of Christ to be taught and preached; as St. Paul said of the Jews. Admit, I pray you, that I were such a one indeed, as that cursed and malicious Bull doth make me to be, a heretic, erroneous, schismatic, offensive, scandalous, in certain of my books; yet why should the other books of mine be condemned that are catholic, Christian, true,

[10](#) Ibid., sermon preached the 25th Sunday after Trinity, A. D. 1525, Wittenberg,

[11](#) Translated from the Latin, Foxe, *Acts and Monuments*, vol. 5, (Ages Software).

edifying and peaceable? Where have ye, O wretched papists, learned this religion, that, because the person is evil, ye should damn and burn the holy and sound verity of God? Can ye not destroy men, but you must also destroy the truth? Will ye pluck up the good wheat also with the cockle?..... Why burn ye not and set on fire the wicked, barbarous, unlearned, and heretical decretals of the pope? Why do ye not all this, I say? but only for that **ye are set in this holy place** for no other cause, but only **to be the abomination spoken of in Daniel, which should put down truth and set up lies, and the operation of error**, for this thing, and no other, **becometh the seat of Antichrist**.

"Wherefore this I say to thee, pope Leo X., and to you lords, cardinals, and all others whosoever, in any part or doing in that court of Rome.....[I] say, admonish, and exhort you in the Lord, that you will reform yourselves, and take a better way, and refrain hereafter from those diabolical blasphemies, and too much exceeding presumptuous impieties; and that too quickly, for unless ye so do, know for certain that I, with all them that worship Christ, do account your seat, possessed and oppressed of Satan himself, to be the damned seat of Antichrist, which we not only do not obey, and will not be subject nor united in body unto, but also do detest and abhor the same, as **the principal and chief enemy of Christ**.....For our Lord Jesus Christ yet liveth and reigneth (in whom I do nothing doubt), who, I firmly trust, will shortly come and slay with the spirit of his mouth, and destroy with the brightness of his coming, this man of sin, and son of perdition; forasmuch as I cannot deny, if the pope be the author and doer of these monstrous doings, but **he is the true, final, most wicked, and famous Antichrist**, that subverteth the whole world by the operation of his delusions; as we see it in all places fulfilled and accomplished..... "

LUTHER'S TABLE TALK: OF ANTICHRIST 12

"Daniel was an exceeding high and excellent prophet, whom Christ loved, and touching whom he said: **Whoso readeth, let him understand. He spoke of that Antichrist persecutor as clearly as if he had been an eye-witness thereof.** Read the 11th chapter throughout. It applies to the time when the emperor Caligula and other tyrants ruled; it distinctly says: 'He shall plant the tabernacles of his palace between the seas, in the glorious holy mountain'; that is, at Rome, in Italy.....**Therefore Daniel points directly at the pope.....Seeing the pope is Antichrist, I believe him to be a devil incarnate.** Like as Christ is true and natural God and man, so is Antichrist a living devil. It is true, too, what they say of the pope, that he is a terrestrial god, — for he is neither a real god nor a real man, but of the two natures mingled together. He names himself an earthly god, as though the only true and Almighty God were not God on earth! Truly, the pope's kingdom is a horrible outrage against the power of God and against mankind; **an abomination of desolation, which stands in the holy place.** 'Tis a monstrous blasphemy for a human creature to presume, now that Christ is come, to exalt himself in the Church above God. If it had been done amongst the Gentiles, before the coming of Christ, it would not have been so great a wonder. But though Daniel, Christ himself, and his apostles, Paul and Peter, have given us warning of that poisoned beast and pestilence, yet we Christians have been, and still are, so doltish and mad, as to adore and worship all his idols, and to believe that he is lord over the universal world, as heir to St. Peter; whereas neither Christ nor St. Peter left any succession upon earth.....**After the Babylonish captivity, the pope begat the mystery of iniquity;** the mystery of iniquity begat sophisticated theology; sophisticated theology begat rejecting of the Holy Scripture; rejecting of the Holy Scripture begat tyranny; tyranny begat slaughtering of the saints; slaughtering of the saints begat contemning of God; contemning of God begat dispensation; dispensation begat willful sin; **willful sin begat abomination; abomination begat desolation; desolation begat doubt;** doubt begat searching out the grounds of truth, and out of this, **the desolator, pope, or Antichrist is revealed.....**The Mass ought to be abolished, chiefly for

two reasons. First, because natural understanding judges that it is a dishonest kind of trading and gain to celebrate mass for two pence, or to sell it for three half-pence. Secondly, because, according to the Spirit, it is judged to be an **abominable idolatry**, making Christ to have died in vain, seeing they pretend thereby to make full satisfaction for sins with mere works.....Many Italians are well inclined to the Protestant religion, and would have been well satisfied therewith had I not touched the Mass, to reject which they hold to be an **abominable heresy**.

LUTHER IS NO PRETERIST OR RECONSTRUCTIONIST:

WE WAR WITH THE ABOMINABLE PAPAL ANTICHRIST UNTIL CHRIST

"I cannot imagine how there should be peace between us and the papists, for neither will yield to the other; **'tis an everlasting war, like that between the woman's seed and the old serpent.** **13** When temporal kings are weary of warring, they make a truce, more or less enduring; but in our case, there can be no such cessation; for we cannot depart from the gospel, nor will they desist from their idolatry and blaspheming. The devil will not suffer his feet to be chopped off, nor will Christ have the preaching of his Word hindered; therefore I cannot see how any peace or truce may be between Christ and Belial." **14**

LUTHER EXPOSES THE PAPIST LIE OF FUTURISM

"Tis an idle dream the papists entertain of **antichrist; they suppose he should be a single person** that should govern, scatter money amongst them, do miracles, and carry a fiery oven about him, and kill the saints." **15**

13 This present author said as much in his book, *Antichrist in Our Midst*, chapter 2, *The Fight Fought By Few*. Those evangelicals who fight against us, aiding and abetting the enemy, are those who are of the seed of the serpent. Christ's decree of enmity between the two seeds cannot fail to come to pass.

14 *The Best of Luther's Table Talk*, Dr. Ronald Cooke, Editor, (PA: 1995).

15 Ibid.

LUTHER RECOGNIZED THAT IDENTIFYING THE PAPACY AS THE ANTICHRIST WILL RESULT IN UNPARALLELED PERSECUTION

"It is no marvel that the papists hate me so vehemently, for I have well deserved it at their hands. Christ more mildly reprov'd the Jews than I the papists, yet they killed him. These, therefore, think they justly persecute me, but, according to God's laws and will, they shall find their mistake. In the day of the last judgment I will denounce the pope and his tyrants, who scorn and assail the Word of God, and his sacraments.....Dr. Staupitz said once to me: 'If you meddle with Popedom, you will have the whole world against you,' and he added, 'yet the church is built on blood; and with blood must be sprinkled.' ¹⁶

LIGONIER MINISTRY'S *TABLE TALK* OPPOSES THE PROPHETIC VIEWS OF THE ONE WHO IS THEIR PUBLICATION'S NAMESAKE

Here we seen more clear evidence of the hypocrisy of R. C. Sproul's so-called 'Reformed' ministry. They purposely suppress knowledge of Luther's Historicist view which unflinchingly teaches the Papacy is the Antichrist and his church, Mystery Babylon. Nor do they believe Luther and the innumerable witnesses through the Church ages, including the millions of those martyred, all who agree with Luther's prophetic wisdom. Sproul's *New Geneva Study Bible* also intentionally covers-up the views of the very Genevan Reformers it claims to represent.¹⁷ These facts are overriding proof of the intentional cover-up of Church history, suppression of testimony of the saints and martyrs, willful unbelief, and apostasy in this end times professing Christian Church.

¹⁶ Ibid.

¹⁷ This evidence is presented in this writer's book, *Antichrist in Our Midst*, and also on his ministry's web site, as an extended excerpt from his book, "A Significant and Very Scary Recent Example of Revisionism in Church History."

THE TESTIMONY OF PROTESTANT MARTYR, JOHN HUSS 18

"Remember the sayings of our merciful Savior, by which he forewarneth us, **Matthew 24**: *'There shall be,'* saith he, *'before the day of judgment, great tribulation, such as was not from the beginning until this day, neither shall be afterwards: so that even the elect of God should be deceived, if it were possible. But for their sakes those days shall be shortened.'* When you remember these things, beloved! be not afraid; for I trust in God that that school of Antichrist shall be afraid of you, and suffer you to be in quiet, neither shall the council of Constance extend to Bohemia. For I think that many of them who are of the council shall die before they shall get from you my books. And they shall depart from the council and be scattered abroad throughout the parts of the world like storks, and then they shall know when winter cometh, what they did in summer. Consider that they have judged their head, the pope, worthy of death, for many horrible facts that he hath done. **19**

"Go to now; answer to this, you preachers! who preach that the pope is the god of the earth; that he may, as the lawyers say, make sale of the holy things; that he is the head of the whole holy church, in verity well governing the same; that he is the heart of the church in quickening the same spiritually; that he is the well-spring from which flow all virtue and goodness; that he is the sun of the holy church; that he is the safe refuge to which every Christian man ought to fly for succor. Behold now that head is cut off with the sword; now the god of the earth is bound; now his sins are declared openly; now that well-spring is dried up; that sun darkened; that heart is plucked out and thrown away, lest that any man should seek succor thereat. The council hath condemned that head, and that for this offense; because he took money for indulgences, bishoprics, and other such

18 *Another Letter of John Huss*, Foxe, Vol. 3, (Ages Software).

19 Huss speaks of the first John XXIII, excommunicated at the Council of Constance, and charged a 'notorious simoniac, a notorious destroyer, an evil administrator' [i.e., evil steward]; who led a 'detestable and dishonest life and morals, an unworthy useless and damnable person.' Huss first warned the people of this fact, but was burned anyway.

like. But they condemned him, by order of judgment, who were themselves the buyers and sellers of the same merchandise. There was present John, bishop of Litomyšl, who went twice about to buy the bishopric of Prague, but others prevented him. O wicked men! why did they not first cast the beam out of their own eyes? These men have accursed and condemned the seller, but they themselves, who were the buyers and consenters to the bargain, are without danger. What shall I say, that they do use this manner of buying and selling at home in their own countries; for at Constance there is one bishop that bought, and another who sold; and the pope, for allowing of both their facts, took bribes on both sides.

"It came so to pass in Bohemia also, as you know. I would that in that council God had said: 'He that amongst you is without sin, let him give the sentence against pope John;' then surely they had gone all out of the council-house, one after another. Why did they bow the knee to him always before this his fall; kiss his feet, and call him, 'The most holy father,' seeing they saw apparently before, that he was a heretic, that he was a man-killer, that he was a wicked sinner, all which things now they have found in him? Why did the cardinals choose him to be pope, knowing before that he had killed the [previous] holy father? Why suffered they him to meddle with holy things, in bearing the office of the Poppedom? For to this end they are his counselors, that they should admonish him of that which is right. Are not they themselves as guilty of these faults as he, seeing that they accounted these things vices in him, and were partakers of some of them themselves? Why durst no man lay aught to his charge, before he had fled from Constance? But, as soon as the secular power, by the sufferance of God, laid hold upon him, then, and never afore, they conspired all together that he should not live any longer. **Surely, even at this day is the malice, the abomination and filthiness of Antichrist, revealed in the pope and others of this council. Now the faithful servants of God may understand what our Savior Christ meant by this saying: 'When you shall see the abomination of desolation, which is spoken of by Daniel,' etc.,**

‘whoso can understand it,’ etc. Surely, these be great abominations: pride, covetousness, simony, sitting in a solitary place; that is to say, in a dignity void of goodness, humility, and other virtues; as we do now clearly see in those that are constituted in any office and dignity.

"O how acceptable a thing should it be, if time would suffer me to disclose their wicked acts, which are now apparent; that the faithful servants of God might know them! I trust in God that he will send after me those that shall be more variant; and they are alive at this day, those who shall make more manifest the malice of Antichrist, and shall give their lives to the death for the truth of our Lord Jesus Christ, who shall give, both to you and me, the joys of life everlasting. This epistle was written upon St. John Baptist's Day in prison and in cold irons; I having this meditation with myself, that John was beheaded in his prison and bonds, for the word of God." [20](#)

MORE QUOTES FROM HUSS

“The papacy is the abomination of self-deification in the holy place. Woe then is me, if I do not preach of that abomination, if I do not weep over it, write about it.” [21](#)

"The pope and the cardinals may be the most eminent portion of the Church in respect of dignity, yet only if it be the case that they follow more carefully the pattern of Christ and, laying aside pomp and the ambition of the primacy, serve in a more active and humble manner their mother, the Church. But proceeding in the opposite way, they become **the abomination of**

[20](#) Ibid.

[21](#) *Lessons From the Reformation*, Alonzo Jones, Chapter 15, *The Reformation and the Papacy*, (Ages Software).

desolation: a college opposed to the humble college of the apostles of our Lord Jesus Christ." **22**

THE TESTIMONY OF PHILIP MELANCTHON, PROTESTANT REFORMER 23

"For so doth the Holy Ghost prophesy before, how in the latter times the godly should sustain sore and perilous conflicts with antichrist, foreshowing that he should come, environed with a mighty and strong army of bishops, hypocrites, and princes; that he should fight against the truth, and slay the godly. And that now all these things are so come to pass it is most evident, and cannot be denied.....The tyranny of the bishop of Rome hath partly brought errors into the church, partly hath confirmed them, and now maintaineth the same with force and violence, as Daniel well foreshowed; and much we rejoyce to see you divided from him, hoping and trusting well, that the church of England would now flourish. But your bishops be not divided from **the Romish Antichrist:** his idolatry, errors, and vices they defend and maintain with tooth and nail; for the articles now passed are craftily picked out. They confirm all human traditions, in that they establish solemn vows, single life, and auricular confession. They uphold and advance not only their pride and authority, but all errors withal, in retaining the private mass. Thus, they have craftily provided that no reformation can take place, that their dignity and wealth may still be maintained. And that this is the purpose of the bishops, experience itself doth plainly teach us. Now what man will not lament to see the glory of Christ thus to be defaced? for, as I said before, this matter concerns not only these articles, but all other articles of sound doctrine are likewise overthrown, if such traditions of men shall be reputed as necessary and must be retained. For why doth Christ say, *For they worship me in*

22 *Ecclesiastical Empire*, Alonzo Jones, Chapter 23, *The Reformation - Bohemia*, (Ages Software).

23 THE COPY OF PHILIP MELANCTHON'S FRUITFUL EPISTLE, SENT TO KING HENRY, AGAINST THE CRUEL ACT OF THE SIX ARTICLES, Foxe, Vol. 3, (Ages Software).

vain with the precepts of men?, (Mark 7:7); or why doth St. Paul so oft detest men's traditions? It is no light offense to set up new kinds of worship and service to God without [authority of] his Word, or to defend the same: such presumption God doth horribly detest, who will be known in his Word only. He will have no other religions invented by man's device; for else all sorts of religions, of all nations, might be approved and allowed. '*Lean not,*' saith he, '*to thine own wisdom,*' (Proverbs 3:5). But he sent Christ, and commanded us to hear him, and not the invention of subtle and political heads who apply religion to their own lucre and commodity.

"Furthermore, private masses, vows, the single life of priests, numbering up of sins to the priest, as well as many other things are used for God's true service and worship though they are but mere ordinances of men. Although the supper of the Lord was truly instituted by Christ, yet the private mass is a wicked profanation of the Lord's supper: for in the canon, what a corruption is contained in this where it is said that Christ is offered, and that the work itself is a sacrifice, which redeemeth the quick and the dead? These things were never ordained of Christ; yea manifold ways they are repugnant to the gospel. Christ willeth not himself to be offered up of priests, neither can the work of the offerer, or of the receiver, by any means be a sacrifice. This is manifest idolatry, and overthroweth the true doctrine of faith, and the true use of the sacraments. **By faith in Christ we are justified, and not by any work of the priests.**

"And the supper is ordained that the minister should distribute to others, to the intent that they, repenting for their sins, should be admonished firmly to believe the promises of the gospel to pertain unto them. Here is set a plain testimony before us, that we are made the members of Christ, and washed by his blood. And this is the true use of that supper which is ordained in the gospel, and was observed in the primitive church three hundred years and more, from which we ought not to be removed: or it is plain impiety to transfer the Lords institution to any other sense, as we are taught by the second commandment. Wherefore these private masses, forasmuch as they swerve from the right institution of

Christ manifold ways, as by oblation, sacrifice, application, and many other ways besides, they are not to be retained, but to be abolished. *'Flee,'* saith St. Paul, *'from all idolatry.'* (1 Corinthians 10:14) In these private masses much idolatry is committed, which we see our bishops now so stoutly to defend; and no marvel: for, in the latter times, the Scripture plainly showeth that great idolatry shall reign in the church of God; as Christ himself also signifieth, saying, ***When ye shall see the abomination of desolation, which is foretold of the prophet Daniel, standing in the holy place, he that readeth, let him understand,*** (Matthew 24:15). And Daniel saith, (Daniel 11:38), *And he shall worship the God Mauzzim in his place, and shall adore the God whom his fathers knew not, with gold, silver, and precious stones.* Both these places do speak of the mass."

THE TESTIMONY OF PROTESTANT MARTYR, LORD COBHAM 24

"The victims, under this fresh outbreak of persecution, were of all classes; but the most distinguished for character and for rank was Sir John Oldcastle, who, in right of his wife, sat in parliament as Lord Cobham. He is spoken of as a knight of the highest military reputation, and who had served with great distinction in the French wars. The whole ardor of his soul was now thrown into his religion. He was a Wycliffite — a believer in the word of God, a reader of Wycliffe's books, and a violent opposer of popery. He had caused numerous copies of the reformer's writings to be made, and encouraged the poor priests to circulate them, and to preach the gospel throughout the country. And so long as Henry IV. lived he was unmolested; the King would not permit the clergy to lay hands on his old favourite. But the young King had not the same appreciation of Sir John, though he knew something of his value as a brave soldier and a skillful general, and wished to save him. The primate Arundel had been watching narrowly the movements of his antagonist, and resolved to crush him. He was accused of holding many heretical opinions, and on the ground of these crimes

24 THE TRIAL OF LORD COBHAM, *Miller's Church History*, by Andrew Miller, (Ages Software). His trial took place in A. D. 1413.

he was denounced to the King. He was summoned to appear and answer before Henry. Cobham protested the most submissive loyalty. "You I am most prompt and willing to obey: you are a Christian king, the minister of God, that bears not the sword in vain, for the punishment of wicked doers, and the reward of the righteous. To you, under God, I owe my whole obedience. Whatsoever you command me in the name of the Lord that I am ready to fulfill. **To the pope I owe neither suit nor service; he is the great antichrist, the son of perdition, the abomination of desolation in the holy place.**"

THE TESTIMONY OF LOLLARD PROTESTANT, WALTER BRUTE [25](#)

"If the high bishop of Rome, calling himself the servant of the servants of God, and the chief vicar of Christ in this world, makes and maintains many laws contrary to the gospel of Jesus Christ, then is he of those that have come in Christ's name, saying, *I am Christ*, and have seduced many a one, by the testimony of our Savior in Matthew 24; and he is the idol of desolation sitting in the temple of God taking away Christ's continual sacrifice for a time, times, and half a time. This idol must be revealed to the Christian people, by the testimony of Daniel, whereof Christ speaketh in the gospel; *When ye shall see **the abomination of desolation** that was told of by Daniel the prophet, standing in the holy place, let him that readeth understand.....*"

THE TESTIMONY OF IRENÆUS, A. D. 200 [26](#)

He equates Matt. 24:15 with II Thess. 2:4 and applies them to the Antichrist and end-time events.

[25](#) CERTAIN EXHIBITS OF WALTER BRUTE, IN WRITING, PRESENTED TO THE BISHOP FOR HIS DEFENCE; A. D. 1391; Foxe, vol. 3 (Ages Software).

[26](#) Bishop of Lyons, "one of the most distinguished theologians of the ante-Nicene Church." (Encyc. Brit.)

"And not only by the particulars already mentioned, but also by means of the events which shall occur in the time of Antichrist is it shown that he, being an apostate and a robber, is anxious to be adored as God; and that, although a mere slave, he wishes himself to be proclaimed as a king. For he [Antichrist] being endued with all the power of the devil, shall come, not as a righteous king, nor as a legitimate king in subjection to God, but an impious, unjust, and lawless one; as an apostate, iniquitous and murderous; as a robber, concentrating in himself [all] satanic apostasy, and setting aside idols to persuade [men] that he himself is God, raising up himself as the only idol, having in himself the multifarious errors of the other idols. This he does, in order that they who do [now] worship the devil by means of many abominations, may serve himself by this one idol, of whom the apostle thus speaks in the second Epistle to the Thessalonians, *Unless there shall come a falling away first, and the man of sin shall be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself as if he were God.* The apostle therefore clearly points out his apostasy, and that he is lifted up above all that is called God, or that is worshipped — that is, above every idol — for these are indeed so-called by men, but are not [really] gods; and that he will endeavor in a tyrannical manner to set himself forth as God.

"Moreover, he [the Apostle] has also pointed out this which I have shown in many ways, that the temple in Jerusalem was made by the direction of the true God. For the apostle himself, speaking in his own person, distinctly called it the temple of God. Now I have shown in the third book, that no one is termed God by the apostles when speaking for themselves, except Him who truly is God, the Father of our Lord, by whose directions the temple which is at Jerusalem was constructed for those purposes which I have already mentioned; in which [temple] the enemy shall sit, endeavoring to show himself as Christ, as the Lord also declares: ***But when ye shall see the abomination of desolation, which has been spoken of by Daniel the prophet, standing in the holy place*** (let

him that readeth understand), then let those who are in Judea flee into the mountains; and he who is upon the house-top, let him not come down to take anything out of his house: for there shall then be great hardship, such as has not been from the beginning of the world until now, nor ever shall be.

".....The Lord also spoke as follows to those who did not believe in Him: *I have come in my Father's name, and ye have not received Me: when another shall come in his own name, him ye will receive, calling Antichrist 'the other,'* because he is alienated from the Lord.....Daniel prophesied concerning the end [which] has been confirmed by the Lord, when He said, *When ye shall see **the abomination of desolation**, which has been spoken of by Daniel the prophet.....*

27

"..... These men, therefore, ought to learn [what really is the state of the case], and go back to the true number of the name, that they be not reckoned among false prophets. But, knowing the sure number declared by Scripture, that is, six hundred sixty and six, let them await, in the first place, the division of the kingdom into ten; then, in the next place, when these kings are reigning, and beginning to set their affairs in order, and advance their kingdom, [let them learn] to acknowledge that he who shall come claiming the kingdom for himself, and shall terrify those men of whom we have been speaking, having a name containing the aforesaid number, is truly **the abomination of desolation.**"**28**

Testimony of Hippolytus **29**

He views Matt. 24:15 as a prophecy both fulfilled and yet future.

27 IRENAEUS AGAINST HERESIES, Chapter 25; Schaff, (Ages Software).

28 Op. cit.; chapter 30.

29 (d. c. 230), " a writer of the early church...he was learned and eloquent...having authored voluminous writings." (Encycl. Brit.)

“The abomination of desolation shall be given [set up].” Daniel speaks, therefore, of two abominations: the one of destruction, which Antiochus set up in its appointed time, and which bears a relation to that of desolation, and the other universal, when Antichrist shall come. For, as Daniel says, he, too, shall be set up for the destruction of many." **30**

He equates Matt. 24:15 with Dan. 12:11

"The Lord also says, *When ye shall see **the abomination of desolation** stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains, and let him which is on the housetop not come down to take his clothes; neither let him which is in the field return back to take anything out of his house. And woe unto them that are with child, and to them that give suck, in those days! for then shall be great tribulation, such as was not since the beginning of the world. And except those days should be shortened, there should no flesh be saved. And Daniel says, And they shall place the abomination of desolation a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand two hundred and ninety-five days.***31**

The Testimony of Origen **32**

He equates Daniel's Abomination of Desolation with II Thess. 2:4 ---

Both prophecies unfulfilled.

"But since Celsus rejects the statements concerning Antichrist, as it is termed, having neither read what is said of him in the book of Daniel nor in the

30 THE INTERPRETATION BY HIPPOLYTUS, (BISHOP) OF ROME, OF THE VISIONS OF DANIEL AND NEBUCHADNEZZAR, TAKEN IN CONJUNCTION; Schaff, (Ages Software).

31 DOGMATICAL AND HISTORICAL TREATISE ON CHRIST AND ANTICHRIST; Schaff, (Ages Software).

32 (d. c. 254), "The most distinguished and most influential of all the theologians of the ancient church, with the possible exception of Augustine." (Encyc. Brit.)

writings of Paul, nor what the Savior in the Gospels has predicted about his coming, we must make a few remarks upon this subject also;.....It was proper, moreover, that the one of these extremes, and the best of the two, should be styled the Son of God, on account of His pre-eminence; and the other, who is diametrically opposite, be termed the son of the wicked demon, and of Satan, and of the devil. And, in the next place, since evil is specially characterized by its diffusion, and attains its greatest height when it simulates the appearance of the good, for that reason are signs, and marvels, and lying miracles found to accompany evil, through the co-operation of its father the devil. For, far surpassing the help which these demons give to jugglers (who deceive men for the basest of purposes), is the aid which the devil himself affords in order to deceive the human race. Paul, indeed, speaks of him who is called Antichrist, describing, though with a certain reserve, both the manner, and time, and cause of his coming to the human race. And notice whether his language on this subject is not most becoming, and undeserving of being treated with even the slightest degree of ridicule."**33**

"It is thus that the apostle expresses himself.....[Origin cites II Thess. 2:1-12]. To explain each particular here referred to does not belong to our present purpose. The prophecy also regarding Antichrist is stated in the book of Daniel, and is fitted to make an intelligent and candid reader admire the words as truly divine and prophetic; for in them are mentioned the things relating to the coming kingdom, beginning with the times of Daniel, and continuing to the destruction of the world. And any one who chooses may read it. Observe, however, whether the prophecy regarding Antichrist be not as follows: *And at the latter time of their kingdom, when their sins are coming to the full, there shall arise a king, bold in countenance, and understanding riddles. And his power shall be great, and he shall destroy wonderfully, and prosper, and practice; and shall*

33 ORIGIN AGAINST CELSUS, BOOK 6, CHAPTER 45; Schaff, (Ages Software).

destroy mighty men, and the holy people. And the yoke of his chain shall prosper: there is craft in his hand, and he shall magnify himself in his heart, and by craft shall destroy many; and he shall stand up for the destruction of many, and shall crush them as eggs in his hand. What is stated by Paul in the words quoted from him, where he says, *so that he sitteth in the temple of God, showing himself that he is God,* is in Daniel referred to in the following fashion: *And on the temple shall be the **abomination of desolations**, and at the end of the time an end shall be put to the desolation.* So many, out of a greater number of passages, have I thought it right to adduce, that the hearer may understand in some slight degree the meaning of holy Scripture, when it gives us information concerning the devil and Antichrist." [34](#)

The Testimony of Cyprian [35](#)

He views Matt. 24 as prophetic for all Christians, past, present and future.

"And when He was interrogated by His disciples concerning the sign of His coming, and of the consummation of the world, He answered and said, *Take care lest any deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many.*.....[Cyprian then cites Matt. 24:6-31.]..... And these are not new or sudden things which are now happening to Christians; since the good and righteous, and those who are devoted to God in the law of innocence and the fear of true religion, advance always through afflictions, and wrongs, and the severe and manifold penalties of troubles, in the hardship of a narrow path." [36](#)

[34](#) Op. cit., Chapter 46.

[35](#) (d. c. 258), "...the illustrious bishop of Carthage." (Encyc. Brit.)

[36](#) THE TREATISES OF CYPRIAN, *ON THE EXHORTATION TO MARTYRDOM*; Schaff, (Ages Software).

The Testimony of Ambrose 37

He understood Matt. 24:15 to signify the coming of the Antichrist within the Church.

"Ambrose wrote, '**The abomination of desolation** is the abominable advent of Antichrist, who with ill-omened sacrilege will defile the inner chambers of men's minds, and will sit literally in the temple, usurping the throne of divine power. Then will come desolation, seeing that most will fall away from true religion, and lapse into error: then will come the day of the Lord!' "38

The Testimony of Rufinus 39

He teaches Matt. 24:15 predicts the coming Antichrist.

"Yet it behooves us to know that the enemy is wont to counterfeit this salutary advent of Christ with cunning fraud in order to deceive the faithful, and in the place of the Son of Man, Who is looked for as coming in the majesty of His Father, to prepare the Son of Perdition with prodigies and lying signs, that instead of Christ he may introduce Antichrist into the world; of whom the Lord Himself warned the Jews beforehand in the Gospels, *Because I am come in My Father's Name, and ye received Me not, another will come in his own name, and him ye will receive.* And again, *When ye shall see the **abomination of desolation**, spoken of by Daniel the Prophet, standing in the holy place, let him that readeth understand.* 40

37 (d. 397), Bishop of Milan, ".....one of the greatest fathers of the church." (Encyc. Brit.)

38 *THE VOICE OF THE CHURCH*, by D. T. Taylor, CHAPTER 9, *THE DOOM OF ANTICHRIST*, (Ages Software).

39 (d. 410), presbyter and theologian.

40 *A COMMENTARY ON THE APOSTLES CREED*; Schaff (Ages Software).

The Testimony of Cyril of Jerusalem [41](#)

Matt. 24:15 Speaks of the coming Antichrist.

"OF JUDGMENT TO COME. This Jesus Christ who is gone up shall come again, not from earth but from heaven: and I say, 'not from earth,' because there are many Antichrists to come at this time from earth. For already, as thou hast seen, many have begun to say, *I am the Christ*, and the **abomination of desolation** is yet to come, assuming to himself the false title of Christ."[42](#)

Cyril teaches Matt. 24 is a prophecy for the Church Age, warning of the Antichrist.

"For he [Jesus] saith, *Watch, for in such an hour as ye expect not the Son of Man cometh*. But since it was needful for us to know the signs of the end, and since we are looking for Christ, therefore, that we may not die deceived and be led astray by that false Antichrist, the Apostles, moved by the divine will, address themselves by a providential arrangement to the True Teacher, and say, *Tell us, when shall these things be, and what shall be the sign of Thy coming, and of the end of the world?* We look for Thee to come again, but Satan transforms himself into an Angel of light; put us therefore on our guard, that we may not worship another instead of Thee. And He, opening His divine and blessed mouth, says, *Take heed that no man mislead you*. Do you also, my hearers, as seeing Him now with the eyes of your mind, hear Him saying the same things to you; *Take heed that no man mislead you*. And this word exhorts you all to give heed to what is spoken; **for it is not a history of things gone by, but a prophecy of things future**, and which will surely come. Not that we prophesy, for we are unworthy; but that the things which are written will be set before you, and the signs declared. Observe thou, which of them have already come to pass, and which yet remain; and make thyself safe..... He says next, *When therefore ye see*

[41](#) (d. 386), Bishop of Jerusalem.

[42](#) LECTURE 4, *ON THE TEN POINTS OF DOCTRINE*; Schaff (Ages Software).

the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the Holy Place, let him that readeth understand. And again, Then if any man shall say unto you, Lo, here is the Christ, or, Lo, there; believe it not. Hatred of the brethren makes room next for Antichrist; for the devil prepares beforehand the divisions among the people, that he who is to come may be acceptable to them. But God forbid that any of Christ's servants here, or elsewhere, should run over to the enemy! Writing concerning this matter, the Apostle Paul gave a manifest sign, saying, *For that day shall not come, except there came first the falling away, and the man of sin be revealed, the son of perdition, [etc.].....* This therefore is the falling away, and the enemy is soon to be looked for: and meanwhile he has in part begun to send forth his own forerunners, that he may then come prepared upon the prey. Look therefore to thyself, O man, and make safe thy soul. **The Church** now charges thee before the Living God; she **declares to thee the things concerning Antichrist before they arrive.** Whether they will happen in thy time we know not, or whether they will happen after thee we know not; but it is well that, knowing these things, thou shouldst make thyself secure beforehand." [43](#)

Testimony of John Cassian [44](#)

OF THE DOUBLE SENSE IN WHICH HOLY SCRIPTURE MAY BE TAKEN

"Wherefore on those passages which are brought forward with a clear explanation we also can constantly lay down the meaning and boldly state our own opinions. But those which the Holy Spirit, reserving for our meditation and exercise, has inserted in holy Scripture with veiled meaning, wishing some of them to be gathered from various proofs and conjectures, ought to be step by step and carefully brought together, so that their assertions and proofs may be arranged by the discretion of the man who is arguing or supporting them. For

[43](#) LECTURE 15, *ibid.*

[44](#) (d. 435), "A celebrated recluse, and one of the founders of monasticism in the west." (Encyc. Brit.)

sometimes when a difference of opinion is expressed on one and the same subject, either view may be considered reasonable and be held without injury to the faith either firmly, or doubtfully, i.e., in such a way that neither is full belief nor absolute rejection accorded to it, and the second view need not interfere with the former, if neither of them is found to be opposed to the faith: as in this case: where Elias came in the person of John, and is again to be the precursor of the Lord's Advent: and in the matter of the ***Abomination of desolation*** which *stood in the holy place*, by means of that idol of Jupiter which, as we read, was placed in the temple in Jerusalem, and **which is again to stand in the Church through the coming of Antichrist**, and all those things which follow in the gospel, which we take as having been fulfilled before the captivity of Jerusalem and still to be fulfilled at the end of this world. In which matters neither view is opposed to the other, nor does the first interpretation interfere with the second." [45](#)

Testimony of Albert Barnes [46](#)

The double sense of Matt. 24

"*The coming of the Son of man*. It has been doubted whether this refers to the destruction of Jerusalem, or to the coming at the day of judgment. For the solution of this doubt, let it be remarked, (1) that those two events are the principal scenes in which our Lord said he would come, either in person or in judgment. (2) That the judgment of Jerusalem is described as *his coming*, *his act*, for their great crimes. (3) That these events - the judgment of Jerusalem and the final judgment - in many respects greatly resemble each other. (4) That they *will bear*, therefore, to be described in the same language. And, (5) therefore, that the same words often include *both* events, as properly described by them. The

[45](#) THE WORKS OF JOHN CASSIAN, THE FIRST PART OF THE CONFERENCES OF JOHN CASSIAN, THE SECOND CONFERENCE OF ABBOT SERENUS, *ON PRINCIPALITIES*, CHAPTER 4; Schaff (Ages Software).

[46](#) Renowned 19th century Philadelphia Presbyterian pastor/theologian, who wrote a well respected verse by verse commentary on the Old and New Testaments.

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." [47](#)

CONCLUSION

We have presented to the reader a detailed summation of the views held by many of the greatest Christians throughout the Church Age for the express purpose of corroborating our testimony.....that *the abomination of desolation* is a prophecy with a double fulfillment, both past and present. It was fulfilled in the destruction of Jerusalem and its Temple by the Roman armies who came with their prince, Titus, in A. D. 70. It is presently fulfilled in the coming of the abominable Roman Catholic papal Antichrist and his army of destroying 'holy' orders, who offer the profane sacrifice of the Mass in the NT Temple of God, the Church, as did Antiochus Epiphanes offer profane sacrifice in the OT holy Temple of Jerusalem. By so doing, the Supreme Pontiff and Bishop of Rome, the Pope, *takes away* the finished, efficacious, once for all sacrifice of Christ, replacing it with the abomination of his bread-God idol, the 'holy' Eucharist. Shamefully, the professing Evangelical Church at-large is neither offended at this open blasphemy, nor alarmed at its fulfillment of prophecy, signaling the arrival of the predicted arch enemy of Christ and His Church, the Antichrist. It is the mission and solemn duty of this present ministry to educate and warn the Body of Christ of the Antichrist in our midst, as did the ancient Christians, Reformers and Puritans. Lord willing, this we will accomplish by the grace and power of God.

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[47](#) *Barnes' Notes on the New Testament*, by Albert Barnes, commenting on Matt. 24:27, (Grand Rapids: Kregel, 1966).