

ABOMINATION ASSOCIATED WITH DESOLATION

Only at the *es qes!*

Introduction

It may be one of the Bible's most frightening words! It describes how God feels about a behavior or a worship practice that He despises. When He calls something an "abomination," you know He has raised His voice. He uses such language against cross-dressers (Deuteronomy 22:5). Solomon lists seven things that the Lord hates: "Yea, seven are abomination[s] to him" (Proverbs 6:16-19). "Lying lips" are an abomination to the Lord (Proverbs 12:22). He also hates heathen idols – they are an abomination (Deuteronomy 12:29-32). That is an especially sensitive issue with the sovereign God!

There are many deep religious issues that God addresses with this word. Even "new moons," Sabbaths and church gatherings are abominations if the worship experience is filled with vain oblations or liturgical mysteries (Isaiah 1:13). Jeremiah noted that building edifices to worship Baal in "high places" and causing children to walk through fire to the god of Molech (Jeremiah 32:35) was an abomination. Molech was a heathen deity of the Ammonites. Babies were placed into the red hot hands of Molech's statute and sacrificed. Baal was adopted from the Phoenicians. It morphed into many forms in different cultures. But everywhere its place of honor was on a hill or an elevated eminence so the *heavens* could be seen and worshiped, *especially the sun*. Many ancient records even equate Baal worship with sun worship.

An abomination always represents something God **detests**. Frequently the issue relates to a *substitute* of Himself or something that tarnishes His character. The matters He abhors also included *changing what He has irrevocably instituted*. That is why homosexuality was an abomination to Him (Leviticus 20:13). It was a *substitute* for God's plan of sexuality. It changed the nature and meaning of procreation instituted in Eden.

Jesus Points Out "the" Abomination

The pivotal time Jesus addressed a detestable matter was in His expose regarding the "end of time." The disciples had inquired what signs would tell them that the end of the world was about to arrive and what clue would reveal that His second advent was imminent. They also asked the "when" question. He unfolded crucial information in Matthew 24:15 (cf. Mark 13:14) that should rivet every Christian's attention. Those verses came right in the middle of timing clues that told "when" the end of time would occur. "*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:)" Matthew 24:15.

Jesus revealed in literal and typological language that there would be two ends of time.

1. When **physical** Jerusalem would fall
2. When **spiritual** Babylon would fall

Each of those, He said, would be preceded by an “abomination” (*bedelugma*), the latter *had already been detailed* by Daniel. That tie is found in chapters 8–12 of his book. Then Jesus personified this abomination by saying, “It stands where it shouldn’t be (Mark 13:14 – paraphrased). Matthew also said that the abomination is a sign of the end when it “stands in the holy place” (Matthew 24:15). Something God hates comes into the church. It will be specific, definable and becomes a warning to God’s true people – the remnant.

An additional clue to its meaning is: “Ye shall see Jerusalem compassed with armies” (Luke 21:20). That was literal. A literal event often becomes a great spiritual metaphor for the very end of time! Often words or phrases illustrate deep truths which act like mini prophecies. They become God’s coded way of conveying, to a serious Biblical student, wonderful messages about the future. The word “Jerusalem” is in that category. It was literal. Jesus personified it in Matthew 23:37: “*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!*” There, Jerusalem is symbolized as *God’s people*. When enemies surround Jerusalem (God’s people), then will soon stand where they shouldn’t be and then come right into the church.

The key introductory statement that begins Jesus’ “abomination” message is that timing word “when.” “When you see” – it will be apparent. It will be so obvious, it shouldn’t be missed. “When” you are aware that something detestable to God:

1. Takes its place where it shouldn't with God's people
2. Armies ready to impose their will or presence on them
3. You will know that a time of supreme danger has arrived.
4. It is time for you to act.

We can historically see that when Jerusalem, now seen as an apostate city, was surrounded by armies (68-70 A.D.), it was about to fall. To His faithful that was the “when” sign that gave them a chance to escape, to “come out. In Revelation there is a message to another apostate “city:” “Babylon is fallen, *come out of her my people*” – escape.

The “Holy Place,” when apostasy comes in, refers to the sanctuary, temple or church. That “abomination” is what His people to urgently distance themselves from – “come out of her.” What detestable *element* comes into God’s church that destroys its purity? In Matthew, Mark and Luke, Jesus doesn’t say. He only urges, “Go to Daniel.”

Originally, the Jewish phrase “abomination of desolation” was an expression of contempt towards the



heathen deity Zeus or Baal. The pagans referred to Zeus as “Lord of Heaven.” The Jews referred to him as *siqqus somem* – the “abomination which desolates.” The sky, celestial bodies, especially the sun were part of that worship.¹

We will find that worship on a day God didn’t command, tied to sun worship, is the abomination He is referencing.

Daniel Picks Up the Story

The word “desolation” (*somen* or *shamen*) is found in seven places in Daniel. It simply means nothing is left. Except for one (8:27), they all *relate to* the consequences of an *abomination* or *sin*. This word is a helpful key in our quest to understand this “abomination.” It all begins when Gabriel asks Jesus about the little horn vision that Daniel just saw (8:13). His key question relates to the little horn and its behavior. Daniel was told in this vision setting:

The Little Horn

1. Came from the north (vs 9)
2. It had power against the host of heaven – mighty power not of himself (vs 24) (it came from Satan) – Host was God’s people (vs 10)
3. He persecuted them (vs 10) – even destroyed holy people (vs 24)
4. He magnified himself to the prince of that host (vs 11) – Magnify himself (vs 25)
5. Then stood up against Prince of princes (Jesus) (vs 25)
6. This all caused the “place” of the sanctuary to be cast down (vs 11) – The place the church held in world was tarnished. Gabriel now describes how!
7. Because of a “transgression,” truth was cast to the ground (vs 12). Now comes the **clue**.
8. All this occurs by a fierce looking king (vs 23) (vicious in heart) at a time when “transgressors” (those promoting this abomination) are come in full.

This description relates to the antichrist, who sets himself against God and sits “in the temple of God, showing himself that he is God” (II Thessalonians 2:4). There it is again. He “stands” or is in a place where he shouldn’t be. He lords over the church.

An antichrist, the “little horn,” not only tries to displace God but Daniel alludes to how this is done! There is a “transgression” that casts truth to the ground. The church is filled with transgressors. The church is filled with transgressors. More than that, in Gabriel’s follow-up timing question (8:13), he asked Jesus “when” this (the “transgression of **desolation**”) would happen. There’s our key. We already have some clues from the gospels regarding this abomination. Gabriel

uses a very specific word to render its meaning more precise: transgression or *pasha* results in desolation. As we will see, *pasha* **is** the abomination.

Pasha is one of several Hebrew words for sin. It has a special connotation, representing man committing a willful deed to spite God. It symbolizes rebellion, defiance by resisting God's authority. It represents an act that goes "beyond the limits" of God's law.² It also describes sin against His covenant. All this was acknowledged as one of Israel's great failures in Daniel's prayer in Daniel 9.

We have the misdeeds of the little horn of Daniel 8 against Jesus, His people and truth, taking over and destroying what the sanctuary or church really represents. Now Gabriel tells us how, in arrogance, that is done *through* his questions (8:13). *Pasha* challenges:

1. God's authority
2. God's covenant
3. And His law

Where is the center of those three things? In the Sabbath commandment of the Decalogue. Study especially Deuteronomy 5:12-15. This foundational apocalyptic prophecy shows that the Sabbath will be a pivotal issue at the end. Gabriel notes that that is a transgression that leads to "desolation."

The next important use of "desolation" is in Daniel's prayer: "O my God, incline thine ear and hear; open thine eyes, and behold our *desolations*." Isn't that interesting? Daniel, in great humility, acknowledges their sin and now appeals to God to rescue his people from its desolating consequences. "Look God, how **desolate** our people and land are. Respond to this plea!"

How does God respond? Through Gabriel – while he was praying. He outlined several steps that would bring *restoration*. Amazing, amazing, the very first issue that God's people must address is *pasha* or that transgression of the Sabbath! We must discover even more what that refers to!

This is so vital! It ties directly to Jesus' counsel regarding the end of time! Let's look at more verses in this chapter where "desolation" is used.

Daniel 9:26:

Gabriel states that the end of resistance against Jesus and the "church" or "holiness" is *desolation*.

Daniel 9:27:

The covenant will be confirmed by the Prince and God's people. The last week of the seventy weeks is split into two. One half is set aside for God to complete his part of that covenant. The other is set aside for His people to finish the covenant obligation (a separate timing study). Then a distinct thought is introduced (really like a separate paragraph).

Paraphrased: "Because abominations have spread everywhere, God is going to make everything desolate (*shamen*) at the time Jesus comes again."

That information is astounding. The Hebrew word there for “abomination” (*shiqquwts*) is the Greek equivalent of *bedelugma*, which Jesus talked about in the gospels when He said, “go to Daniel!” It represents something detestable or abhorrent in God’s sight. Now that we have brought together many clues from the gospels to the word “transgression” and “desolation,” we know some abominable sin will become universal, associated with the antichrist and against God’s authority, law and covenant. In Gabriel’s question of 8:13, he noted that it “cast truth to the ground.” We will discover that it relates to a worship issue that *substitutes* a false Sabbath, something in place of God’s directive to keep the seventh day.

Background to the “Abomination”

The word *shiqquwts* is a very strong Hebrew word. It is meant to illustrate the *extreme* seriousness and wickedness of a particular sin. God is appealing to all to see it from His perspective and not man’s (Deuteronomy 7:26).³

There’s more in Daniel that we will visit, but we have come to a point where we must discover what God specifically means by transgression/abomination. What exactly makes it so detestable? The story begins with the creation week. Those seven days represented a divine clock. It was set into man’s flow of life by decree. Unrelated to any celestial body, God said right from the beginning that “days” would **be grouped into “sevens.”** That may seem simplistic, and perhaps it is. But God associated that week with three important issues:

1. The sixth day was related to man.
2. The seventh day was related to God.
3. The days were declared to be an *evening and morning*. That signals not only its sequence but, in sacred *redemptive thought*, they were *set apart*.

The week motif became a metaphor for many sequential prophecies of “seven.” There was a week of days (creation week), week of months (Feast “year”), week of years (the key to understand end-time prophecy), seven weeks of years (related to man’s final probation) and a week of seven millenniums (a timeframe in which to finish the great controversy issues).

Our focus here will be on the “week of years.” God used language and phrases in that special seven-year cycle, which are like keys to unlock similar language concepts elsewhere, including the *abomination* and *desolation*. Jesus already told us that we must know those issues as it relates to the end of time.

The Sabbath was made as a grand finale to the creation week. It was a day called “holy.” Uniquely set as a block of time within a group of seven, God designed it for the Creator and the created to communicate and enjoy each other’s company. When sin arrived, its meaning grew.

1. The Sabbath remained holy, therefore, it became a “sign” that man could become holy once again (Exodus 31:13).
2. It also became a *forever* promise of the covenant agreement God made *with* man that he could become holy (Exodus 31: 16-17).

3. It embodied a promise that within the Sabbath rest there would eventually come “deliverance” from sin into an eternal rest (Deuteronomy 5:12-15).

In that context we visit the “week of years.”

“And the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat” (Leviticus 25:1-7).

Every seventh year, called a *shemita*, the land was to rest. It was far more than an agricultural order. That year was a Sabbath. It brought also *deliverance* to all Hebrews that had been bought as slaves (Exodus 21:2). The “week of years” established several principles:

1. The seventh represented deliverance.
2. The seventh symbolized restoration.
3. The seventh characterized man becoming holy, like God is holy.
4. The seventh became a great symbol of finishing the everlasting covenant.

What did God do to assure that there was adequate food for the year the land was at rest and for the following year when new crops were started? God said He would give triple crop production on the *sixth*. The land would produce enough food that it would last the seventh, eighth and until the harvest of the ninth year! God made *supernaturally clear* on the sixth that the Sabbath rest *could* be observed. He provided evidence that preparations on the sixth should be so complete that the Sabbath *could* be kept holy (Leviticus 20-2): “And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.”

In this great illustration God revealed how all timing sequences of seven are to be viewed and applied. The *week of years* became typological and serves as a beautiful metaphor of redemption’s story over seven millenniums – the “week of millenniums.”

There is another amazing part to this story. Not only does the typology of the week of seven years define a success story related to the redeemed, it also included elements which reveal the outcome of those who rebel and resist the “Sabbath” year provisions.

In Leviticus 26:14-39 God outlines what will happen to those who reject His decrees, abhor His commandments and, thus, violate the covenant. The:

1. Highways will become **desolate** (*shamen*) (vs 22)
2. Cities will lie in waste and churches will become **desolate** (vs 31)
3. The land will become **desolate** (vs 32)

Interesting! Resistance to God's "seventh" would result in "nothing left" – desolation.

God then said: As long as it (the land) lieth desolate, it will *rest* and *keep the Sabbath* because *they* did not keep the Sabbath! The desolation curse is tied directly to the Sabbath – *the sacred seventh!* Over and over the Jewish dispersion and desolation warnings relate to the great Sabbath theme.

"The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes" (Leviticus 26:43).

When desolation (*shamen* – Hebrew or *eremosis* – Greek) is used, it is the outcome of some sin or iniquity related to despising God's laws and statutes, especially the Sabbath!

Break my sabbaths, statutes and laws (abomination)
Mock my messengers – despise their words
Scattered – bondage
Desolation
Land enjoys her Sabbath

The *shemita* was so sacred it was the leading reason for the Babylonian captivity and desolation of Jerusalem! (II chronicles 35:221). (Yes, when Jesus introduced us to the two ends of time, the Jews already had a lesson book from history. They weren't very good students.)

"But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till [there was] no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay **desolate** she kept sabbath, to fulfil threescore and ten years" (II Chronicles 36:16-17, 20-21).

Desolation is the final outcome of rebellion against the Sabbath! The above sequence not only applied to the Jews, it became a symbol for how God will deal with apostasy against His Sabbath at the very end of time! This is a key prophetic concept.

Defining Look at Abomination

God's throne relates to the "north" in direction: "Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King" (Psalm 48:2). Satan, once Lucifer, said in his heart (when he began to act on his passions) that he would ascend into heaven, exalt his throne above the stars, to be like the Most High and sit on the "mount of the congregation" (representing Zion), which is on the sides of the "north" (Isaiah 14:12-14).

Apostasy leads to displacement of God from His rightful place. It *stands where it ought not be*. A false leader or standard is set up symbolically in the "north," trying to either represent God or be God. This is referred to as an abomination [*towebah* (Ezekiel) – or *shiqquwts* (Daniel)].

Ezekiel was given additional insight into the meaning of abomination. It began by his going into vision with a dramatic encounter with God (Ezekiel 8:1-4). He was about to **see** and **hear** examples of things that God despises. Actions of individuals that violated the fundamental principles of a covenant relationship: "You shall have no other gods before me" and "You shall not make any idolatrous images for yourselves to worship and serve" (Exodus 20:3-6; Deuteronomy 4:1-20, 5:7-12).

Ezekiel is brought in vision to Jerusalem, symbolic of the center of God's people. He was initially brought to the north gate of the inner temple court. The glory of God was supposed to be in that area. But in that gate was a seated statue called "jealousy." That begins the imagery of things God detests. God's glory is contrasted with this pathetic statue. Yet, the statue guarded the gate that led to the inner court and temple! The Hebrew message seems to describe the statue from God's viewpoint: "The outrageous statue of jealousy." It's appearance provoked His jealousy, thus, the "statue of jealousy." Amazing! In the northern gate – trying to be like God is a detestable idol!

God takes Ezekiel on a temple tour, introducing him to what "drives Him out of the sanctuary." These are things that *stand where they ought not be*. Verse 6 begins by God asking him to "look up." This is an eschatologic phrase. Whatever historic application it might provide, there is a greater end-time typological meaning. He was to look up to the north at the statue and *then contemplate the abomination* of the people in the temple he was about to see. God then said, "You're going to see even greater abominations."

The flow of thought at the onset of this vision creates an anticipation of reprehensible activity. It envisions a remarkable picture of what God is extremely emotional about! Maybe we should say, "things He hates!" Ezekiel is then shown seventy elders or leaders of God's people, each with an incense censer, worshiping crawling creatures, beasts and idols. Scene one was an idol at the north entrance to the court and temple. Scene two is where church leaders are worshiping idols and creatures in the temple. They were doing it in the

“dark” and claimed that “God won’t see us.” But He does. He calls this an abomination (*towebah*).

The number of seventy recalls the number of leaders who assisted Moses in guiding the affairs of His people (Exodus 24:1, 4; Numbers 11; 16, 24-25). Symbolically, it represents all of the key leaders of God’s church in apostasy. In the center of this group was another individual whose name was Jaazaniah, meaning “Yahweh listens.” He apparently was a civic leader, suggesting a bond in apostasy between church and state. That is fascinating and has thematic ties to Revelation 13 and 17. God said, once again, that worse abominations were to come.

In the next scene, number three, Ezekiel came towards the entrance of the north gate. He apparently had been inside the temple and now moves outside. The inner court is in full view. There were women sitting facing the temple (God’s house), crying over the heathen god Tammuz. This god was raised to life annually. The cry is for her virility and life once again.

The nature of the Hebrew expression, “*the Tammuz*,” suggests that it is a chant of Tammuz, who is now dead. This means that these women are lamenting or even praying for or to the dead.

God again told Ezekiel that he would see even greater abominations. Though all are hideous and detestable to God, the last is worse than the previous!

He now is ushered into the east temple court and observes a ritual, a religious drama between the porch and altar of sacrifice. There are twenty-five men (not characterized) with their backs towards the temple. These individuals were prostrating themselves towards the sun. This represented physical homage to a celestial object. The imagery is specific – rejecting Yahweh, they gave obscene to the sun (god). Solar or astral cults were strictly forbidden in Deuteronomy 4:19 and 17:2-5. Yet, these are God’s people worshipping the sun.

Suddenly God says, Does this all seem trivial to my people? This, along with violence, occurring in the land, has now provoked me to anger. Mercy is ended, probation closed (Ezekiel 8:17-18 – paraphrased).

What does this collectively state regarding God’s hatred of all this specific behavior – abominations?

1. Man-made forms of worship are detestable – though it may be a tradition or even cultural.
2. Worship of nature, relics, and idols causes God to flee.
3. Prayer for and to the dead is abhorrent.
4. Worshipping the sun or any sun symbol disconnects man from God.

Worship on Sunday, the first day of the week, is a tradition that is idolatrous. It is a rebellious break from the sacred seventh. It is like turning one’s back to God’s Sabbath commands. Instead of honoring the resurrection of Jesus – something Christ never commanded – it’s like honoring the resurrection of Tammuz which mythologically occurred annually. Sunday was also the day when sun worship was honored. Even in Christ’s day the Romans honored Mythrianism when the first day was seen as sacred.

Abomination in the Cup

The harlot named “Mystery,” “Babylon the Great” of Revelation 17 had a golden cup in her hand. Gold suggests purity, perfection or without a flaw. That was its veneer. It was in her hand so that it could be offered to others. The Word says that it was “full” (*geno* – unable to fit in anymore) of abominations. What abomination (*bdelygmation*)? Jesus used the same word to relate, once again, to significant end-time issues. He referred us to Daniel (which we will once more visit). But, it has led us now to the end-time harlot, the apostate church, with abominations she spreads around the earth.

This time another clue is added to the meaning of “abominations.” It is described as the “**filthiness of her fornication.**” The Greek word for “filthiness” or “unclean thing” is *akatharta*. This is cultic and implies an illicit relationship and/or religious blasphemy. In Revelation 16:13 John saw three **unclean** spirits going out to deceive the nations. Some deceptive or illicit religious teaching enamors the world. The saints clearly reject it because the harlot is there depicted as drunk with the blood of the saints.

The abomination refers to a religious “rite” she idolizes. *Akatharta*, with fornication (*porneras*), reveals that she is associated with others over this action.

What deceptive religious teaching or philosophy does the harlot bring to the world? The clues we have reviewed regarding the abomination, desolation and uncleanness all point to a false worship related to the “sun!” God’s sacred seventh is rebelled against. As ancient Israel broke that “sacred seven,” the *shemita*, and brought desolation; so at the end, apostate Christianity breaks a Sabbath, which will lead to desolation.

The beast is a political power. The woman/harlot represents a blasphemous religious system. Slandering the name of God permeates Revelation 17. The Sabbath commandment was designed to “remember” God as Creator as a sign of His sovereign power, as a reminder of the covenant promises and, finally, as a symbol of deliverance from this world and restoration to God’s original purpose. We are reminded that the harlot is the mother of the *abominations* on the earth resisting this truth. It is the *pasha* found in Daniel 8.

The collective evidence suggests that the harlot, epitomizing the antichrist, is a church that leads all other churches (her daughters) into rebellion against the Sabbath. This is end-time imagery. It becomes a mark of her power and authority since the world submits to her seductive influence. The world eventually seeks to kill the saints who resist this mark. This then fulfills a subsequent description of what is in the cup – the blood of God’s people.

The King of the North connection

We were introduced to the antichrist – the papal little horn power [its second rise], back in Daniel 8. There is a sequel to that story. God uses varied symbols to describe prophetic powers and events. In chapter 11 the little horn is first referred to as a “vile person.” Then in another section, it is “king of the north.” The latter represents the *rest of the story* in Jesus’ command to look at Daniel.

This king hates God’s covenant (11:30). His practices pollute God’s sanctuary (because he *stands where it ought not be*). **Then it says that he places or**

decrees the abomination that leads to desolation (11:31). This is amazing! The King of the North not only seductively pollutes the church, it is associated with a decree or law that enforces it!

The “mother church” is the Roman Catholic Church. She admits it, and the Bible supports it. But – in the latter, only in a setting of apostasy! The question is raised: Is the Roman Catholic Church interested in civil decrees to enforce Sunday keeping? If it is, the issues of that church related to the abomination would raise an alarm of fearful magnitude. It would be a fulfillment of end-time prophecy that threads its way from the very words of Jesus back to Daniel and forward to Revelation!

On July 5, 1998, the late Pope John Paul II wrote an *apostolic letter*, *Dies Domini*, of 50 plus pages. These are a few quotations:

66. “*In this matter, my predecessor Pope Leo XIII in his Encyclical Rerum Novarum spoke of Sunday rest as a worker’s right which the State must guarantee.” (110)*

67. “Therefore, also in the particular circumstances of our own time, **Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy.**”

47. “Even if in the earliest times it was not judged necessary to be prescriptive, the Church has not ceased to confirm this obligation of conscience, which rises from the inner need felt so strongly by the Christians of the first centuries. It was only later, faced with the half-heartedness of negligence of some, that ***the Church had to make explicit the duty to attend Sunday Mass: more often than not, this was done in the form of exhortation, but at times the Church had to resort to specific canonical precepts.***”

“The present Code reiterates this, saying that ‘on Sundays and other holy days of obligation the faithful are bound to attend Mass.’ (82) ***This legislation has normally been understood as entailing a grave obligation: this is the teaching of the Catechism of the Catholic Church, (83) and it is easy to understand why if we keep in mind how vital Sunday is for the Christian life.***”

48. Bishops must ensure that Christians appreciate Sunday. [Hmmm, how does that happen? By using the power of civil law – decrees!]

This document was a communiqué to Catholic Church leaders around the world and directly reflects the ties that Daniel predicted would come at the end of time! Rebellion against the Sabbath is a detestable issue with God. He ties it to the words *peshah* and *shiqquwts*, which prophetically leads to utter *desolation*.

This all happens when the “daily” (another study) or true Sabbath is taken away. Daniel’s message is nearly finished. There is one more factoid that is vital to the understanding of the abomination. God tells us how long that decree to observe a false sabbath will last.

From the onset of the decree or command to take away the “daily” and set up the abomination which makes the desolation of the earth will be 1290 days (12:11). That represents the last segment of time before Jesus returns. (another study)

What an amazing amount of information tucked into the crevasses of so many prophecies. They all have a *consistent* message. They all define how God addresses the Sabbath. It is clear – its holiness never changes. Equally important, it is the pivotal issue at the end of time.

Coming now full circle we come back to Matthew 24. In verse 20 Jesus invited His people to “pray that your flight (escape) be not ... on the Sabbath day.” Why? It would make observing that sacred day difficult. Jesus is consistent. This end-time issue is not Sabbaths (plural). The grand finale of history relates to a single holy day that began at creation week a little over 6000 years ago.

Reference:

¹ Colin Brown, *Dictionary of New Testament Theology* (Zondervan, Grand Rapids, MI) vol. 1, pp. 74-75.

² http://www.hebrew4christians.com/Meditations/Chata_ah/chata_ah.html

³ Harris, Archer, Waltke; *Theological Workbook of the Old Testament* (Moody Press: Chicago, IL), 1980, p. 955.

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