

Sermon to the Saints which are at Topeka, Kansas -- Sunday, July 26, 2020

“... and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.” (Daniel 8:11-12)

So far in our examination of the vision of Daniel chapter eight, we have considered how the vision moved through the rise and fall of two historical kingdoms (Medo-Persian and Grecian) and to when the **“little horn”** or Antichrist rose to power in the earth and joined with Satan in battle with the angels of God in heaven. That battle being lost, Antichrist and the lost host of angels were cast into the earth together, leaving the heavens clear of their vile presence. What remains is to discuss the events in the vision that are earth-bound.

In the vision of the eighth chapter, the language is very cryptic. Yet, it describes the large anchors for the analysis of what important things are put into view for Daniel. They include the following components:

1. ***“[B]y him [Antichrist] the daily sacrifice was taken away”.***
2. ***“[T]he place of his sanctuary was cast down.”***
3. ***“an host”*** is given to Antichrist to aid him in his work.
4. The outcomes are ***“by reason of [the] transgression [of desolation*** (if you add in language from verse 13)***”.***

So, using the language from this vision, we know that these components need to be understood. If we keep our eyes on this set of analyses, we will improve our view of the matter. What is the **“daily sacrifice”**, and what is meant by it being **“taken away”**? What is referenced by the language **“his sanctuary”** and how will being **“cast down”** be exhibited? Finally, what is this **“transgression of desolation”** that brings about this aggressive energy? For any soul who has labored at searching out the writings of Daniel – in proper context of the scriptures and in full consistency with the doctrines and practices required therein – these are among the most complicated of expressions to search out. The good news, however, is that when they *are* better understood, the visions of Daniel open up and enlighten.

In this analysis, Gabriel the archangel will provide some substance, as he was Daniel’s helper in this amazing work. While he was providing Daniel with an explanation of the vision, he gives this additional instructive information:

“[H]e [i.e., Antichrist or ‘the little horn’] shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many:” (Daniel 8:24-25)

Not a single express word about the **“daily sacrifice”** the **“transgression of desolation”**, or **“a host”**, though by setting the vision text and the explanation by Gabriel side by side, this quoted language is clearly the teaching angel’s explanation of that portion of Daniel’s vision. At a minimum it tells us that the activity of **“prosper[ing] and practis[ing]”** ... the activity of **“destroy[ing] the mighty and the holy people”** ... is part of the picture involved with the taking away of the **“daily sacrifice”** and casting down of the sanctuary.

To put this important aspect of the vision to proper view, we will travel into the vision given Daniel in the last three chapters of the book. While the two visions are presented differently in many of the details provided – and we will later work at the extensive language that gives context to this earthly conflict from that later vision – *here* we are simply focusing on the portion in line with the chapter eight vision. These are the words I believe are relevant to our analysis:

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. ... And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.” (Daniel 11:31-39,

45)

Whew! When I asked for all of you lovely friends to consume the visions of Daniel in chapters 7-12, I fully knew this vision that covers chapters 10-12 is exceedingly long, detailed ... even overwhelming in the complexity. But I am representing to you that when we get to it, all of those seemingly unnecessary details are actually splendid information that will help *this* body of believers to be refreshed with how amazing and precise the prophetic words of our Father are.

Antichrist is the same antagonist in the vision of Daniel 10-12. He’s there called **“a vile person”** (Daniel 11:21), but in the descriptors that bring him to his full expression of satanic strength and power, you can easily see him to be the same actor as **“the little horn”** in the eighth chapter. So let

us consider this earthly engagement between satanic and Christian forces that falls out within these two visions, and see what we can discern it to be telling us.

The fallen angels, fresh from the failed conflict in the heavens against Christ and His elect angels, join with Antichrist to make the earth his.

When the vision of chapter eight tells us that ***“an host was given him against the daily sacrifice” (Daniel 8:12)***, it is explained by the angel further that because this beast operates ***“not by his own power [] he shall destroy [spoil, pervert, corrupt] wonderfully [‘beyond one’s power’], and shall prosper [rush along], and practise [accomplish the goal]” (v. 24)***. The battle that has only just been described was with the ***“host of heaven”***, some of whom were ***“cast down ... to the ground” (v. 10)***. It most certainly was not an elect angel discarded in such a fashion from the heavens. What is there to conclude, but that a work of subjection was done that put these once grand angels to be ***“stamped upon” (v. 10)*** or oppressed by this endlessly presumptuous beast. That is, Antichrist has a demonic force at his disposal for the work against those with whom he contends.

In chapter 11, the angel Gabriel instructs that ***“[A]rms shall stand on his part” (Daniel 11:31)***. The word ***“arms”*** unsurprisingly refers to that part of men that demonstrates their power ... and as part of the definition refers to ***“forces (political and military)”***. The language of the passage continues with the same message that the vision of chapter eight has ... that Antichrist’s force is against the daily sacrifice and the sanctuary in which it was being performed. The ***“host”*** that is given Antichrist in chapter eight lines up with ***“arms”*** that stand up on the part of that beast in chapter 11.

{“But Tim ... why does the ‘host’ or ‘arms’ have to be fallen angels, since we know that both words are just as appropriately granted to human and angelic forces?”}

This is a rationally-sound question, to which I propose two equally sound responses. First, the language of both passages demonstrate an intensity of activity that all but demands the conclusion that a superhuman level of energy is at work here. Like no man could accomplish in history, this Antichrist has capacity to move the human race – even the Jews who claim righteousness – to expressions of blasphemy and abomination. Second, let’s assume I accept that the physical actors who are moved against the righteous souls in the earth during this period are human beings. It is still equally sound to conclude that those actors are *moved mightily* with the influence of demons who operate in sync with Antichrist. We know unequivocally that when the nations of humanity are later set to be drawn into battle at Armageddon ... ***“the spirits of devils, working miracles, go forth unto the kings of the earth and of the whole world, to gather them” (Revelation 16:14)***.

The events under consideration with the vision stretch much further than just the events under the seven vials of God’s wrath. So, while the Revelation expressly articulates a specific work of these demons in relationship to that period, it does not require the conclusion that the only time demons

under Satan were engaged in the war (either directly or through human actors) was that specific act to drive them into Armageddon. For from the time that Satan was cast with his angels into the earth – **“because he knoweth that he hath but a short time” (Revelation 12:12)** – he has been engaged in the conflict to make war with the seed of the church. It is not any stretch to conclude that all those under his rule are engaged with him. I believe they are Antichrist’s **“arms”** and the **“host”** that were given him for his work against the saints.

Daily sacrifice. This has been a years-long analysis to understand what is happening that is described in these passages of prophecy as the **“daily sacrifice”**. It is, as I hope next to demonstrate, the false and deceptive and forced version of the worship of God by the dark-hearted Jews of the earth.

The term **“daily sacrifice”** is used five times in Daniel’s visions ... three in the one we’re currently considering (vv. 11, 12, & 13), and then twice in the last of Daniel’s visions (Daniel 11:31 and 12:11). Thrice the passage says the daily sacrifice will be **“taken away” (Daniel 8:11, 11:31, & 12:11)**, and the other two references are reflecting the same energy with different language. It is clear in the book of Daniel that there is a behavior engaged in that is undone by the emerging Antichrist. If we don’t understand what that behavior is, it will be nearly impossible to ascertain what these prophecies are talking about in toto.

In each reference to the **“daily sacrifice”**, the reader will note that the word **“sacrifice”** is interpolated. That is, the word is not in the original writings. It is put there because the translators understood that it belonged there to give a proper meaning to the original text. So, a strict reading is to simply say that the activity is targeting the **“daily”**. The original Hebrew word is **“tamiyd” (“taw-meed”)**, and emphasizes the continuity or perpetuity of the action referenced. The word is used most often to make reference to the duty of the Jewish priests to be daily about their business in the temple. That’s not a bad beginning point for our analysis.

As I have many times emphasized in my preaching on Daniel’s visions, the focus of his (and the visions’) attention is what the *Jewish* people will receive when the time comes for God Almighty to bring resolution to the promise He made to their father Abraham. If we are to be true to the text, therefore, we have to consider the use Daniel and Gabriel (toward Daniel) would make of the language in conversation. That is to say, while the word **“daily”** strictly only refers to the continual nature of an act ... the more specific act of daily work in the temple by the Jews is certainly the reference intended by using the word in this context.

We also know that as a matter of both historic and scriptural fact, the Jewish people are in judicial darkness. We know that since the Jewish people rebelled against God in all their ways of living – even while going through their rote traditions they attribute to a proper service to Him – they were removed from the temple and the city. And while they have had some vestiges of hopeful

engagement since, to this day Paul says ***“when Moses is read, the veil is upon their heart.”*** (2 Corinthians 3:15).

So, all of these points must inform our understanding of what we’re reading in Daniel. In the use of the term throughout the passages that cover the Mosaic period, you find that time and again the specific duties within the temple are referenced. That is, the ***“daily sacrifice”*** doesn’t refer generically to religiosity, but to the actual conduct of religious practice within the temple ... in the courtyard with the burnt sacrifice ... and in the holy place with the shewbread, candlestick, and altar of incense. These are what you find referenced time and again with the use of the term ***“daily sacrifice”***, and I think it is not just reasonable but compelled to conclude this is what Daniel was seeing in his vision.

A further examination of the energy I’m describing here is found in the eschatological prophecy from Isaiah in chapter five, to wit:

“¶ Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him!” (Isaiah 5:18-23)

The underlined language about ***“let him make speed, and hasten his work, that we may see it”***, etc., is the portion of the prophecy that I’m focusing on. This, when properly understood, is a tradition-laden service while mocking God and His authoritative directives with regard to how the Jews should be conducting their business. Here’s Gill on the place about the ***“Holy One of Israel”***:

“[N]ot that they believed him to be the Holy One of Israel, but because the prophet had made mention of this title, (Isaiah 1:4) as he often does in this prophecy afterwards, and applies it to the Redeemer; therefore they use it: so the Jews put an ‘if’ upon Christ being the King of Israel (Matthew 27:42) wherefore, in a daring, jeering, and ironic manner, urge that what is said to be in the purposes and decrees of God, or what was agreed upon between him and the Messiah, who said he was the son of God, in the council and covenant of grace and peace, as pretended, might speedily come to pass; all which expresses their blasphemy, impiety, and unbelief; and shows that they did not believe, but derided any counsel or decree of God, respecting spiritual and eternal salvation by the Messiah, especially by Jesus of Nazareth”.

The context of the Jews’ behavior here is how to properly serve God. They mock and deride that Christ is the Messiah, and teach ***“for doctrines the commandments of men”*** (Matthew 15:9). Thus

it is at present with the Jews ... and part of their false religious energy is that there must be a “third temple” erected so they can return to a full display of their faux-religious activities. Thus, I believe, it is a restored religious practice with the Jewish people in the earth that Daniel is seeing ... that includes those physical daily behaviors his people had engaged in before the destruction of the temple in Jerusalem at the Babylonian captivity.

It is the reconstructed accoutrement within the third temple constructed by rebellious, dark-minded Jewry – that has been put into place for this false and Christ-less religiosity – that the vision declares is cast down. Here is the language under consideration:

“... [A]nd by him the daily sacrifice was taken away, and the place of his [i.e., Prince of the host’s] sanctuary was cast down.” (Daniel 8:11)

&

“[A]n host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground;” (Daniel 8:12)

&

“they shall pollute the sanctuary of strength, and shall take away the daily sacrifice”. (Daniel 11:31)

I have struggled in my understanding of this portion of the passages ... because I have considered that for the sanctuary to be articulated as belonging to Christ (i.e., “***the prince of the host***”), it must be a place where only *proper and holy* observances are engaged in. That is, if Antichrist is appointed to come against that place, it must be because the activities of that place are righteous and holy. But an examination of the history of how the Jews have conducted themselves with regard to the House of the Lord – the temple of God – fits perfectly with the notion that an unrighteous and rote display of religiosity brings the wrath of God. It also is common for God and Christ to bring wrath upon the people and the house for their faithless and filthy behavior in His name.

“Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? ... Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.” (Jeremiah 7:8-10, 14-15)

Here Jeremiah pronounces the coming destruction of the temple and the people for their disobedience and hypocrisy as though their rote behaviors in the temple would replace obedience, as Dr. Gill intimates: *“their vain confidence in the temple is exposed; they fancying that their standing there, and doing the service of it, would atone for their theft, murder, adultery, perjury, and idolatry; and that they might commit these with impunity; wherefore they are let to know, that so doing these they made the temple a house of thieves; and that for such wickedness, what the Lord had done to his place in Shiloh, which they are reminded of, he would do to the temple, and to them, reject and cast them off”*. Such is the energy contained in the vision of Daniel for the place and manner of the Jews’ conduct in latter days. Similarly, when the prophet of Zechariah is speaking of the same time and events that Daniel addresses, he uses a different manner of expression, but his message of judgment is unmistakable:

“¶ Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof” (Zechariah 5:1-4)

The curse expressed by Zechariah consumes the house it enters, because those who operate within it are filled with thefts and perjuries – or a wholesale treachery toward the true and holy service to God in the temple. Dr. Gills identifies the obvious in this passage, saying: *“by the house of the thief and swearer may be meant the temple, as in the times of Christ, which was become a den of thieves and perjurers, and for [the Jewish peoples’] sins, became desolate,”*. In this manner will the third temple – that will be stood up, equipped, and promulgated by those deceitful Jews as holy – become desolate at the hands of Antichrist. This activity is the fulfillment of the many prophecies against the continued deceit and blasphemy of the reprobate Jews who suppose that they will compel God to come to their heel. They will proceed with the setting up of a false temple where they return to the rote practices of their fathers, but without the sweet obedience toward Christ their Messiah.

The rebuilt temple itself stands ... as we will discuss further. But the nature of the structure – as a house built for the service of God in the earth – is undone, cast down, consumed, polluted. Like when God send the Assyrian to strip the temple in the days of Hezekiah. Or like when God sent the Babylonians to remove ***“the vessels of the house of the LORD” (2 Chronicles 36:7)*** at the beginning of the 70-year captivity. More is determined with regard to the structure of the temple, but the ***“daily sacrifice”*** that is instituted there, as well as any indicator that the purpose of the building is service to the eternal God, will be moved against by Antichrist and his army.

The ***“transgression of desolation”*** is the standing up of the Antichrist in the third temple to make himself the god of the world. Having failed to take Christ in the heavens, he will ensconce himself into the manmade temple and declare himself to the people of the earth to be King of kings and Lord of lords. That is, ***“he as God sitteth in the temple of God, shewing himself that he is God.”*** (2 Thessalonians 2:4)

When God chose to chastise the northern kingdom of Israel, he sent the ***“Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.”*** (Isaiah 10:5) About which the expositor Gill says *“what follows, serve[s] to comfort the people of God; that though they should be carried captive by the Assyrians, yet they [the Assyrian] should be utterly destroyed, and a remnant of the Jews should be saved.”*. When God determined to execute His wrath against the southern kingdom of Judah, he put ***“Nebuchadnezzar the king of Babylon, [His] servant”*** (Jeremiah 27:6) over all the nations in the region together with Judah. These human rulers, like Egypt before them, were God’s instruments against a rebellious people of the Jews:

“Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.” (Jeremiah 50:17-18)

Instructively, we must also recognize that both of these rulers, like the Pharaoh of Egypt before them, were types of the Antichrist spoken of throughout prophecy. So, it is a settled matter of scripture that God Almighty makes use of monstrous men to bring forth punishment against the rebellious – and repeatedly against those first fruits of His people, the Jewish nation. We must, therefore, consider *this* as we look more deeply into what is presented in Daniel’s visions as a force that comes in the last day expressing itself in such an abominable way.

Four times within three of Daniel’s visions this dynamic is described, to wit:

“How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” (Daniel 8:13)

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“in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate,” (Daniel 9:27)

&

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.”
(Daniel 11:31)

&

“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.” (Daniel 12:11)

Each of these places, the same dynamic is being discussed in Daniel’s vision. The **“daily sacrifice”**, that rote practice by orthodox Jewry of service to God, has been shut down, and the constructed third temple has been occupied by this expression of abominations of every sort. To understand the severity of the abominations that have ensconced themselves in this new place, we go to a prophecy that addresses this very condition ... in this very place.

“¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth. ¶ He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the LORD’S house which was toward the north; and behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the LORD’S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.” (Ezekiel 8:7-18)

In all my youth, this language from Ezekiel was presented as if it was describing the condition of things in old Judah before the Babylonian captivity that was imposed upon the Jews for their idolatrous and blasphemous and (yes) abominable practices. But the context does not bear that

out. For at least two reasons, I believe we must take the position that the vision Ezekiel receives in this chapter is forward looking. First, when the vision is introduced it expressly demonstrates that it is *during* the captivity that Ezekiel receives the prophetic vision, to wit:

“¶ And it came to pass in the sixth year, in the sixth month, in the fifth day of the month [of the Babylonian captivity], as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.” (Ezekiel 8:1)

About which Dr. Gill accurately articulates: *“This was the sixth year of the captivity of Jehoiachin; the sixth month was the month Elul, which answers to part of August, and part of September. The Septuagint and Arabic versions wrongly render it, the fifth month. The fifth day of the month is thought to have been the sabbath day, which seems probable by what follows; this was just a year and two months from the first vision, (Ezekiel 1:1-2)”*. So there is an unavoidable incongruity to suggest that years *after* the Jews of Judah were put into captivity for their filthy and unholy rote religiosity – and over a hundred years after the northern kingdom of Israel was destroyed for their sins – the prophet of God receives a vision about what those Jews *were previously* doing. This passage and vision, I submit, is describing the condition in the new man-made temple that brings to pass the final and full destruction of *it* and those who behave in such an abominable manner *within*.

The second contextual point that convinces me that the vision is forward looking is that the vision continues into the ninth chapter of Ezekiel – starting that chapter with

“He [i.e., Christ, per Ezekiel 8:2] cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.” (Ezekiel 9:1).

This introduction to the next phase of the Lord God’s response to all the abomination and wickedness in the human-built temple brings with it the horrifying promise of the slaughter to come to Jewry. Look at this sober language that points directly to the events under the sixth seal of Revelation 7:

“And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer’s inkhorn by his side; And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. ¶ And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.” (Ezekiel 9:3-7)

Here we see the angels in preparation for the great and final slaughter of every Jew in existence – save for those sealed by Christ as His children – in response to this horrific and abominable behavior. In these words you have described the same activity of the angels of Revelation chapter seven about which it is said:

“And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel” (Revelation 7:2-4)

So I think we must conclude, from these and other passages that speak to it, that we are – in the vision of Daniel – seeing a dramatic behavior of Antichrist – together with his host of demon angels – moving ***“through his policy [to] cause craft to prosper in his hand; and [] magnify[ing] himself in his heart” (Daniel 8:25)*** he works himself into the temple that the Jews have built on the Mt. Zion. He there sets up his own form of religious activities – including every presentation of the most unrighteous and abominable practices. Consenting Jews – who are called in a later vision ***“such as do wickedly against the covenant” (Daniel 11:32)*** participate with this beast and bring by God’s decree a desolation to the city, that false temple, and the Mt. Zion upon which it is built.

There is still a ways to go in the searching out of this vision of Daniel chapter eight. We have the profound question of the timeline in which it will operate. We have to bring to bear the words of Christ in our assistance, as well as other prophecies. When we have completed that work, we will move to the even more detailed expressions of the angel Gabriel in the final of Daniel’s visions.

It is a profound blessing to be given the chance to speak to this little flock of slaughter. It fills me with humility and gravitas, because to speak improperly about the things of God while feeding those of Christ’s little ones would be a great insult to the King of the place. We seem to be on the providential cusp of grand events – and we watch as the world around us is increasingly overcome with the crushing weight of their own lusts and sins. We, in that context, see our duty plainly to ***“[f]ollow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:14)***. That must include that we speak plainly what the Lord our God has chosen to show us about His Word and His providential dealings with humanity.

I love you all.

Amen