

Allusions to the Abomination of Desolation in the Book of Revelation
By Hugo Leon



Introduction

The abomination of desolation prophecies of Daniel (Dan. 9:27; 11:31; 12:11; cf. Dan. 8:13) and the Olivet Discourse (Matt. 24:15; Mark 13:14; Luke 21:20) are some of the most important and controversial prophecies in the biblical canon. Both Daniel (Dan. 12:10) and Jesus (Matt. 24:15; Mark 13:14) call upon the people of God to exercise spiritual wisdom in order to comprehend these cryptic messages. As a general principle, the book of Revelation is a complement or an explanation of the book of Daniel.¹ Therefore it would be logical to find allusions to the abomination of desolation in the Apocalypse. A correct analysis of these allusions should allow us to understand more fully the text of Daniel and Revelation. To begin we will briefly analyze how Jesus used the abomination prophecies of Daniel. Next we will identify and analyze all the allusions that occur to the abomination of desolation in the book of Revelation. Then we will briefly see how these allusions interact with the literary structure of Revelation. We will end by reviewing some of the Spirit of Prophecy quotations related to this subject.

¹ White, *Acts of the Apostles*, 585.

A. The Abomination of Desolation in the Olivet Discourse

Before we undertake an extensive examination of the abomination of desolation in the book of Revelation we should briefly examine how the Olivet Discourse uses this term. The phrase “the abomination of desolation” (*to bdelygma tes eremoseos*) occurs in the central warning of the Synoptic Eschatological Discourse (Matt. 24:15; Mark 13:14; cf. Luke 21:20). Scholars have noted that this Greek phrase is identical to the wording found in the LXX of Daniel 12:11 and it is very similar to the wording found in the LXX of Daniel 11:31.² The Olivet Discourse in Luke 21 speaks only of the desolation (*eremoseos*) of Jerusalem (Luke 21:20) and this alludes to the text of Daniel 9:27. In the Olivet Discourse the reader is advised to understand the fulfillment of this cryptic, Danielic warning and then they are to flee to the mountains without delay (Matt. 24:15-20; Mark 13:14-18). Exegetes have seen a dual application of this prophecy. One fulfillment occurred during the first century destruction of Jerusalem and the second fulfillment will occur in the time of the end.³ It should be noted that there are some scholars that see the book of Revelation as an expansion of the Olivet Discourse.⁴ This basic understanding of the abomination passage of the Olivet Discourse is important for our study since we will now examine the linguistic and thematic connections that occur in the book of Revelation that allude to the abomination of desolation in the book of Daniel and the Synoptic Eschatological Discourse.

B. Allusions to the Text of Daniel in Revelation

Numerous scholars have identified a plethora of allusions to the text of Daniel in the book of Revelation.⁵ The criteria for these allusions are based on thematic and linguistic connections that occur in a similar context. The LXX (OG & Theo) has been utilized by these scholars. Although there are allusions to almost every chapter of Daniel in the Apocalypse, especially used are the prophetic passages of Daniel 2, 7, 8, 9, 10, 11 and 12. Several exegetes have seen verbal allusions to the abomination of desolation in the book of Revelation, mainly in chapters 17 and 21 where the words *bdelygma* and *ermoo* are utilized.⁶ A few scholars have seen a thematic connection between the worship of the beast and his image in Rev. 13-14 and the abomination prophecy.⁷ A good number of scholars have connected the call to come out of Babylon with the call to come out of first century Jerusalem.⁸ In this study we have also included some more subtle allusions to the abomination of desolation that occur in Revelation 13-16 and 18-20. We will now examine these literary allusions in more detail.

2 Watts, *Commentary on the NT Use of the OT*, 223. Hasel, *Little Horn of Daniel*, 442.

3 SDA BC Vol. 5 on Luke 17:31, 841. White, *ST, December 23, 1897 par. 17*.

4 Ford, *Abomination in Eschatology*, 279-280, 307-308.

5 Beale, *Use of Daniel in Revelation*. Sims, *A Comparative Literary Study*, 43, 63. Lehmann, *Relationships Between Daniel and Revelation*, 139-140.

6 Aune, *Revelation*, 936. Johnson, *Revelation*, 160. Musvosvi, *Vengeance in the Apocalypse*, 240-241.

7 Ford, *Abomination in Eschatology*, 323-331.

8 Ford, *Abomination in Eschatology*, 338-339.

C. Allusions to the Abomination of Desolation in the Book of Revelation

We will now examine the allusions that occur to the abomination of desolation in the book of Revelation. First we will examine the linguistic connections that occur with the Greek words *bdelygma* and *eremoos*. Then we will examine the texts of Revelation that make a thematic connection with the abomination of desolation. We will also identify some indirect allusions to the abomination of desolation that occur in the book of Revelation.

1. The Use of the Word *Bdelygma* in the Book of Revelation

The word *bdelygma* appears a total of six times in the New Testament, two times in connection with the Olivet Discourse (Matt. 24:15 and Mark 13:14), once in Luke 16:15, and three times in connection with the Apocalypse of John (Rev. 17:4, 5; 21:27). A related form of the word also appears in Revelation 21:8 (*ebdelygmenois*).

The word *bdelygma* means something that is foul or detestable, usually spoken of an idol or things pertaining to idolatry.⁹ It is the Greek equivalent of the Hebrew word *shiqquts*.¹⁰

The first passage which alludes to the word *bdelygma* can be found in Revelation 17:4-5. This chapter is an angelic explanation of the seventh bowl plague (Rev. 17:1) and it has to do with events in the eschaton. The Harlot represents the corrupt counterpart of the pure woman of Revelation 12 and the bride of Revelation 21. In apocalyptic prophecy a corrupt woman represents an apostate church. Since this vision has to do with the eschaton, we know that the Harlot represents the apostate church of the last days. This corrupt woman is the mother of the abominations of the earth and she carries a golden cup full of the wine of her abominations and fornication (Rev. 17:4-5). The text of Revelation 17-19 tells us that the Harlot seduces all the nations of the world to drink the wine of her abominations. In the bible wine is symbolic of doctrines or teachings (Matt. 9:17) and fornication is symbolic of covenant infidelity in the form of idolatry (Jer. 3:8, 9; 13:27; Ez. 6:9; 16:15, 17; Rev. 2:20-21). In other words, the apostate church of the last days will influence the nations of the world to enforce her false, idolatrous doctrines. This idolatry will be enforced by both political and economic methods (Rev. 13:11-18, 17:2, 8, 12-18; 18:1-24; 19:2). As stated previously, several scholars have noted that Rev. 17:4-5 alludes to the abomination of desolation of the Olivet Discourse and the abomination of Daniel.¹¹ These connections let us know that the abomination of Daniel and the Olivet Discourse have an eschatological fulfillment in connection with the actions of the end time Harlot.

Revelation 17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations (*bdelymgaton*) and filthiness of her fornication:

⁹ Thayer, *A Greek-English Lexicon of the New Testament*.

¹⁰ Aune, *Revelation*, 936. Price, *Olivet Discourse*, 11.

¹¹ Eg. Ford, *Abomination in Eschatology*, 336-339.

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS (*bdelygmaton*) OF THE EARTH.

The next two verses that allude to the word *bdelygma* appear in Revelation 21:8, 27. This chapter begins with a vision of the New Jerusalem (Rev. 21:1) and then continues with the second angelic explanation and expansion of the seventh bowl plague (Rev. 21:9). Both allusions to the abomination appear in the exclusion lists of Revelation (Rev. 21:8, 27, 22:15; cf. Dan. 12:10; Rev. 9:20-21; 22:11). The exclusion lists describe those who have become morally impure by participating in the fornication of the Harlot and the worship of the beast.¹² This group is set in contrast with the pure 144,000 and the bride of the Lamb (Rev. 7:14, Rev. 14:1-5, 15:2; 19:7-8) who have not been defiled by the idolatry of the beast or the Harlot.

The text of Rev. 21:8 says that the impure will have their part in the lake that burns with fire and brimstone. The lake of fire and brimstone is the punishment predicted for the marked in the Third Angel's Message (Rev. 14:9-11). It is also the same lake mentioned at the last judgment that will be the final resting place for those not written in the book of life (Rev. 20:15). According to Rev. 13:8 (cf. Rev. 17:8) it is the worshippers of the beast (the marked) who are not written in the Lamb's book of life.

The text of Rev. 21:27 tells us that the impure will not enter into the New Jerusalem (cf. Rev. 22:14-15). Only those who are written in the Lamb's book of life will be allowed in. As we have already learned, the phrase those who are not written in the book of life refers to the worshippers of the beast (Rev. 13:8). It is not an accident that both groups in the exclusion lists of Rev. 21 allude back to the marked or the worshippers of the beast. The book of Revelation is trying to emphasize that the marked and those who drink the wine of the Harlot are spiritually impure and will not be allowed into the New Jerusalem. They have violated the holy covenant by idolatry and they will suffer the curse of the Third Angel in the lake of fire and brimstone.

Revelation 21:8 But the fearful, and unbelieving, and the abominable (*ebdelygmenois*), and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Revelation 21:27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination (*bdelygma*), or maketh a lie: but they which are written in the Lamb's book of life.

2. The Use of the Word *Eremoo* in the Book of Revelation

The Greek word *eremoo* occurs only five times in the entire NT and it has the meaning to make desolate or lay waste.¹³ It appears two times in the response of Jesus to

12 Beasley-Murray, *Revelation*, 314. Liu, *Image of the Beast*, 175, 177-178. Stefanovic, *Revelation*, 603.

13 Thayer, *A Greek-English Lexicon of the New Testament*.

the Pharisees in connection with the charges that His power to heal comes from Beelzebub. He uses *eremoo* to describe the desolation of any kingdom that is divided against itself (Matt. 12:25; Luke 11:17). *Ereremoo* also appears three times in the book of Revelation in connection with the desolation of the Harlot Babylon (Rev. 17:16; 18:17, 19). The Greek word *eremoo* in Revelation 17 and 18 is closely related to the Greek word *eremoseos* that appears exclusively in the Olivet Discourse in connection with the desolation of first century Jerusalem (Luke 21:20) and the abomination of desolation warning of the other synoptic gospels (Matt. 24:15; Mark 13:14).¹⁴ Scholars have recognized these allusions to the abomination of desolation.¹⁵ Thus, we see that the first century desolation of Jerusalem (Luke 21:20) is a type of the desolation of eschatological Babylon in the book of Revelation. These allusions also confirm that the abomination of desolation of Matt. 24:15 and Mark 13:14 have an end time application.

Revelation 17:16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate (*eremomenen*) and naked, and shall eat her flesh, and burn her with fire.

Revelation 18:17 For in one hour so great riches is come to nought (*eremothe*). And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

Revelation 18:19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate (*eremothe*).

3. Thematic Allusions to the Abomination in Revelation 13-16, 19-20

a. Thematic Allusions to the Abomination of Desolation in Revelation 13

In Revelation 13 we read about the sea beast that receives a deadly wound that is subsequently healed (Rev. 13:3). According to Revelation 17:8, 11 the healing of the wounded sea beast will occur in the time of the end. The resurrection of the sea beast leads to the worship of the dragon and the sea beast (Rev. 13:4, 8; cf. Rev. 17:8). Later we read that all those who dwell on the earth will worship the sea beast because their names are not written in the book of life of the Lamb (Rev. 13:8). The book of life mentioned in this verse is an allusion to the book of life mentioned in Daniel 12:1. This puts the worship of the sea beast in the time of the end. The end time idolatry of the worship of the sea beast and the dragon appears to be a repetition and enlargement of the abomination prophecy of Daniel and the Olivet Discourse.¹⁶

In Revelation 13:5-7, the sea beast opens his mouth to speak blasphemies against the name of God, the heavenly temple and those who dwell in heaven (cf. Rev. 11:2). This is

¹⁴ *Ereremoseos* only appears 3 times in the NT and every reference comes from the abomination of desolation prophecy of the Olivet Discourse (Matt. 24:14; Mark 13:14; Luke 21:20).

¹⁵ Ford, *Abomination in Eschatology*, 287-288. Thiele, *Outline Studies in Revelation*, 251.

¹⁶ Ford, *Abomination in Eschatology*, 325-328.

an allusion to the blasphemy of the little horns of Daniel 7:25 and 8:11-13.¹⁷ The text of Daniel 8:13 is connected with the transgression of desolation and this is considered by many scholars to be parallel with the abomination of desolation of Daniel 11:31 and 12:11. Therefore Rev. 13:5-7 may indirectly allude to the abomination of desolation prophecy of Daniel.¹⁸ The blasphemous actions of Rev. 13:5-7 are connected with a time period of 42 months (Rev. 13:5). This prophetic period is synonymous with the 3 and ½ times of Daniel 7:25 and 12:7 (cf. Rev. 11:2-3; 12:6, 14) and it was fulfilled during the Middle Ages from 538-1798 AD.¹⁹

The second half of Revelation 13 describes the activities of the land beast and the image of the beast in the time of the end (after the wound of the sea beast is healed). According to Rev. 13:11-12 the land beast will enforce the worship of the resurrected sea beast. The land beast will use false miracles to seduce the earth dwellers to make an image of the sea beast (Rev. 13:13-14). Then he will give life to the image of the sea beast so that it can force, by means of a death penalty, all the inhabitants of the earth to worship the image of the sea beast (Rev. 13:15). Then the land beast will make all the inhabitants of the earth to receive the mark of the sea beast on their forehead or their right hand (Rev. 13:16). This law will be enforced by oppressive economic sanctions (Rev. 13:17; cf. Rev. 18:3, 11-19). Revelation 13 ends with a call to wisdom concerning the number of the sea beast that is 666 (Rev. 13:18). This number alludes to the worship of the idolatrous image of Nebuchadnezzar from Daniel 3.²⁰ The end time idolatry of the worship of the image of the beast and the reception of the mark of the sea beast appears to be a repetition and enlargement of the abomination prophecy of Daniel and the Olivet Discourse.²¹

It is interesting to note that the end time idolatry presented in Revelation 13 has several parallels with the end time idolatry presented in Revelation 17-18. Both passages refer to the resurrected sea beast. Both passages predict the enforcement of idolatrous worship in the time of the end. Both passages mention the cooperation of the political and economic powers of the earth to enforce this end time idolatry. Both passages mention the book of life. Both passages contain calls to wisdom in regard to this end time idolatry. Both passages allude to the abomination of desolation.

b. Thematic Allusions to the Abomination of Desolation in Revelation 14

In Revelation 14:9-11 we find several thematic allusions to the abomination of desolation prophecy.²² These allusions mention the worship of the sea beast and the image of the beast from chapter 13. They also mention the idolatrous mark and the number of the sea beast from chapter 13. Revelation 14:8 mentions for the first time the

17 Beale, *NT Use of OT*, 1128-1129. Nunez, *Daniel*, 142-144.

18 Rev. 11:2 speaks of the holy city being trampled under foot for 42 months (cf. Luke 21:24) and this allow appears to allude to the text of Daniel 8:13. See Beale, *NT Use of the OT*, 1118. Ford, *Abomination in Eschatology*, 281.

19 La Rondelle, *End Time Prophecies*, 238-262. Paulien, *1260 Days in Revelation*, 422.

20 Olivares, *Descifrar el 666*, 40-43.

21 Ford, *Daniel*, 283. Wenham, *Eschatological Discourse*, 205. White, *Maranatha*, 180.

22 Ford, *Daniel*, 283.

fall of Babylon. Later we will find out that Babylon is the great whore and that she makes all nations drink the wine of her fornication. Babylon is a symbol of the last day apostate church and her wine of fornication is a symbol of her idolatrous doctrines. The name Babylon alludes to the king of the north from the prophecy of Daniel 11-12. It is this apostate king who will set up the abomination of desolation (Dan. 11:31; 12:11). Thus we have another repetition and enlargement of the abomination prophecy in the book of Revelation.

c. Thematic Allusions to the Abomination of Desolation in Revelation 15-16, 19-20

There are a few scattered verses in these four chapters that mention the worship of the sea beast, the worship of his image, and the reception of the idolatrous mark. Rev. 15:2 presents a pure and holy group celebrating on the sea of glass because they have had victory over the beast, his image, his mark and the number of his name. Rev. 16:2 tells us that the bowl plagues will fall upon the marked and the worshippers of the image of the beast. Rev. 19:2 mentions the fornication of the great whore. Rev. 19:20 mentions the false prophet who seduced the inhabitants of the earth with false miracles to receive the mark of the beast and worship his image. Rev. 20:4 mentions the glorified martyrs in heaven who did not worship the beast or his image or receive the mark of the sea beast. All these verses allude to the abomination prophecy of Daniel and the Olivet Discourse.

4. Indirect Allusions to the Abomination of Desolation in the Book of Revelation

a. The Call to Come Out of Babylon and the Abomination of Desolation

Some commentators have noted a similarity between the call to forsake the doomed city of Jerusalem in the Olivet Discourse (Matt. 24:15-16; Mark 13:14) and the message in Revelation 18:4 to forsake Babylon just prior to her desolation by the plagues of God.²³ Thus we have a thematic parallel with the abomination passage of the Olivet Discourse and the call to come out of Babylon in Revelation 18. Since the abomination warning of the Olivet Discourse (Matt. 24:15-16) quotes or alludes to the abomination passages of Daniel (Dan. 9:27; 11:31; 12:11), the abomination prophecy of Daniel is also indirectly connected to the call to come out of Babylon found in Rev. 18:4. Once again, this confirms that the abomination prophecies of Daniel and the Olivet Discourse have an eschatological fulfillment.

Revelation 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judaea flee into the mountains:

²³ La Rondelle, *End Time Prophecies*, 46. Vos, *Synoptic Traditions in the Apocalypse*, 161. Ford, *Abomination in Eschatology*, 338-339.

Scholars have noted other parallels between the fall of first century Jerusalem and the fall of last day Babylon.²⁴ Listed below is a summary of these connections.

Jerusalem Kills Prophets (Matt. 23:37)
Jerusalem Drinks Cup of Wrath (Matt. 23:32)
Jerusalem Desolated (Luke 21:20)
Abomination Set Up (Matt. 24:15)
Call to Come Out (Matt. 24:15)
Call to Understand (Matt. 24:15)
Great Tribulation (Matt. 24:21)

Babylon Kills Prophets (Rev. 18:24)
Babylon Drinks Cup of Wrath (Rev. 18:6)
Babylon Will Be Desolated (Rev. 18:17, 19)
Wine of Abomination Promoted (Rev. 17:4)
Call to Come Out (Rev. 18:4)
Call to Wisdom (Rev. 17:9)
Babylon's Tribulation (Rev. 16:18)

b. The Calls to Wisdom in the Book of Revelation and the Abomination

Scholars have noted a link between the “wise” of Daniel 12:10 and the passages in the Revelation which call for wisdom and understanding (Rev. 13:18 and 17:9; cf. Rev. 13:9).²⁵ Please note that the wise of Daniel 12:10 are connected with the abomination warning of Daniel 12:11. Furthermore, the wise of Daniel 12:10 are alluded to in the call to wisdom of the abomination warning of the Olivet Discourse (Matt. 24:15; Mark 13:14).²⁶ Thus, the calls to wisdom in the book of Revelation appear to be indirectly connected with the abomination of desolation of both Daniel and the Olivet Discourse.²⁷

Daniel 12:10 LXX Theo Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but *the wise (noemones) shall understand.*

Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (*whoso readeth, let him understand [noeito]:*)

Revelation 13:9 If any man have an ear, *let him hear.*

Revelation 13:18 *Here is wisdom (sophia). Let him that hath understanding (nous) count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.*

Revelation 17:9 *And here is the mind (nous) which hath wisdom (sophia). The seven heads are seven mountains, on which the woman sitteth.*

Revelation 13:18, calls for wisdom in regards to the issue of the mark or the eschatological imposition of the idolatrous worship of the beast and his image.²⁸ The second text, Revelation 17:9, is in the context of the explanation of the mystery of the woman who rides the beast and makes all nations drink the wine of her fornication. It is also in the context of those who wonder after the beast (Rev. 17:8; cf. Rev. 13:8). These

24 Penley, *Apocalypse and Synoptic Sayings*, 315. Vos, *Synoptic Traditions in the Apocalypse*, 162-163. Thiele, *Outline Studies in Revelation*, 274. La Rondelle, *End Time Prophecies*, 424.

25 Osborne, *Revelation*, 519.. Aune, *Revelation*, 769. Beale, *Use of OT in Revelation*, 33.

26 Gundry, *Matthew*, 481.

27 Tonstad, *Revelation*, 243.

28 Olivares, *Descifrar el 666*, 54-58.

connections confirm that the abomination of desolation is connected with both the mark of the beast crisis and the Harlot crisis of the last days. Indeed, it appears that these two passages in Revelation are describing the same event with different symbols.

D. Allusions to the Abomination of Desolation and the Literary Structure of Revelation

There is general agreement among SDA theologians that the book of Revelation is divided into two halves with the transition occurring at Rev. 11:19. There is also general agreement that the second half of Revelation has to do with eschatology. Please note that that all the allusions to the abomination of desolation in the book of Revelation occur in the second half of the book. Furthermore, the allusions to the abomination of desolation are all connected with the worship of the beast (Rev. 13-16), the Harlot of Revelation (Rev. 17-19) and with the idolatrous wine of her fornication (Rev. 21). These facts would place the fulfillment of the abomination prophecy in the time of the end.

Several scholars have noted the obvious parallelism between the idolatrous worship of the beast in Rev. 13-14 and the idolatrous fornication with the Harlot of Rev. 17-18. This is based on thematic and linguistic parallels between Revelation 17-18 and Revelation 13-14. Thus, the worship of the beast and his image should be understood as equivalent with drinking the wine of the Harlot.²⁹ Also the punishment of the Third Angel should be seen as equivalent with the punishment of Babylon. This can be seen by the numerous literary connections between the Second and Third Angel (Rev. 14:8-11) and the Fall of Babylon (Rev. 16:19-19:4).³⁰ All of these passages deal with the eschaton.

Interestingly, both allusions to the abomination of desolation in Revelation 21 appear in the exclusion lists of the Apocalypse (Rev. 21:8, 27). These lists appear in the vision of the New Jerusalem and the second angelic explanation of the seventh bowl plague. These verses have to do with events of the eschaton.

There are three allusions to the word *eremoseos* from the Olivet Discourse that appear in the Rev. 17-18 (Rev. 17:16; 18:17, 19). These are all connected with the desolation of the Harlot Babylon in the second half of the book of Revelation. The second half of the book of Revelation deals with end time events.

The indirect, more subtle allusions to the abomination are connected with the calls to wisdom found in Rev. 13 and 17. As stated earlier in this paper, these calls to wisdom are very much connected with the eschatological passages of the worship of the beast and the fornication of the Harlot.

There is one passage that indirectly alludes to the abomination of desolation that is not in the context of the last days. This is the passage of Rev. 13:5-7 where the sea beast blasphemes God, His name and His heavenly temple for 42 months (cf. Rev. 11:2).

²⁹ Liu, *Image of the Beast*, 163-165.

³⁰ Fekkes, *Isaiah in Revelation*, 204-205. Ruiz, *Ezekiel in the Apocalypse*, 230-257, 297-298. Reynolds, *Babylon Motif in Revelation*, 190-191, 237.

Even though this prophetic period occurs in an eschatological passage it was fulfilled during the Middle Ages (538-1798 AD).

Finally, we have connected the call to come out of Babylon in Rev. 18:4 with the abomination warning of the Olivet Discourse. Revelation 18:4 is also part of the eschatological section of the book.

In summary, all the allusions to the abomination of desolation occur in the second half of the book of Revelation and with the exception of one, they are all connected with scenes that predict the events of the eschaton. This would lead to the conclusion that the abomination prophecies of Daniel and the Olivet Discourse have an end time fulfillment. This confirms what Jesus told his disciples when they asked him for a sign of the end of the age (Matt. 24:3). According to Jesus, the sign of the end is the abomination of desolation of Matt. 24:15 (cf. Mark 13:14). As we have seen, the book of Revelation develops this same theme in Rev. 13-21. The sign in the book of Revelation that Babylon is about to be desolated is when she has forced all the nations to drink the wine of her abominations (Rev. 14:8; 17:4-5; 18:1-5).

E. Ellen White Quotations Concerning the Texts That Allude to the Abomination

The last section of this paper attempts to give a small sampling of the Spirit of Prophecy quotations that deal with the subject of our study. As you will see Ellen White consistently connects these passages with the Sunday Law of the last days.

1. Ellen White Connects the Abomination of Desolation with the Last Days

One effort more, and then Satan's last device is employed. He hears the unceasing cry for Christ to come, for Christ to deliver them. This *last strategy* is to personate Christ and make them think their prayers are answered. But *this answers to the last closing work, the abomination of desolation standing in the holy place.* [Text ends here.] {Ms16-1884.11}

The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. *As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation [the United States] in the decree enforcing the papal sabbath will be a warning to us.* It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains. {Mar 180.2}

As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. {5T 451.2}

Christ forewarned His disciples of the destruction of Jerusalem and *the signs to take place prior to the coming of the Son of man. The whole of the twenty-fourth chapter of*

Matthew is a prophecy concerning the events to precede this event, and the destruction of Jerusalem is used to typify the last great destruction of the world by fire. "This gospel of the kingdom," He said, "shall be preached in all the world for a witness unto all nations, and then shall the end come. *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;) then let them which be in Judea flee unto the mountains.* ... But pray ye that your flight be not in the winter, neither on the Sabbath day." [Verses 14-16, 20.] {Ms77-1899.4}

Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of his government in Heaven and earth. The precepts of Jehovah would be despised and set at naught. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! strange infatuation! {GC88 22.2}

2. Ellen White Connects "Fornication" With Accepting the False Sabbath

"It is the church of Rome which, thinking to prove itself not only equal to God, but above God, has changed the rest-day of Jehovah, placing the first day of the week where the seventh should be. And the Protestant world has taken this child of the Papacy to be regarded as sacred. *This is called in the Word of God "her fornication." Thus the people of the world, in giving their sanction to a false sabbath and trampling under their feet the Sabbath of the Lord, "have drunk of the wine of the wrath of her fornication."* {ST, February 22, 1910 par. 2}

God denounces Babylon, "because she made all nations drink of the wine of the wrath of her fornications." *This means that she has disregarded the only commandment which points out the true God, and has torn down the Sabbath, God's memorial of creation.* {KC 147.4}

The prophet says: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." *When do her sins reach unto heaven? When the law of God is finally made void by legislation*..... {ST, June 12, 1893 par. 13}

To those who receive Christ He gives power to *become loyal sons of God. They keep His commandments.* The benediction rests upon them, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14). *The commandment breakers are left outside with the false shepherds whom they believed, and with "whosoever loveth and maketh a lie" (Revelation 22:15).* {15MR 223.1}

3. Ellen White Connects the Abominable Wine of Babylon With False Doctrines

“Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." *What is that wine?--Her false doctrines.* She has given to the world a false Sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden.--the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men." {1888 1078.6}

“The wine of Babylon is the exalting of the false and spurious Sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, *also the immortality of the soul.* These kindred heresies, and the rejection of the truth, convert the church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony.” {1MR 362.1}

“The theory of eternal torment is one of the false doctrines that constitute the wine of the abomination of Babylon, of which she makes all nations drink. Revelation 14:8; 17:2. That ministers of Christ should have accepted this heresy and proclaimed it from the sacred desk *is indeed a mystery. They received it from Rome, as they received the false sabbath*...If we turn from the testimony of God's word, and accept false doctrines because our fathers taught them, we fall under the condemnation pronounced upon Babylon; *we are drinking of the wine of her abomination.*” {GC 536.3}

“Satan means to make all nations drink of the wine of the wrath of the fornication of Babylon. Men are binding themselves together in bonds of union to show their disloyalty to the God of heaven. *The first day of the week is to be exalted and presented to all for observance. Shall we be partakers of this cup of abomination?* Shall we bow to the authorities of earth and despise God?...” {RH, April 15, 1890 par.12}

If men would consent to follow the Lord fully, if they were not confused with the wine of Babylon, they would see that to tamper with the Lord's standard, to depart from his commandments, is the worst species of rebellion. *This is well represented as the wine of the wrath of the abomination of Babylon, the cup which she has presented to all nations to drink.* {ST, November 14, 1895 par. 9}

4. Ellen White Saw Parallelism Between the Third Angel and the Call to Come Out of Babylon

“As God called the children of Israel out of Egypt, that they might keep His Sabbath, so *He calls His people out of Babylon, that they may not worship the beast or his image.*” {7BC 984.8}

5. Ellen White Connects the Call to Come Out of Babylon With the Call to Flee Jerusalem

“When Jerusalem was to be destroyed, the followers of Christ were warned of its impending doom. Christ had told his disciples what they were to do when certain things should come to pass. He said, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." All who believed in the warning of Christ, escaped from the city, and not one perished when Jerusalem was overthrown. ***By the destruction of Jerusalem is symbolized the last great judgment of God that is to come upon the world.*** {RH, November 5, 1889 par. 6}

We are living in the last days, and the generation that is to witness the final destruction has not been left without warning of the hastening judgments of God. Says the apostle, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." {RH, November 5, 1889 par. 7}

Through the warning that God has sent to the world, an opportunity is given to all to escape the general ruin that is threatened to fallen Babylon. The whole earth is to be lightened with the glory of this message, and hearts and minds will be prepared by its reception, for the coming of the King of kings. {RH, November 5, 1889 par. 8}

Those who obeyed the warning of Christ in marking the sign of the coming ruin, and in fleeing from Jerusalem, were not involved in her destruction. The message comes in our own time, "Babylon is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." ***Those who obey this message will escape the terrible plagues that will surely be visited upon her.*** {RH, November 5, 1889 par. 11}

There was a coming out, a decided separation from the wicked, an escape for life. So it was in the days of Noah; so with Lot; ***so with the disciples prior to the destruction of Jerusalem; and so it will be in the last days. Again the voice of God is heard in a message of warning,*** bidding His people separate themselves from the prevailing iniquity. {PP 166.4}

The state of corruption and apostasy that in the last days would exist in the religious world, was presented to the prophet John in ***the vision of Babylon,*** "that great city, which reigneth over the kings of the earth." Revelation 17:18. ***Before its destruction the call is to be given from heaven, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."*** Revelation 18:4. {PP 167.1}

It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is represented as *being unmixed with mercy; the very earth will be desolated. It is at the time of the national apostasy*, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin—*it is then the measure of guilt is full; the national apostasy is the signal for national ruin.* {GCDB April 13, 1891, par. 21}

Ellen White Connects the Call to Wisdom of Rev. 13:18 with the Sunday Law

I saw all that "would not receive the mark of the Beast, and of his Image, in their foreheads or in their hands," could not buy or sell. [Revelation 13:15-17.] *I saw that the number (666) of the Image Beast was made up; [Revelation 13:18.] and that it was the Beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope's, and not God's Sabbath.* And all we were required to do, was to give up God's Sabbath, and keep the Pope's, and then we should have the mark of the Beast, and of his image. {WLF 19.1}

Conclusion

We have identified and analyzed the allusions to the abomination of desolation from the book of Daniel and the Olivet Discourse that appear in the book of Revelation. These allusions appear exclusively in the eschatological section of the book. This lets us know the abomination prophecies of Daniel and the Olivet Discourse have an eschatological fulfillment. Furthermore, all the allusions we analyzed are connected with either the worship of the beast or the fornication of the Harlot in the book of Revelation. This tells us that the abomination of desolation is connected with end time idolatry. We also analyzed how these allusions interact with the literary structure of the Apocalypse. Finally, we looked at some Spirit of Prophecy statements that are connected with the passages that contain these allusions. Ellen White consistently connects these passages with the Sunday Law of the last days. It is the hope and prayer of the author that this paper will stimulate further study of these important issues. Thank you for taking the time to read this paper. To God be the glory and maranatha!

Bibliography

- Aune, David, *Revelation 17-22: Word Biblical Commentary*, ed. Bruce M. Metzger. Nashville, TN: Thomas Nelson, 1997.
- Beale, Gregory, *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John*. Eugene, OR: WIPF and Stock Publishers, 2010.
- Beale, Gregory, John's Use of the Old Testament in Revelation. *Journal for the Study of the New Testament Supplement Series 166*. Sheffield, England: JSOT Press; January, 1998.
- Beale, Gregory and McDonough, Sean, "Revelation" in *Commentary on the New Testament Use of the Old Testament*. Edited by Gregory Beale and Donald A. Carson, pp. 1081-1158. Grand Rapids: Baker, 2007.
- Beasley-Murray, George, *The Book of Revelation*. Eugene, OR: WIPF & Stock Publishers, 1981.
- Fekkes, Jan, *Isaiah and Prophetic Traditions in the Book of Revelation: Visionary Antecedents and Their Development*. Sheffield, England: Sheffield Academic Press, 1994.
- Ford, Desmond, *The Abomination of Desolation in Biblical Eschatology*. Lanham, MD: University Press of America, 1979.
- Ford, Desmond, *Commentary on Daniel*. Nashville, TN: Southern Publishing Association, 1978.
- Gundry, Robert, *Matthew: A Commentary on His Handbook for a Mixed Church Under Persecution, second edition*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1994.
- Hasel, Gerhard, "The 'Little Horn,' the Heavenly Sanctuary and the Time of the End: A Study of Daniel 8:9-14" in *Symposium on Daniel*, ed. Frank Holbrook, pgs. 378-461, Hagerstown, MD: Review and Herald Publishing Association, 1986.
- Johnson, Alan, *The Expositor's Bible Commentary: Revelation*. Grand Rapids, MI: Zondervan Publishing House, 1996.
- La Rondelle, Hans, *How to Understand the End Time Prophecies of the Bible*. Sarasota, FL: First Impressions, 1997.
- Lehmann, Richard, "Relationships Between Daniel and Revelation" in *Symposium on Revelation – Book 1*, ed. Frank Holbrook, pgs. 131-144, Silver Spring, MD: Biblical Research Institute, 1992.

- Liu, Rebekah, "The Backgrounds and Meanings of the Image of the Beast in Revelation 13:14, 15", Dissertation, Andrews University Seventh-day Adventist Theological Seminary, 2015.
- Musvosvi, Joel Nobel, *Andrews University Seminary Doctoral Dissertation Series, Vol. 17: Vengeance in the Apocalypse*. Berrien Springs, MI: Andrews University Press, 1993.
- Nichol, Francis. Editor: *The Seventh-day Adventist Bible Commentary, Volume 5*. Washington, DC: Review and Herald Publishing Association, 1956.
- Nunez, Samuel, *Las Profecias Apocalipticas de Daniel*. Mexico City, Mexico: Data Color Impresores, 2006.
- Olivares, Carlos, "Elementos Para Descifrar el 666: Una Propuesta", *Davarlogos* 8.1 (2009): 31-58.
- Osborne, Grant, *Revelation: Baker Exegetical Commentary on the New Testament*. Grand Rapids, MI: Baker Academic, 2002.
- Paulien, Jon, "The 1260 Days in the Book of Revelation" in *Christ, Salvation, and the Eschaton: Essays in Honor of Hans K. La Rondelle*, ed. Daniel Heinz, Jiri Moskala, and Peter Van Bemmelen, pgs. 419-430, Berrien Springs, MI: Old Testament Department Seventh-day Adventist Theological Seminary Andrews University, 2009.
- Penley, Paul, "The Common Tradition Behind John's Apocalypse and Synoptic Sayings of Judgment", Dissertation, Trinity Evangelical Divinity School, 2008.
- Price, Randall, "Historical Problems for a First-Century Fulfillment of the Olivet Discourse", in *End Times Controversy*. Edited by Tim LaHaye & Thomas Ice, pp. 377-98. Eugene, OR: Harvest House Publishers, 2003.
- Reynolds, Edwin, "The Sodom, Egypt, Babylon Motif in the Book of Revelation", Dissertation, Andrews University Seventh-day Adventist Theological Seminary, 1994.
- Ruiz, Jean Pierre, *Ezekiel in the Apocalypse: The Transformation of Prophetic Language in Revelation 16, 17-19, 10*. Frankfurt am Main, Germany: Peter Lang, 1989.
- Sims, James, *A Comparative Study of Daniel and Revelation: Shaping the End*. Lewiston, NY: Edwin Mellen Press, 1995.
- Stefanovic, Ranko, *Revelation of Jesus Christ, 2nd Edition*. Berrien Springs, MI: Andrews University Press, 2009.

- Thayer, John Henry, *Greek-English Lexicon of the New Testament*. New York, NY: American Book Company, 1889.
- Thiele, Edwin, *Outline Studies in Revelation*. Berrien Springs, MI: Emmanuel Missionary College, 1949.
- Tonstad, Sigve, *Paideia Commentaries on the New Testament: Revelation*. Grand Rapids, MI: Baker Publishing Group, 2019.
- Vos, Louis, *The Synoptic Traditions in the Apocalypse*. J.H. Kok N.V. Kampen, 1965.
- Watts, Rikk, "Mark" in *Commentary on the New Testament Use of the Old Testament*. Edited by Gregory Beale and Donald A. Carson, pp. 111-250. Grand Rapids: Baker, 2007.
- Wenham, David, *The Rediscovery of Jesus' Eschatological Discourse*. Sheffield, England: JSOT Press, 1984.
- White, Ellen G., *Ellen G. White Writings Comprehensive Research Edition 2008 CD*, Ellen White Estate, 2008.