

## THE DIARY SACRIFICE AND ABOMINATION OF DESOLATION

The daily sacrifice was a continuous offering established by the Lord after leading the Israelites out of Egypt, when, while that people were in the desert, and amidst various supernatural events, through Moses, He gave them Laws and determined that they should build the Tabernacle or, as it is also called, the Tent of Meeting.

Thus it is written in the Book of Exodus, in chapter 29: 38 to 45, the Lord said: "This is what you shall offer on the altar: two lambs a year old, day by day."

You shall offer one lamb in the morning and the other at sunset.

With one lamb, a tenth of an ephah of fine flour mixed with a quarter of a hin of olive oil; and for a drink offering, a quarter of a hin of wine; the other lamb you shall offer at sunset as a grain offering, and the morning drink offering as a pleasing aroma, a burnt offering to the Lord.

This shall be a perpetual burnt offering throughout your generations at the entrance to the tent of meeting before the Lord, where I will meet you, to speak with you there.

There I will meet with the Israelites, and they will be consecrated for my glory. I will consecrate the tent of meeting and the altar; I will also consecrate Aaron and his sons, and they will serve me as priests.

And I will dwell among the children of Israel and be their God."

In short, we can conclude that the purpose of the daily sacrifice was to bring God's presence among the children of Israel, his people, to speak to them, sanctify them through his glory, consecrate the tent and the altar, and sanctify the priesthood of Aaron and his sons.

The Prophet Daniel also recounted in his Book his visions and revelations, all related to the end times, or the end of days, or the time of the end, and in almost all of these visions he refers to the daily sacrifice and the abomination of desolation, or the abomination of desolation, or under the wings of abomination, texts which we will transcribe below:

In chapter 12, the last chapter of his book, in verses 8 to 13, the Prophet concludes by saying: "I heard, but I did not understand; then I said, 'My lord, what will be the outcome of these things?'"

He replied, "Go, Daniel, for these words are closed up and sealed until the time of the Lord."  
end.

Many will be purified, made white, and refined; but the wicked will continue to act wickedly, and none of the wicked will understand, but those who are wise will understand.

After the time when the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be still one thousand two hundred and ninety days.

Blessed is the one who waits and arrives at the one thousand three hundred and thirty-five days.

"But you, go your way till the end; for you will rest, and then at the end of the days you will rise to receive your inheritance."

As it is written, he did not understand what he had heard and was made aware that those words were closed and sealed until the time of the end.

However, it is also written that "the wise will understand."

It is evident that the biblical text is not referring to human wisdom; it is not talking about what man learns from his experiences, through his logical conclusions and with his intelligence.

The Apostle Paul, in his First Epistle to the Corinthians, chapter 2:11-14, wrote: "For who among men knows the thoughts of a man except the man's own spirit within him?"

Likewise, no one knows the things of God except the Spirit of God.

Now we have received not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words.

"The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned."

Therefore, to understand the prophecies in the Book of the Prophet Daniel, we must seek wisdom, the understanding given by the Holy Spirit, asking God to reveal to us the meaning of the Word. It is evident that the Lord reveals to us what we can bear, according to His will.

Historically, the daily sacrifice, or the continuous burnt offering, offered by the Israelites since its institution on the altar in the tabernacle built by Moses in the desert, according to God's instructions, was suspended several times until it was definitively ceased with the destruction of the Temple in 70 AD.

During the time Daniel lived in Babylon, when he wrote his visions and revelations that occurred during the seventy years of suffering for the Jewish people in that nation, the daily sacrifices had been interrupted, given that the Temple had been burned and looted by King Nebuchadnezzar when he conquered Jerusalem.

In the 2nd century BC, the Seleucid king Antiochus IV Epiphanes prohibited Jewish religious practice and desecrated the Second Temple, the better Temple built by King Solomon, which was destroyed and burned by Nebuchadnezzar, and restored after the return of the Jews from Babylon, removing the daily sacrifice and offering pigs on the altar. This event is considered the fulfillment of the prophecy of Daniel, written in chapter 8:11–14 of his book, which we will see later.

Also in 66 AD, during the First Jewish-Roman War, the daily sacrifices were abolished and, later, in 70 AD, with the total destruction of the Temple by the Romans, the sacrifices ceased to be practiced, causing the definitive interruption of the daily sacrifice.

Returning to the Prophet Daniel, in chapter 7, he begins to recount in his Book his dream and visions that he had before his eyes, describing the vision he had of four animals and what was revealed to him about their meaning; in the final part, in verses 23 to 27, he wrote:

Then he said, "The fourth beast will be a fourth kingdom on earth, which will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it."

The ten horns are ten kings who will arise from that kingdom; and after them another will arise, who will be different from the former ones, and he will subdue three kings.

He will speak against the Most High and oppress his holy people and try to change the set times and the laws. The holy people will be delivered into his hands for a time, times and half a time.

But then the court will sit to take away his dominion, to destroy and consume it until...  
end.

The kingdom, and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High; their kingdom is an everlasting kingdom, and all dominions shall serve and obey them."

This text, although it does not contain the expressions "daily sacrifice" and "abomination of desolation," also teaches us about a government that will arise, which will be different from all others and will devour the whole earth; and that afterward, another will arise that will rise up against God and the saints, but that afterwards, it will lose its dominion and be consumed by the people of the saints of the Most High.

Regarding the kingdom that will arise afterward, according to the text, there are the following statements: "He will speak against the Most High and persecute his holy people." The Apostle John, in the Book of Revelation, chapter 13: 5 and 6, speaking about the beast that emerges from the sea, wrote: "The beast was given a mouth speaking great things and blasphemies and authority to continue for forty-two months. It opened its mouth to blaspheme God, and to slander his name and his dwelling place—those who dwell in heaven." In other words, the dwelling place is those who dwell in heaven, the holy people of the Most High.

It is written: "and he will try to change the times and the law." Changing the times can be understood as, or related to, the return of the Lord Jesus; currently, there are several doctrines related to this fact; there are those who believe in Premillennialism (for them, the Lord Jesus Christ will physically return to earth before a literal thousand-year reign, described in the Book of Revelation, chapter 20: 1 to 6); there are also those who defend Postmillennialism (who believe that Christ's return will occur after the "millennium," and that this period is yet to come); and also: there are those who are Amillennialists (who believe that the "millennium" of Revelation 20 is already happening, and that it refers to the spiritual reign of Christ with the Church, until his return), among whom I include myself.

The fact is that there is only one truth; therefore, either all three theories are false, or only one of them is true, as we believe, since they contradict each other; that is, a good portion of people already believe in the latter, which has the devil as its father.

This change of times does not occur, or will not occur, suddenly or abruptly, but gradually, continuously, gradually, until it achieves its objective.

In relation to changing the law, it means changing the religion; or rather, changing the concepts, the foundations of the religion.

For Jews, the foundation of religion is the law.

Regarding this matter, we currently find several versions of the Word of God; new publications of the Holy Bible are constantly being released, updated, corrected, with modern language, etc.; and although they say that these updates or corrections have the sole purpose of facilitating the understanding of the text, sometimes we encounter the suppression of words and clear alterations in the meaning of what was previously written. If the Lord Jesus Christ permits, I will still make a publication speaking exclusively about this subject.

In chapter 8, the Prophet recounts the vision he had of a ram and a goat, as we will describe below: "In the third year of the reign of King Belshazzar, I, Daniel, saw a vision after the one I had seen at the beginning.

When the vision came to me, it seemed to me that I was in the city of Susa, which is in the province of Elam, and I saw that I was standing by the Ulai River.

Then I lifted up my eyes and saw, and behold, there stood a ram before the river, which had two horns, and the two horns were high, one higher than the other; and the higher one came up last.

I saw the ram butting westward, northward, and southward; and no beast could stand before him, nor was there any that could deliver out of his power; but he did according to his will, and so became great.

As I was watching, I saw a goat coming from the west across the face of the whole earth without touching the ground. This goat had a prominent horn between its eyes. It approached the ram that had the two horns, which I had seen standing before the river, and charged at it with all its furious power.

I saw him come close to the ram, and, enraged against him, he struck him and broke his two horns, for there was no strength in the ram to resist him; and the goat threw him to the ground and trampled him underfoot, and there was no one who could deliver the ram from the power of the goat.

The goat grew exceedingly great; and in its strength its great horn was broken, and in its place four notable horns came up toward the four winds of heaven.

From one of the horns came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land.

It grew so large that it numbered the host of heaven; it threw down some of the host and of the stars to the ground and trampled them.

Yes, he exalted himself even to the prince of the host; he robbed him of the daily sacrifice, and the place of his sanctuary was cast down.

The army was given over to him, along with the daily sacrifice, because of transgressions; and he cast down the truth to the ground; and he prospered in what he did.

Then I heard a holy one speaking; and another said to the one who was speaking, "How long will the vision about the daily sacrifice and the transgression that causes desolation last, the vision in which the sanctuary and the host are given over to be trampled underfoot?" He said to me, "For 2,300 evenings and mornings; then the sanctuary will be cleansed."

When I, Daniel, had seen the vision, I sought to understand it, and behold, there appeared before me one like the appearance of a man.

And I heard a man's voice from between the banks of the Ulai, which called out and said, "Gabriel, explain the vision to this man."

He came, therefore, to where I was; and when he arrived, I was afraid and fell facedown to the ground. But he said to me, "Understand, son of man, for this vision refers to the time..."

from the end.

He was talking with me when I fell unconscious, face down on the ground; but he touched me and set me on my feet where I was. And he said, "Behold, I will make you know what will happen in the latter time of wrath, for the vision concerns the appointed time of the end."

The ram with two horns that you saw represents the kings of Media and Persia; the shaggy goat is the king of Greece; the large horn between its eyes is the first king; the fact that it was broken and four others arose in its place means that four kingdoms will arise from this people, but they will not have the same power as that one.

But at the end of his reign, when the wrongdoers are gone, a king of fierce countenance and expert in intrigue will arise.

Great is his power, but not by his own strength; he will cause stupendous destruction, he will prosper and do as he pleases; he will destroy the mighty and the holy people.

Through his cunning in his undertakings, he will cause deceit to prosper; in his heart he will exalt himself and destroy many who live carelessly; he will rise up against the Prince of Princes, but he will be broken without human hands.

The vision of the evening and the morning that has been told is true; but you, keep the vision, for if it refers to days that are still very far away.

I, Daniel, was weakened and sick for some days; then I rose up and attended to the king's business. I was astonished by the vision, and there was no one who could understand it."

Before the angel Gabriel spoke to the Prophet, while the latter was still speaking about the goat, the text clearly states: "from him the daily sacrifice was taken, and the place of his sanctuary was thrown down"; and, "The army was given over to him, along with the daily sacrifice, because of transgressions." So, the army and the daily sacrifice were given over to him because of sin; or rather, because of the weakening of the people due to sin ("for there was no strength in the ram to resist him").

To throw truth to the ground is to establish falsehood, error, deception.

The text states that "and the sanctuary will be cleansed"; and also "Behold, I will make you know what will happen in the latter time of wrath, for the vision refers to the appointed time of the end."

In other words, at the end of all this, the sanctuary will be cleansed and the wrath will cease. Here, we are referring to the sanctuary of the Jews.

Further on, the angel states that this king will be an expert in intrigue. This is the specialty of someone who has a knack for lying, distorting the reality of facts, creating fictions, narratives, making the truth seem like a lie and the lie seem like the truth in order to manipulate, deceive, turn people against each other, etc.

The text also says: "Great is his power, but not by his own strength." Is this referring to supernatural power? Is it a power to do superhuman things, miracles, wonders, etc.?

The angel also speaks of the success of deception, of menra.

And he states: "and it will destroy many who live carefree lives."

Bringing this to our present day, in a religious sense, these are the people who claim to have a religion, but are not practicing. They go to their churches on certain occasions, but do not seek to deepen their faith, to have a solid foundation on which to base it; they pray little, if at all, they do not have devotional moments, they do not fast, they do not read the Bible, nor do they ask anyone to intercede for them; in fact, they are always more focused on material things than on the things of God; and, because they are not grounded, when invited, they also visit other churches; they live in a false sense of security, not believing in spiritual attacks, and when they are in despair, they seek help anywhere; these are easy prey for the enemy; some are even always inside the churches, but with various objectives, but not that of seeking and knowing God.

In the Bible we have some examples of nations that lived carefree lives, and these can also serve as examples for people, for individuals.

The Prophet Ezekiel wrote in his Book, chapter 38: 10 and 11, expressing the following regarding Gog: "Thus says the Lord God: In that day you will have imaginations in your heart and conceive an evil plan; and you will say, 'I will go up against the land of unwallled villages, I will go against those who are at rest, who live securely, who all dwell without walls, and have no bars or gates;'"

The Prophet Jeremiah, in his Book, chapter 49:30-31, also described: "Flee, turn far away, retreat to the caves, you inhabitants of Hazor," declares the Lord. "For Nebuchadnezzar king of Babylon has plotted against you."

"Arise, O Babylonians, come up against a nation that dwells in peace and security," declares the Lord, "who have neither gates nor bars; they dwell alone."

These people were not concerned with forming an army for their defense, they lived in cities without walls, without gates, without bolts, and lived in isolation without making any agreements with neighboring peoples; we can compare them to those who live carefree lives.

The Apostle Paul, in his Epistle to the Ephesians, chapter 6:10-18, warns us: "Finally, be strong in the Lord and in the strength of his might."

Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.  
heavenly.

Therefore, put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand firm.

Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place. Having shod your feet with the preparation of the gospel of peace; in all circumstances taking up the shield of faith, with which you can extinguish all the flaming arrows of the evil one.

"Take also the helmet of salvation and the sword of the Spirit, which is the word of God; praying at all times in the Spirit, with all prayer and supplication. To that end, be alert with all perseverance, making supplication for all the saints."



This desolator will be destroyed by the breath of the mouth of the Lord Jesus Christ.

In chapter 11:28-31, there is also reference to the daily sacrifice and the abomination of desolation, as follows: "Then the wicked man will return to his land with great wealth, and his heart will be against the holy covenant; he will do as he pleases and return to his land."

At the appointed time he will again advance against the South, but not this last time as he did the first, for ships of Chim will come against him, bringing him grief; he will return and be indignant against the holy covenant, and will do as he pleases; and when he has returned, he will heed those who to see the holy alliance abandoned.

From him will come forces that will desecrate the sanctuary, our fortress, and will desecrate the daily sacrifice, establishing the abomination that causes desolation."

"He will attend to those who see the holy covenant forsaken"; that is, he will attend to those who have abandoned their religion and drawn close to him.

And, "Strengths will come out of him"; in some translations we have: His followers, or His troops; and also: weapons will rise up from him (Septuagint).

And it continues: "and they will not sacrifice daily, but set up the abomination that causes desolation."

Moving on to the New Testament, the Apostle Paul, in his Second Epistle to the Thessalonians, chapter 2:1-12, also speaks to us of the mystery of iniquity and refers to, and emphasizes, all the aspects and characteristics of that king, the vile man of whom the Prophet Daniel spoke in all the texts we have seen, as we will show below: "Now concerning the coming of our Lord Jesus Christ and our gathering together to him, we ask you not to be easily shaken in mind or troubled, either by a spirit or a word or a letter, as if from us, to the effect that the day of the Lord has come."

Let no one deceive you in any way, for that day will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above all that is called God or that is worshiped, so that he takes his seat in the temple of God, proclaiming himself to be God.

Don't you remember that when I was still with you, I used to tell you these things?

And now you know what is holding him back, so that he may be revealed at the proper time.

For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is taken out of the way. And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

"The coming of the lawless one will be in accordance with how Satan works. He will use all sorts of displays of power through signs and wonders that serve the lie, and all sorts of wicked deception for those who are perishing. They perish because they refused to love the truth

and so be saved. For this reason God sends them a powerful delusion so that they will believe the lie, and so that all will be condemned who have not believed the truth but have delighted in wickedness."

In this text, the Apostle states that the Lord Jesus Christ will not return without the apostasy first coming (a word of Greek origin meaning "desertion," "revolt," or "rebellion").

A person begins to reject the fundamental beliefs of a religion by ceasing to believe them to be true and starting to believe in other beliefs that contradict them, and which, for the apostate, become the truth. This is not a matter of cooling off, in which the person gradually loses faith and love for God.

The Apostle Peter, in his Second Epistle, chapter 2:1-3, teaches: "But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves."

And many will follow their depraved ways, and because of them the way of truth will be blasphemed. In their greed these men will exploit you with false words. Their condemnation has long been hanging over them, and their destruction has not been sleeping.

In other words, there will be many destructive heresies, until they reach the point of denying the Sovereign. The Lord who redeemed him; for these, the Lord Jesus would be a man like any other, without divinity, not the Son of God; and many will believe these heresies and apostatize from...

faith.

The Apostle Paul, in his First Epistle to Timothy, chapter 4:1-3, teaches: "Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, through the hypocrisy of liars whose consciences are seared, who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth."

Returning to the Second Epistle to the Thessalonians, the Apostle also affirms that we know what restrains the mystery of iniquity, and that it is already at work, waiting only for the one who now restrains it to be taken out of the way, when, in fact, the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy with the splendor of his coming.

So, who holds the secret of iniquity and who needs to be removed for it to manifest itself? In answer, I believe that what prevents the action of evil is the presence of the Holy Spirit among us, through whom the Lord Jesus manifests himself; that if the Holy Spirit is removed, the enemy will have freedom to act.

The connection between this text from the Apostle Paul and what the Prophet Daniel wrote in chapter 9:26 and 27 of his Book is clear, as is the connection in chapter 8, when the Prophet says: "and cast down the truth to the ground," "By his cunning in his undertakings, he will cause deceit to prosper," and, "Great is his power, but not by his own strength," that is, "according to the working of Satan."

But in order for the Holy Spirit to be among us, it was necessary for the Lord Jesus to ascend to Heaven.

The Lord Jesus Christ, as the Apostle John related in his Gospel, chapter 16:7, stated: "But I tell you the truth: It is to your advantage that I go away, for if I do not go away, the Helper will not come to you; but if I go, I will send him to you."

Thus, the condition for the Holy Spirit to be among us is the presence of Our Lord Jesus Christ in Heaven.

In the Book of Revelation there are several references to the Lord Jesus as the Lamb of God.

For the Jews, the daily sacrifice made God's presence among them possible; likewise, we can conclude that the Lamb of God in Heaven is what makes the presence of the Holy Spirit possible in our midst.

The Apostle Matthew also described in his Gospel, chapter 18:20, the following words of the Master: "For where two or three are gathered together in my name, there am I in the midst of them."  
"Among them."

The Lord Jesus Christ taught, as recorded in the Gospel of the Apostle John, chapter 14, verse 23: "Jesus replied, 'Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them.'"

So, Jesus Christ, the Lamb of God in heaven, would be the daily sacrifice?

In the Epistle to the Hebrews, chapter 10:1-14, it is written: "For since the law has only a shadow of the good things to come, not the very image of the things, it can never, by the same sacrifices which they continually offer year after year, make the worshipers perfect."

Otherwise, would they not have ceased to be offered, since those who worship, having been purified once for all, would no longer have consciousness of sins?

However, these sacrifices serve as a reminder of sins every year, because it is impossible for the blood of bulls and goats to remove sins.

Therefore, when He came into the world,

He said: "Sacrifice and offering You did not desire, but a body You prepared for Me; with burnt offerings and sin offerings You did not delight."

Then I said, "Here I am (it is written about me in the scroll of the book), to do your will, O God."

After saying, as above: "Sacrifices

and offerings you did not desire, nor burnt offerings and sin offerings, nor were you pleased with them" (things offered according to the law), then he added: "Here I am, I have come to do your will, O God."

Remove the first one to establish the second.

It is by this will that we have been sanctified through the offering of the body of Jesus Christ once for all.

Now every priest stands daily ministering and offering repeatedly the same sacrifices, which can never take away sins.

But this man, after he had offered one sacrifice for sins forever, sat down at the right hand of God, waiting from that time until his enemies are made a footstool for his feet.

"For by one offering he has perfected forever those who are being sanctified."

Thus, the Lord Jesus, once for all, offered a single sacrifice on our behalf.

Highlighting what we have just read, "But Jesus, having offered one sacrifice for sins forever..."; and, in the end: "...with one offering, has perfected..."; thus, it is not a sacrifice offered daily, or a continuous offering.

We also have no doubt that the Passover Lamb, sacrificed annually by the Jews at Passover, points to the Lord Jesus Christ.

But the truth is that the Lord Jesus will never be separated from the presence of God, from the Father's throne.

According to the prophecies of Daniel, we understand that the Lord Jesus, the Anointed One, will be destroyed, will no longer be among us, and that then the people of a prince who is to come will destroy the city and the sanctuary; as the Apostle Paul also teaches us: "the mystery of lawlessness is already at work; only he who now restrains it will do so until he is taken out of the way."

Thus, it involves two events: The Anointed One will be anointed, and afterwards, the city and the sanctuary will be destroyed (and with the destruction of the sanctuary, the destruction of the daily sacrifice).

We can also understand that the daily sacrifice is the Eucharist, the memorial act of the church, where the Lord Jesus is offered together with the church, and by the church, all in a living sacrifice to the Father; and in this way, his death is proclaimed.

As the Apostle Paul taught in his First Epistle to the Corinthians, chapter 11:23-26, the text follows: "For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, 'This is my body, which is for you; do this in remembrance of me.'"

In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."

"For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes."

The Apostle John, in his Gospel, chapter 6: 53-56, recounts the following words of the Lord Jesus: "Jesus said to them, 'Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.'"

Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day.

For my flesh is real food, and my blood is real drink.

"Whoever eats my flesh and drinks my blood remains in me, and I in him."

So, it's not about eating the dead body of Christ, but the living body; the Spirit of the Lord is present in the bread and wine. And it is this Spirit that gives us life.

The Apostle Paul also taught in his First Epistle to the Corinthians, chapter 10:16-17: "Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?"

"For we, though many, are one bread, one body; for we all partake of the one bread."

Notice that there is a "because"; that is, we are uniquely one bread, one body, and consequently, or as a result, we all partake of, we feed on, the one bread, which is the flesh and blood of the Lord Jesus, given for us. And so, the church becomes the body of Christ. We are one body because we partake of the body.

Furthermore, it is worth mentioning: When the Lord Jesus took the bread, he did not say, "This represents, or symbolizes, my body which is given for you."

The Eucharist is a memorial act because it would be impossible to eat the flesh and drink the blood of Christ without remembering his sacrifice on our behalf.

In the Second Epistle of the Apostle Paul to the Thessalonians, in chapter 2, in addition to the text we have already seen, further on, in verse 15, the Apostle makes the following exhortation: "So then, brothers, stand firm and hold fast to the traditions that you were taught, whether by word of mouth or by our letter."

Therefore, these traditions may have been taught orally (spoken, written) or by letter (written).

Currently, regarding the Eucharist, this exhortation of the Apostle Paul is not followed by everyone, given that there are various understandings regarding its celebration; and thus, each group celebrates in its own way. However, the truth is only one, and what is not true is falsehood, and falsehood comes from the devil, who is its father.

In fact, the Eucharist is a sacrifice, a continuous offering that must be repeated until the return of Christ, but it can be abolished; its celebration can be abolished, or it can even be performed using false principles.

As the Apostle Paul taught: "I urge you, therefore, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship" (Romans 12:1). God accepts our living sacrifice because it is offered together with the body of Christ, also alive, which was given for us.

Also instructing on the celebration of the Lord's Supper, in the First Epistle to the Corinthians, chapter 11: 18 and 20, the Apostle Paul wrote: "For, first of all, when you come together as a church, I hear that there are divisions among you, and to some extent I believe it," and, "When you come together, it is not the Lord's Supper you eat."

Thus, we can conclude that there was no specific meeting or day designated for the celebration of the Lord's Supper (1st Sunday, 3rd Sunday, etc.); the Eucharist was celebrated whenever they gathered in church.

Returning to the subject of the Antichrist, the mystery of iniquity, it refers to the spirit of Satan, who will act according to his power, and waits for the Holy Spirit to be removed; and, as a mystery, it will be revealed acting in only one man, specifically, as for example, in the false prophet reported in the Book of Revelation, or it will manifest itself acting in several people; or even, in two ways.

In the Second Book of Chronicles, chapter 18:18-22, it states the following: "Micaiah continued: Hear the word of the LORD: You see the LORD sitting on his throne, and all the host of heaven standing on his right hand and on his left."

The Lord asked, "Who will entice Ahab, king of Israel, to go up and fall at Ramoth-Gilead?" One person said one thing, and another said another.

Then a spirit came forward and stood before the Lord and said, "I will deceive him." The Lord said to him, "How?"

He replied, "I will go out and be a lying spirit in the mouth of all his prophets." The Lord said, "You will entice him, and you will succeed; go and do so."

Behold, the Lord has put a lying spirit in the mouth of all these your prophets, and the Lord has spoken evil against you."

Also in his Second Epistle to the Corinthians, in chapter 11: 14 and 15, the Apostle Paul teaches: "And no wonder, for Satan himself masquerades as an angel of light."

It is not surprising, then, if his own ministers also masquerade as ministers of justice; and their end will be what their actions deserve.

In the Book of Revelation, by the Apostle John, in chapter 6:10, it is written: "When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained."

They cried out in a loud voice, saying, "How long, O Sovereign Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?"

Then each of them was given a white robe, and they were told to rest a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was complete." The one who opened the seals was the Lamb of God.

Further on, in chapter 17:1-18, it states the following: "Then one of the seven angels who had the seven bowls came and spoke to me, saying, 'Come, I will show you the judgment of the great prostitute who sits on many waters, with whom the kings of the earth committed fornication, and with the wine of whose fornication the inhabitants of the earth were made drunk.'"

The angel carried me away in the Spirit into a desert, and I saw a woman sitting on a scarlet beast that was full of blasphemous names, and it had seven heads and ten horns.

The woman was dressed in purple and scarlet, adorned with gold, precious stones, and pearls, holding in her hand a golden cup full of abominations and the filth of her prostitution.

On her forehead was written a name, a mystery: **BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.**

Then I saw the woman drunk with the blood of the saints and with the blood of the martyrs of Jesus; and when I saw her, I was greatly astonished.

The angel said to me, "Why are you amazed? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who dwell on the earth, whose names have not been written in the Book of Life from the foundation of the world, will marvel when they see the beast that was, and is not, and yet will be."

Here is the one who has wisdom: The seven heads are seven mountains on which the woman sits. They are also seven kings. Five have fallen, one is, and the other has not yet come; and when he comes, he must remain only a little while.

And the beast that was, and is not, even he is the eighth king, and is of the seven, and goeth to perdition.

The ten horns you saw are ten kings who have not yet received a kingdom, but they receive authority as kings for one hour along with the beast.

These people are all one in mind and give their power and authority to the beast.

They will wage war against the Lamb, but the Lamb will triumph over them, for he is Lord of lords and King of kings—and with him will be his called, chosen and faithful followers.

He also said to me: "The waters you saw, where the prostitute sits, are peoples, multitudes, nations and languages."

The ten horns you saw and the beast will hate the prostitute. They will bring her to ruin and leave her naked; they will eat her flesh and burn her with fire.

For it is in their hearts that God should carry out his purpose, and that they should execute it together, and give their kingdom to the beast, until the words of God are fulfilled.

"The woman you saw is the great city that rules over the kings of the earth."

This chapter of the Book of Revelation has the subtitle "The Description of the Great Harlot".

A little earlier, in chapter 16, verse 19 part b, it is written: "And God remembered great Babylon, to give her the cup of the wine of the fierceness of his wrath"; and chapter 17, speaking about the harlot, ends with the statement that the woman is the great city that rules over the kings of the earth.

When the Word says, "And God remembered great Babylon, to give her the cup of the wine of his wrath," and then begins to speak of a harlot who is also a great city, and then begins to refer again to the city of Babylon, is it not referring to the vengeance that the martyrs of his people demanded in chapter 6:10?

And this harlot, or this city, whose name is BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH, would it not be a "religion" where the abomination of desolation spoken of by the prophet Daniel will manifest itself?

The lack of sobriety, or drunkenness with the blood of the saints and with the blood of the witnesses of Jesus, the martyrs, would be the fact that this woman despised the doctrine by which the Did the saints and witnesses give their lives?

The cities of biblical times, as we have already discussed, were a socially organized group of individuals; people who lived in the same place under the leadership of one or more kings, and to defend themselves from intruders or enemies, they surrounded themselves with walls which had gates with locks and bolts, and they built armies. Some had towers so that they could see the enemy army when it was still far away, and attack it in a privileged way.

Still in the Book of Revelation, now speaking about the city, in chapter 18: 2 and 3, it is written: "Then he cried out with a mighty voice, saying, 'Fallen! Fallen is Babylon the great! She has become a dwelling place of demons, a haunt of every unclean spirit, a haunt of every unclean and detestable bird.'"

Thus, the great Babylon will be a city, spiritually, without any protection.

So, in the Bible we also find accounts of the bride of Christ, which is the church, pure, without blemish, without wrinkle and without anything else similar, called the new Jerusalem, the holy city, as described by the Apostle John in the Book of Revelation, chapter 21: 1 and 2: "Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more."

I also saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband."

Thus, we have the story of these two women, who are also two cities.

The many waters, as we saw at the beginning of this text, where the harlot is seated, as revealed to the Apostle John, signify many peoples. It can also be understood as many followers.

This text also teaches us that the harlot will be riding the beast; what does this mean? Does it mean that she will use the beast's legs to walk, to move around?

This alerts us that we cannot base our actions on worldly ideologies and doctrines, however enchanting they may seem. Worldly ideologies should be left to the political and military governments of this world.

The Word of God teaches us against land grabbing, speaks to us about the forgiveness of debts, condemns usury, warns us that we should not withhold the wages of day laborers, teaches us about the dangers of riches, about greed, and also teaches us that we must choose between serving God or serving money. It teaches us to be generous, to support the orphan, the widow, the afflicted, the foreigner, etc.; however, the foundation of all this is the love of God.

Furthermore, as the Apostle Paul also taught in his First Epistle to the Corinthians, chapter 13:3, which continues: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Dear readers! Speaking, practicing acts riddled with hypocrisy, or even reacting when one feels part of an oppressed class—this is easy. The world has always done this. What is difficult, and what distinguishes the church of Christ, is to act out of love without expecting anything in return, to turn the other cheek, not to react. This is only possible with the help of the Holy Spirit.

The prostitute presented to us is an extremely wealthy woman; as the text says: "...the woman dressed in purple and scarlet, adorned with gold, precious stones and pearls, having in her hand a golden cup full of abominations and the filth of her prostitution."

Regarding the part that says: "And those who dwell on the earth, whose names have not been written in the Book of Life from the foundation of the world, will marvel when they see the beast that was, and is not, and yet will be," our interpretation is literal, evidently, using sound reason. Thus, it refers to people who have existed since the foundation of the world, who have not seen their names written in the Book of Life, and who will be living on earth, as we have already discussed in the publication entitled "THE JUDGMENT OF GOD".

We must also be vigilant and take great care to avoid idolatry. There is a very fine line that separates the honor, remembrance, respect, reverence, and homage we should give to the spirits of the righteous who have been perfected—those chosen and used by God to fight the good fight in the name of faith and who are now with the Lord—from idolatry.

As the Apostle Paul taught the Colossians in his Epistle, chapter 1:17-20: "He is before all things, and in him all things hold together."

He is the head of the body, the church.

He is the beginning, the firstborn from the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

Thus, Jesus Christ is first in everything, and by the will of God, all fullness dwells in him.

Also, we cannot forget the angel's words to the Apostle John when he knelt to worship him, as it is written in the Book of Revelation, chapter 22:9: "Then he said to me, 'See that you do not do that! I am a fellow servant with you and with your brothers the prophets, and with those who keep the words of this book. Worship God!'"

The church of Christ also does not confuse the holy with the profane. Psalm 93:5 teaches us: "Your testimonies are very trustworthy; holiness befits your house, O Lord, forevermore."

Psalm 101:7 also describes: "No one who practices deceit will dwell in my house; no one who speaks lies will remain in my presence."

It is evident that the Spirit himself makes this separation; the impure or profane person cannot feel spiritually integrated into the church; it is not pleasant for him to be there; the meetings become tedious and even tiring.

But what is incumbent upon leaders cannot be omitted; the Apostle Paul left us this example, teaching, exhorting, warning, correcting, calling attention, etc.

The servant of the Lord Jesus Christ, Jude, wrote in his Epistle, in verses 22 and 23: "Have compassion on some who doubt; save them by snatching them out of the fire; to others show compassion with fear, hating even the garment defiled by the flesh."

In other words, we should love the sinner, but hate the sin.

Another interesting point is that the beast with its horns, although they carry the harlot, will hate her, and will make her devastated and stripped, and will eat her flesh, and consume her in the fire.

Also in the Book of Revelation, now speaking about the second beast, in chapter 13:11, the Apostle John describes: "Then I saw another beast coming up out of the earth. It had two horns like a lamb, but it spoke like a dragon." That is, it has the appearance of a lamb, but what it says, propagates, and teaches is of the devil.

Regarding the profane, the Apostle John states: "Then I saw the woman drunk with the blood of the saints and with the blood of the martyrs of Jesus; and when I saw her, I was greatly astonished." What would be the reason for this great astonishment? The answer is: I believe this will be a type of religion, a woman who will be present in the days of the Antichrist, filled with his spirit, and who will present himself as if he were God himself. We must not forget that his mission is to spread error and deception. Thus, what astonished the Apostle was seeing a woman, a "supposed church," totally averse to God and his principles.

Notice that the angel, after asking the Apostle why he was amazed, states that he will tell him the mystery of the woman and the beast; and then, he begins to speak about the beast, and only at the end...

Chapter 17:18 refers directly to the woman when it says: "The woman you saw is the great city that rules over the kings of the earth."

Thus, we can conclude that the fall of Babylon, the great city that was also the harlot, is the vengeance for the blood of the holy people, the martyrs, which they requested from God. Because after speaking of the harlot, of announcing the fall of Babylon, of speaking about the lamentations of Babylon's admirers, in chapter 18:20, it is also written: "Rejoice over her, O heavens, and you saints, apostles, and prophets, for God has judged her for your cause."

Our Lord Jesus Christ, answering the disciples, spoke to them about his coming and the consummation of the age, as it is written in the Gospel of the Apostle Matthew, chapter 24: 3 to 31, as follows: "On the Mount of Olives, Jesus was sitting when the disciples approached him privately and asked him, 'Tell us, when will these things happen, and what will be the sign of your coming and of the end of the age?'"

And he answered them: See that no one deceives you.

For many will come in my name, claiming, 'I am the Messiah,' and will deceive many.

And you will hear of wars and rumors of wars. See that you are not alarmed, for all these things must come to pass, but the end is not yet.

For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places; but all these things are the beginning of sorrows.

Then you will be handed over to be persecuted and put to death. You will be hated by all nations because of me. name.

At that time many will turn away from the faith and will betray and hate each other, and many false prophets will appear and deceive many people.

And because iniquity will abound, the love of many will grow cold.

But the one who endures to the end will be saved.

And this gospel of the kingdom will be preached in all the world as a testimony to all nations.

Then the end will come.

When you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains. Let the one who is on the housetop not go down to plow anything out of his house, and let the one who is in the field not turn back to get his cloak.

Woe to those who are pregnant and to those who are nursing during those days!

Pray that your flight may not take place in winter or on the Sabbath. For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.

If those days had not been cut short, no one would survive, but for the sake of the elect, Those days will be shortened.

Then if anyone tells you, 'Look, here is the Christ!' or 'There he is!' do not believe it. For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect.

See, I have told you beforehand.

Therefore, if they tell you, 'Look, he is in the desert!' do not go out. Or, 'Look, he is in the inner rooms!' do not believe it.

For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.

Wherever the carcass is seen, there the vultures will gather.

Immediately after the tribulation of those days, the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the powers of the heavens will be shaken.

Then the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.”

Where would the Holy Place, or Blessed Place, be, where the abomination of desolation will be, as the Lord Jesus Christ warned us and as the prophet Daniel spoke of?

The Tabernacle, or Tent of Meeting, built by Moses in the desert, consisted of three areas: The Outer Court (pao), the Holy Place (where the altar of incense, the table of showbread, and the lampstand or menorah were located), and the Holy of Holies (where the ark of the covenant, the cherubim, and the mercy seat were located).

In Psalm 84:3-4, it is written: “Even the sparrow has found a home, and the swallow a nest for herself, where she may have her young—a place near your altars, Lord Almighty, my King and my God!”

Blessed are those who dwell in your house; they are ever praising you.

Today, spiritually, we who belong to Christ also find the altars of the Lord and dwell in his house.

After all, as the Apostle Peter declared in his First Epistle, chapter 2:9, "But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light."

Because only the priests could, or can, enter the Tabernacle.

And in the Holy Place, we burn our incense, which are our prayers and praises; we partake of the bread of the Presence that is on the table, which is the Word of God, and also the Body of Christ in the Eucharist; and we have the lampstand, which points to the presence of the Holy Spirit, who is the Lord Jesus in our midst.

The menorah, this seven-branched candelabrum of pure gold, represents the Holy Spirit, which is Jesus in our midst. Pure gold, not wood overlaid with gold. That is, it is not a man clothed in the Spirit, but the Holy Spirit himself. The seven lamps are the seven Spirits of God, which the Lord Jesus possesses, for he is the exact Expression of the Father.

Thus, the Holy Place was a representation of our gatherings, our worship services, and masses (living sacrifice).

And it will be in this Holy Place, as the Lord Jesus Christ warned us, that the abomination of desolation will be.

We need to be attentive to the spirit that manifests itself in our meetings.

There are also those who understand and expect that the Israelite people will build the third Temple there in Jerusalem, and that the abomination will be in the Holy Place of this future Temple; they expect this prophecy to be fulfilled materially.

If readers are interested in learning more about the Tabernacle (Outer Court, Holy Place, and Holy of Holies), I recommend reading the Bible, the Word of God, and we have also discussed this topic specifically in the publication entitled "THE TABERNACLE OF MOSES".

If you benefited from this text in any way, and if it is your will, please intercede with Jesus for me!

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