

Will the Next Pope Be an Abomination of Desolation?

On this program I am going to begin a very important series on the Abomination of Desolation, because it is time to unseal the four abominations which Daniel speaks of. And each of these different abominations applies to one of the four groups who will reign with Jesus during the Millennium. Jesus lists these four groups in His Olivet Discourse.

The converted Jews are found in Matthew, chapter 24, verse number 16: **'Then let them which are in Judea flee into the mountains.'** And the second group in verse 17: **'Let him who is on the housetop not come down to take anything out of his house.'** Well, if you are on the housetop and you can't go down for any reason, the only other direction is up and therefore, Jesus is referring here to the raptured Protestants. And verse 18: **'And let him which is in the field not go back to take his cloak.'** If you are in a green field and you must leave, the only other place to go would be the desert. In this case, Jesus is speaking about the protected Catholics who must flee persecution, and that is the group which I am going to talk about on this video. And the fourth group in verse 19: **'But woe to those that are with child and give suck in those days.'** This 'woe' refers to martyrdom.

Thus, in Matthew 24:15-20, we find the four groups who will reign with Jesus during the Millennium: the raptured Protestants, the protected Catholics, the holy martyrs and the converted Jews. Now, this End Times study of the Abomination of Desolation, as spoken of by Daniel, is not really an option for those of us who are Christians. Jesus said, in chapter 24, verse 15: **'Let him who reads understand'**. Jesus is telling us that His message was not for those who were listening to Him, otherwise He would have said, *'let him who HEARS understand'*. This message is for those of us in the End Times who READ the Word.

But you can't just read about the Abomination of Desolation: Jesus said, **'Let him who reads understand'**. You must also understand what Daniel is telling us, and Daniel hides his message in his last five chapters: they are all puzzles, they use chiasms, they use parallelism, and you must understand what Daniel is saying, if you want to be prepared. And I want to read the definition of chiasmus (or chiasm) for you, and this is from Wikipedia; *'Chiasmus is the figure of speech in which two or more clauses are related through a reversal of structures*

in order to make a larger point, that is, the clauses display inverted parallelism.'

Daniel, in his last five chapters, uses both chiasms and parallelism and that's because he is sealing up his prophecy. His message is to be revealed in these End Times, and it is my job to do the unsealing. And, the warning for Catholics, about their Abomination of Desolation, is found in chapters 10 and 12 of Daniel. And, first of all I want to thank Jodysephus, (he has a channel on YouTube) because he is, to my knowledge, the first one to point out that chapters 10 and 12 should follow each other and currently, chapter 11 is inserted between those two chapters.

And I am going to go one step further: I am going to demonstrate on this program that chapters 10 and 12 are actually the same chapter. There are only five End Times chapters in Daniel, the vision chapters, 7, 8, 9, 10/12, and 11. Four of those chapters are talking about the Abomination of Desolation and each one affects a different group. On this program, we are going to talk about Daniel chapter 10/12, because that refers to the Abomination of Desolation, as it affects the protected Catholics, and it refers to the False Prophet taking over the Papacy. On the chiasmus chart below, I have posted the combined chapters 10 and 12 of Daniel. There are twenty one verses in chapter 10 and there are thirteen verses in chapter 12 and when you add those together you get a total of thirty four verses: as I said, this is actually one chapter. And to get the chiasmus effect, you must divide those in half, so there are seventeen verses on the left side of your equation, and seventeen verses on the right side.

Here's how the verse structure works: you start on the left with verse number 1 from chapter number 10 and you work down through 2, 3, 4, 5, 6, etc, all the way down to verse 17. And then you split the chapter at verses 17 and 18, and verse 18 starts on the bottom of the right side of the column and you move up, 18, 19, 20 and 21 of chapter 10. Then you continue with chapter 12, beginning with verse number 1, 2, 3, 4, 5 etc, all the way up to verse number 13 at the top. This chiasmus helps us to understand what Daniel is talking about, because many of the verses on the right column explain the corresponding verses on the left column.

Here's an example of how the chiasmus unseals Daniel's prophecy: chapter 10, verse number 13 is related to chapter 12, verse number 1.

Let's see what Daniel writes in chapter 10, verse 13: ***'But the prince of the kingdom of the Persians resisted me one and twenty days, and behold Michael, one of the chief princes, came to help me, and I remained there by the king of the Persians.'*** Now, we have almost this exact same phrase about Michael being one of the chief princes over here in verse number 1, of chapter number 12: ***'But at that time shall Michael rise up, the great prince'***. So, we see these two verses are related. In fact, the two 'Michael' verses are there primarily to verify Daniel's chiasmus.

And in verses number 7, in both chapter 10 and 12, we also see the purpose for the chiasmus, because these two verses help to explain the prophecy. Let's read chapter 12, verse 7: ***'And I heard the man that was clothed in linen, that stood upon the waters of the river, when he had lifted up his right hand, and his left hand to heaven, and had sworn, by him that lives forever, that it should be unto a time, and times, and half a time. And when the scattering of the band of the holy people shall be accomplished, all these things shall be finished.'***

Of course, being 'finished' refers to Armageddon, and the timing is three years and a half. The 'scattering of the band of the holy people' refers to the Catholics, who must flee their Church when the False Prophet takes over the Papacy. When you first read verse number 7, in chapter 10, it simply describes how the men who were with Daniel fled away at the sight of the vision: ***'And I Daniel alone saw the vision for the men that were there with me saw it not, but an exceeding great trembling came upon them and they fled away and hid themselves.'*** But now, because of Daniel's chiasmus, we realize that 10:7 is related to 12:7 and it is a further description of the Catholics fleeing their Church. And it will be with 'great trembling' and they will hide themselves: thus the Catholics will have to hide themselves just as the original Christians did in the catacombs.

And now we come to one of the most significant revelations of Daniel's chiasmus, that verses 2 and 3 of chapter 10 are related to verses 12 and 11 of chapter 12. And these are very significant verses because they tell the timing of these events; chapter 12, verse 12: ***'Blessed is he that waits and comes unto thirteen hundred and thirty five days and from the time when the continual sacrifice'***, that refers to the Eucharist, ***'shall be taken away, and the abomination unto desolation shall be set up,'*** that's when the new False Prophet takes

over the Papacy, ***'there shall be twelve hundred and ninety days'***. If you look at all four of the End Times Abominations of Desolations, this is the longest time period, and that's because this one comes first. The False Prophet comes before the Antichrist.

And now let's look at Daniel's explanation of this prophecy in the corresponding verses, 2 and 3, of chapter 10, which we, at first, probably did not consider at all to be important, as far as End Times prophecy goes: ***'In those weeks I Daniel, mourned the days of three weeks'***. So now, we see this is a prophecy, and the 'three weeks' becomes 'three years', and the 'three years' corresponds to the 'thirteen hundred and thirty five days'. The thirteen hundred and thirty five days is more than three and a half years but Daniel is telling us this is not an exact time frame. And Jesus Himself said He would shorten the days. And I remember saying, quite a few years ago, that both of these numbers, thirteen thirty five and twelve ninety are symbolic numbers, and the reason is because the integers, in both cases, add up to twelve. And verse number 3 of chapter 10: ***'I ate no desirable bread, and neither flesh nor wine entered into my mouth, neither was I anointed with oil, till the days of three weeks were accomplished.'*** So now, we see that verses 2 and 3 of chapter 10 are not just a description of Daniel fasting, but also a prophecy of the three years of great tribulation. Daniel mourns during the great tribulation and there is famine (1), during the great tribulation.

Daniel is the greatest of the Old Testament prophets concerning the times that we are living in today. That's why Jesus refers to Daniel, and only Daniel, when he is telling His apostles about the End Times. For more than two thousand years no one has understood, that chapters 10 and 12 of Daniel are actually the same chapter. God is revealing the hidden secrets of Daniel at this time, because the four Abominations of Desolation are about to take place. And in part two of this series, I will conclude my unsealing of Daniel chapter 10/12. And, a reminder to my fellow Catholics: all Bible prophecy is conditional. With enough prayers and sacrifices the conclave, this month, could still elect a true pope. And don't forget, Peter the Roman will be a true pope because he feeds his sheep. This Abomination of Desolation that Daniel speaks about, that is the False Prophet taking over the Catholic Church; we can delay this, we can hold it off, and let's pray that we accomplish that mission.

1) And the true 'food' which will be unavailable, is the Holy Eucharist.

CHIASMUS CHART - DANIEL 10/12

CHAPTER 10	CHAPTER 12
<p>1. In the third year of Cyrus king of the Persians, a word was revealed to Daniel surnamed Baltassar, and a true word, and great strength: and he understood the word: for there is need of understanding in a vision.</p>	<p>13. But go thou thy ways until the time appointed: and thou shalt rest, and stand in thy lot unto the end of the days.</p>
<p>2. In those days I Daniel mourned the days of three weeks.</p>	<p>12. Blessed is he that waiteth and cometh unto a thousand three hundred thirty-five days.</p>
<p>3. I ate no desirable bread, and neither flesh, nor wine entered into my mouth, neither was I anointed with ointment: till the days of three weeks were accomplished.</p>	<p>11. And from the time when the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days,</p>
<p>4. And in the four and twentieth day of the first month I was by the great river which is the Tigris.</p>	<p>10. Many shall be chosen, and made white, and shall be tried as fire, and the wicked shall deal wickedly, and none of the wicked shall understand, but the learned shall understand.</p>

<p>5. And I lifted up my eyes, and I saw: and behold a man clothed in linen, and his loins were girded with the finest gold:</p>	<p>9. And he said: Go, Daniel, because the words are shut up, and sealed until the appointed time.</p>
<p>6. And his body was like the chrysolite, and his face as the appearance of lightning, and his eyes as a burning lamp: and his arms, and all downward even to the feet, like in appearance to glittering brass: and the voice of his word like the voice of a multitude.</p>	<p>8. And I heard and understood not. And I said: O my lord, what shall be after these things?</p>
<p>7. And I Daniel alone saw the vision: for the men that were with me saw it not: but an exceeding great terror fell upon them, and they fled away, and hid themselves.</p>	<p>7. And I heard the man that was clothed in linen, that stood upon the waters of the river: when he had lifted up his right hand, and his left hand to heaven, and had sworn by him that lives for ever, that it should be unto a time, and times, and half a time. And when the scattering of the band of the holy people shall be accomplished, all these things shall be finished.</p>
<p>8. And I being left alone saw this great vision: and there remained no strength in me, and the appearance of my countenance was changed in me, and I fainted away, and retained no strength.</p>	<p>6. And I said to the man that was clothed in linen, that stood upon the waters of the river: How long shall it be to the end of these wonders?</p>

<p>9. And I heard the voice of his words: and when I heard, I lay in a consternation, upon my face, and my face was close to the ground.</p>	<p>5. And I Daniel looked, and behold as it were two others stood: one on this side upon the bank of the river, and another on that side, on the other bank of the river.</p>
<p>10. And behold a hand touched me, and lifted me up upon my knees, and upon the joints of my hands.</p>	<p>4. But thou, O Daniel, shut up the words, and seal the book, even to the time appointed: many shall pass over, and knowledge shall be manifold.</p>
<p>11. And he said to me: Daniel, thou man of desires, understand the words that I speak to thee, and stand upright: for I am sent now to thee. And when he had said this word to me, I stood trembling.</p>	<p>3. But they that are learned shall shine as the brightness of the firmament and they that instruct many to justice, as stars for all eternity.</p>
<p>12. And he said to me: Fear not, Daniel: for from the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy God, thy words have been heard: and I am come for thy words.</p>	<p>2. And many of those that sleep in the dust of the earth, shall awake: some unto life everlasting, and others unto reproach, to see it always.</p>
<p>13. But the prince of the kingdom of the Persians resisted me one and twenty days: and behold Michael, one of the chief princes, came to help me, and I remained there by the king of the Persians.</p>	<p>1. But at that time shall Michael rise up, the great prince, who standeth for the children of thy people: and a time shall come such as never was from the time that nations began even until that time. And at that time shall thy people be saved, every one that shall be found written in the book.</p>

<p>14. But I am come to teach thee what things shall befall thy people in the latter days, for as yet the vision is for days.</p>	<p>21. But I will tell thee what is set down in the scripture of truth: and none is my helper in all these things, but Michael your prince.</p>
<p>15. And when he was speaking such words to me, I cast down my countenance to the ground, and held my peace.</p>	<p>20. And he said: Dost thou know wherefore I am come to thee? and now I will return, to fight against the prince of the Persians. When I went forth, there appeared the prince of the Greeks coming.</p>
<p>16. And behold, as it were the likeness of a son of man touched my lips: then I opened my mouth, and spoke and said to him that stood before me: O my Lord, at the sight of thee my joints are loosed, and no strength hath remained in me.</p>	<p>19 And he said: Fear not, O man of desires, peace be to thee: take courage and be strong. And when he spoke to me, I grew strong: and I said: Speak, O my lord, for thou hast strengthened me.</p>
<p>17. And how can the servant of my lord speak with my lord? for no strength remaineth in me, moreover my breath is stopped.</p>	<p>18. Therefore he that looked like a man touched me again, and strengthened me.</p>