

Will You be Martyred by the Antichrist?

'When therefore you shall see the abomination of desolation, as spoken of by Daniel the prophet standing in the holy place, let him who reads understand.' This is part three in my series in which I am unsealing the Abomination of Desolation, as spoken of by Daniel the prophet. And we found out in the first two parts, that there are actually four Abominations of Desolation and each abomination refers to a different group. They affect four different groups in different ways.

And we saw that in chapters 10 and 12, it is the Catholics, who are affected first. On this program, I want to look at the holy martyrs, because they are affected last. And we find them in chapter 8 of the great prophet, Daniel. First let's review where we find these four groups who will reign with Jesus during the Millennium in the book of Revelation. We've already seen where Jesus describes them in Matthew 24 and where Daniel describes them in chapter number 12.

In the book of Revelation, chapters 6 through 21, which are the End Times chapters, John uses the term '*blessed*' four times, and each time he is referring to one of these four groups. Let's look at chapter 14, verse 13: **'Blessed are the dead who die in the Lord.'** Of course, this refers to the holy martyrs, which is the subject of this program. Revelation 16, verse 15: **'Blessed is he that watches and keeps his garments.'** This 'blessed' refers to the protected Catholics. 'Watching', in this case means praying the Rosary. The garment that they wear, refers to Mary's Scapular. And in chapter 19, verse 9, we find the raptured Protestants: **'Blessed are those who are called to the marriage supper of the Lamb'** and, chapter 20, verse 6, **'Blessed and holy is he that has part in the first resurrection.'** This latter group refers to the converted Jews. **'On such the second death has no power, but they shall be priests of God and of Christ and shall reign with him a thousand years.'** When John says they will be 'priests of God and Christ', 'God and Christ' refers to the Old and New Testaments.

So now, we come to Daniel chapter number 8 which is a prophecy of how the Abomination of Desolation will affect the holy martyrs. And we are going to find that once again, Daniel says that it is Mary's Rosary which will defeat the Antichrist. And he reveals this through the hidden verse structure, in very much the same way as he did in chapters 10

and 12. This is likely how the angel told Daniel to seal up his prophecies until the End Times. In chapters 10 and 12, we found that the chief protagonist was the False Prophet, and that's because it affected the Catholics and that Abomination of Desolation comes first.

This Abomination of Desolation, which affects the holy martyrs, comes last, approximately six months after the False Prophet takes over the Catholic Church. So, how do we know that Daniel is talking about the martyrs in chapter number 8? Let's take a look at verse number 25: **'And in the abundance of all things, he shall kill many.'** So, the Antichrist is described here by Daniel as a killer. And in verse 24: **'and he shall destroy the mighty and the people of the saints.'** The Antichrist is described in many places in Scripture as the 'man of sin' and as the 'lawless one', but I can't think of any other place where he is actually described as a killer. And that's why I believe, in chapter number 8, the Antichrist is the Abomination of Desolation.

In chapter number 8, Daniel writes more about the Antichrist than he does in any of his other chapters. That's why I believe that for the holy martyrs, the Abomination of Desolation will be the Antichrist. Just as we found out that in chapters 10 and 12, for the protected Catholics, the Abomination of Desolation was the false prophet. Here in chapter number 8, Daniel writes about the Antichrist in almost one third of the verses, starting in verse number 9: **'And out of one of them came forth a little horn, and it became great against the south and against the east and against the strength.'** I believe this indicates the general geographical area that the Antichrist will come from and I believe that is western Turkey, probably Istanbul but also possibly Pergamum.

And verse number 10: **'And it was magnified even to the strength of heaven.'** The 'strength of heaven' would be Jesus. **'And it threw down of the strength, and of the stars, and trod upon them.'** The 'stars' would be the clergy and this refers to the treading down of the Catholic Church (as we also see in Revelation, chapter number 11, verse 2): **'and it was magnified even to the prince of the strength'**, that would be Jesus. **'And it took away from him the continual sacrifice'**. The continual sacrifice is the Holy Eucharist, and I don't believe that changes for the martyrs. **'And cast down the place of his sanctuary'**. That would be the Church.

Verse 12: ***'And strength was given him against the continual sacrifice, because of sins, and truth shall be cast down on the ground, and he shall do, and shall prosper.'*** I will explain in a few minutes why I have 'continual sacrifice' and 'strength' underlined. Of course, we should really not be surprised that the Antichrist will cause many of us to suffer martyrdom. Jesus Himself told us, that ***'no servant is greater than his master'***. And Jesus died a horrible death on the cross through crucifixion. Why should we be any better than our Lord and master? And, whereas Daniel tells us that Mary's Rosary will defeat the Antichrist, that does not guarantee that we will not die at the hands of the Antichrist.

Next, Daniel tells us that Mary's Rosary will be ultimately victorious in chapter number 8, in very much the same way as he did in chapters 10 and 12, and that is through a chiasmus verse structure. This is the hidden structure that the angel tells Daniel to seal up his prophecies until the End Times. Now, in chapter number 8, there are 27 verses, which is an odd number. Therefore, to split the chapter exactly in half, you will have to put 13 verses on one side, 13 verses on the other, and a bridge verse, which is verse number 14, right in the middle. In other words, verses 1 through 13 are on the left, verses 15 through 27 in reverse order are on the right, and the bridge verse, number 14, I show here, at the bottom middle.

Let's take a look at how Daniel verifies that this is the correct way to read and understand the Abomination of Desolation as described in chapter number 8. Now here, Daniel organizes his chiasmus in a slightly different fashion. In chapters 10 and 12, he indicated a relationship between verses, by repeating the subject matter. Here in verse number 8, Daniel repeats a certain word or phrase. For example, we know verse number 1 is related to verse 27 because he repeats the word 'vision' once. And we know that verse number 2 is related to verse number 26 because he repeats the same word 'vision' twice. So this particular combination occurs only when you set up these verses in this particular chiasmus (see reading instructions below).

And we see a similar pattern in the last three verses, on each side of this chiasmus, and not that the words repeat from one side to the other, but there are three words that repeat within these last three verses. In this case, verses 11, 12 and 13, all contain the words, ***'continual sacrifice'*** and nowhere else in chapter number 8 is that

phrase found. And in verses 17, 16 and 15, the word is 'vision', which is repeated on all three of these verses, the same word that is found in the first two verses and the last two verses of this chiasmus.

And now let's take a look at this hinge verse or bridge verse and that is verse number 14 because it is extremely important. And that's why it is located in this particular position. Starting in verse 13, **'and I heard one of the saints speaking, and one saint said to another, I know not to whom that was speaking, how long shall be the vision concerning the continual sacrifice, and the sin of the desolation that is made, and the sanctuary and the strength be trodden under foot?'** Now, this time the continual sacrifice taken away and the strength trodden under foot refers to when the holy martyrs have to take notice.

And in verse number 14, **'And he said unto him, unto evening and morning twenty three hundred days and the sanctuary shall be cleansed.'** Now, this twenty three hundred evening and mornings actually works out to eleven hundred and fifty days, which is the shortest time given in all of the chapters which refer to the Abomination of Desolation. And, of course, again this is a symbolic number; it's not meant to be exact. Notice this number twenty three. We know that this is the number of the Antichrist, because 2 before 3 or 2 over 3 is the fraction $2/3$ and it yields the decimal .666.

So now we are going to look at the hidden structure of Daniel chapter number 8, and this is how he sealed up the prophecy (see Chiasmus Chart below). And the prophecy tells us that the Abomination of Desolation for the holy martyrs will be the Antichrist, but the Antichrist will be defeated by Mary's Rosary. Now, I've already pointed out the first and the last verses which mark off the chiasmus and also the middle verses, three on the left side and three on the right side. Notice again that Antichrist fraction, 2 over 3 on the left, the 2 over 3 on the right. And of course, we know two thirds yields the decimal .666.

Now, this is not a strict chiasmus; in a strict chiasmus, there is perfect balance. But as we go through these verses you will see that is not the case. The first two verses are an introduction, and then there is a section which describes a war between the Goat and the Ram. And I won't go into that on this program. That is simply a retelling of the same battle we see in the book of Revelation between the Whore of

Babylon and the Scarlet Beast. The two horns on the Ram symbolize Britain and America, the single horn on the Goat symbolizes Russia. And as we know, decadent Capitalism will be defeated by Communism in World War 3.

Following these six verses, notice that number, there are five verses, which is Mary's Rosary number, which paradoxically describe the Antichrist And then there is a concluding verse, verse number 14, which is the bridge verse. And on the right side we see the same set, but not quite. We have the opening five verses, which correspond to these five verses, and then there are three verses wherein the angel explains the Ram/Goat war, three verses where the angel explains the Antichrist and two concluding verses.

Now, strictly speaking this is not a true chiasmus, because if it were, these verses would be reversed, and Daniel would put the verses explaining the Antichrist first, and those explaining the Ram/Goat war last. Even so, the overall pattern of Daniel, chapter number eight, should be fairly obvious. These lines of demarcation mark off where Daniel changes the subject. And, it's fairly obvious that six verses are followed by five verses on each side. And of course, once again that indicates that the Antichrist, whose number is six, will be defeated by Mary, whose number is five.

That is the same prophecy we find Jesus gives in the Olivet Discourse. That is the same prophecy that Ezekiel gives in his chapter number twenty nine. So, for all of you who are on the fence, you can get a free Rosary on the internet. Just google: 'Free Rosary'. There are many videos on YouTube that explain how to pray the Rosary. It would be much wiser for you to learn how to defeat the Antichrist before he comes on the scene, because it will be very horrible after he comes on the scene. It will be very difficult for you to take up the weapons which Jesus wants you to use against the prince of darkness.

Reading Instructions for Daniel Chapter 8

Of all six vision chapters of Daniel, the hidden verse structure of chapter 8 is probably the simplest. In fact, it is so easy to understand, it's hard to believe no Christian or Hebrew Bible scholar has never unsealed this particular chapter of Daniel before. It seems that not only is the Holy Spirit inspiring me to unseal Daniel at this time but also that He must have actively thwarted all previous attempts at unsealing Daniel. I am grateful to God that He has chosen me as His successful sleuth of these End Times.

In order to understand the prophecies contained in Daniel's chapter number 8, you must rearrange the verses as follows: the first 13 verses must be printed in normal fashion at the left and the last 13 verses printed next to them on the right in reverse order thus forming a simple chiasm (chiasmus). Verse number 14 forms a bridge or hinge verse at the bottom between each set of 13 verses. You cannot understand this hidden verse structure or the prophecy derived from it by simply looking at the verses as printed in your Bibles.

Daniel verifies this hidden chiastic structure by repeating certain words and phrases and by changing the subject matter of the verses he wants to set apart. In verses 1 and 27, the first and the last verses of chapter 8, Daniel uses the word 'vision' once and in verses 2 and 26, he uses the word 'vision' twice. This verifies that the first two verses of Daniel 8 are related to the last two verses and must be placed opposite each other and in reverse, chiastic order.

However, since 27 verses also could have been expressed as a chiasm by dividing them into three 9 verse sections, Daniel also must associate the bottom 3 verses on each side, that is, verses 11, 12 and 13 with verses 15, 16 and 17. He accomplishes this by again repeating certain word patterns. In verses 11 and 12, he uses a word sequence of 'strength' and 'continual sacrifice' while in verse 13 he reverses that pattern to 'continual sacrifice' and 'strength'. In verses 17 and 16 there is an identical type of sequence between the words 'man' and 'vision' which is reversed in verse 15 to 'vision' and 'man'.

The resulting chiasm is further differentiated by subject matter. Verses 1 and 2 on the top left and 26 and 27 on the top right side of the chiasm are the opening and closing verses of the chapter. Then the

subject matter changes and the six verses, 3 through 8, on the left describe a battle between a ram and a goat while the next five verses, 9 through 13, describe the Antichrist. Verse 14 at the bottom, as I said before, is a hinge or bridge verse. Corresponding to that verse pattern, we find 6 verses on the right, 20-25, which repeat references to the war between the Ram and the Goat (3 verses) and also repeat a description of the Antichrist (3 verses) and five verses, 15-19, which again change the subject matter by describing a conversation between Daniel and the angel.

Thus, Daniel's chiasm reveals the following secret structure: 4 verses at the top (2+2) followed by 6 verses on the left and 6 verses on the right followed by 5 verses on the lower left and 5 verses on the lower right followed by the lone verse number 14 at the bottom. The numbers 4 followed by 6 followed by 5 repeats a familiar pattern in Daniel which prophesies that Barack Obama and the United States will be succeeded and defeated by the Antichrist who in turn will be succeeded and defeated by Mary's rosary. The single verse at the bottom indicates that all previous human constructs will be followed by the singular reign of Jesus during the one thousand years of peace.

Another familiar end times numerical expression of the Antichrist is found in the pair of two marked off verses at the top and the pair of three marked off verses at the bottom. The number 2 succeeded by 3 yields the fraction $2/3$ or the decimal .666. It's not surprising to find this numerical reference to the Antichrist here since Daniel's vision in chapter 8 is primarily about the Abomination of Desolation as perpetrated by the Antichrist on the holy martyrs.

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>