

In 1 Peter 3:15 the Bible states “... **be ready always to give an answer to every man that asketh you** a reason of the hope that is in you with meekness and fear.”

Recently the following questions were asked by someone on social media. We therefore, thought it a good thing to record our answer in the form of an article so that others who may have the same question, or even if they don't, this article can be useful to them. There are two questions which will be taken up one at a time in this article.

Before proceeding any further, we ask you, the reader, to stop and whisper a pray to the one who gives all wisdom and understanding for we are counseled that “*the Bible should **never** be studied without prayer.*”¹

In order to understand what both questions, it is imperative that we understand the literal history, for once this is understood it will be easier to explain their present application. This principle is laid out in the scriptures showing that God uses the known to illustrate the unknown. Paul writes, “**Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.**”²

The Spirit of Prophecy (SOP) expresses this principle in the following words, “*The Scripture says, “All these things spake Jesus unto the multitude in parables; ... that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world.” Matthew 13:34, 35. **Natural things were the medium for the spiritual; the things of nature and the life-experience of His hearers were connected with the truths of the written word. Leading thus from the natural to the spiritual kingdom, Christ's parables are links in the chain of truth that unites man with God, and earth with heaven.***”³

When Christ (the greatest teacher to ever walk the earth) desired to teach the truth he used the natural in order to carry the minds of his hearers to see the spiritual lessons and the application of prophecy in which he desired them to understand. Therefore, as followers of Christ we will endeavor to follow the example of our maker in answering these two questions.

Another principle that we want to highlight is as follows. ***Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered.***⁴

While this principle is in regard to the testimony, we should all understand that the Bible is to be treated the same way. The scriptures reminds us in the book of Isaiah, the

¹ Great Controversy p. 599, par. 3

² 1 Corinthians 15:46

³ Christ Object Lessons p. 17, par. 2

⁴ Selected Messages Book 1 p. 57 par. 2

twentieth verse of the eight chapter, ***To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.***

Now to the questions at hand.

Question # 1

The Bible says we are to flee to the mountains when we see the abomination that causes desolation sitting in the holy place. What does that mean and when are we to flee?

Question # 2

Second question...we are to pray our flight is not in winter or on the sabbath. The answer to the winter part is obvious but why not on the Sabbath?

The scripture which is being referenced in the question is taken from the book of Matthew the twenty fourth chapter the fifteenth verse. It reads, *“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:)”*

When Christ said those words in Matt 24, it was in response to the question asked by the disciples in the first few verses. They said, *“Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?”*⁵ Their question was in response to these word of their master in the previous verse, *See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.*

Christ was speaking of the destruction of Jerusalem. We can be sure that Christ is speaking of the destruction of Jerusalem by simply looking at the last few verses of the previous chapter. Christ had just cleansed the temple the second time and pronounced several woes on the Scribes and Pharisees came to his crescendo with these words, ***“Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”***⁶

The SOP adds, **“Looking for the last time upon the interior of the temple,** Jesus said with mournful pathos, **“Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.”** Hitherto He had called the temple His Father's house; but now, as the Son of God should pass out from those walls, God's presence

⁵ Matthew 24:3

⁶ Matt 23:38-39

would be withdrawn forever from the temple built to His glory. **Henceforth its ceremonies would be meaningless, its services a mockery.**" DA 620.4

The reader will do well to notice that Christ made two statements in the above verses.

1. "Your house if left unto you desolate."

This points unmistakably to the destruction of Jerusalem as which can be easily seen by the use of the term "your house" which a simple study will reveal is a reference to the temple. Additional evidence is also found in the condition in which that house was left — Desolate. Further explanation is made later in this article.

2. "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

This statement is a direct reference to the triumphant entry which foreshadowed the second coming of Christ as KING OF KINGS and LORD OF LORDS. We read of the triumphant entry in these words, "*And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: **Blessed is he that cometh in the name of the Lord; Hosanna in the highest.**"*"⁷

The triumphal ride of Christ into Jerusalem was the dim foreshadowing of His coming in the clouds of heaven with power and glory, amid the triumph of angels and the rejoicing of the saints. **Then will be fulfilled the words** of Christ to the priests and Pharisees: "**Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.**" Matthew 23:39.⁸

With this understanding, we can now understand that the twenty fourth chapter of Matthew is about two events — the destruction of Jerusalem and the Second coming. It is with this understanding the disciples posed the two part question "**when shall these things be? and what shall be the sign of thy coming, and of the end of the world?**" The answer to which Christ gives in the order in which they are asked.

In providing an explanation to his disciples, Christ did not give a specific date for these events. Instead he listed a number of signs which they were to look for leading up to these events after which he explained the events themselves, then admonished his disciples to watch for those events. Christ took up first the signs that precede the destruction of Jerusalem. We will do the same.

⁷ Matthew 21:6-9

⁸ Desire of Ages p. 580, par. 1

Matthew 24:4-8 KJV

[4] And Jesus answered and said unto them, Take heed that no man deceive you.

[5] For many shall come in my name, saying, I am Christ; and shall deceive many.

[6] And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

[7] For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

[8] All these are the beginning of sorrows.

To show the natural fulfillment of these event we will quote from the SOP.

Many shall come saying I am Christ

“Turning to the disciples, Christ said, “Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many.” Many false messiahs will appear, claiming to work miracles, and declaring that the time of the deliverance of the Jewish nation has come. These will mislead many. **Christ's words were fulfilled. Between His death and the siege of Jerusalem many false messiahs appeared.** But this warning was given also to those who live in this age of the world. The same deceptions practiced prior to the destruction of Jerusalem have been practiced through the ages, and will be practiced again.”⁹

Wars, Rumours of War, Sword, Famine, Pestilence

*And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.” **Prior to the destruction of Jerusalem, men wrestled for the supremacy. Emperors were murdered. Those supposed to be standing next the throne were slain. There were wars and rumors of wars.** “All these things must come to pass,” said Christ, “but the end [of the Jewish nation as a nation] is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.”¹⁰*

Beginning of Sorrows

All these are the beginning of sorrows.” Christ said, *As the rabbis see these signs, they will declare them to be God's judgments upon the nations for holding in bondage His chosen people. They will declare that these signs are the token of the advent of the Messiah. Be not deceived; **they are the beginning of His judgments.** The people have looked to themselves. They have not repented and been converted that I should*

⁹ Desire of Ages p. 628, par. 2

¹⁰ Desire of Ages p. 628, par. 3

*heal them. The signs that they represent as tokens of their release from bondage are signs of their destruction.”*¹¹

The above quotations clearly articulates the natural history leading up to the destruction. This must be so because christ in giving this prophecy to his disciples were informing them of events that were to happen in their lifetime. This is why time and place must be taken into consideration in the study of the scripture. When the natural history is understood then it becomes easier to parallel these events with other events throughout history.

Christ continues his description of coming events. All of which leads up to the destruction of Jerusalem.

Matthew 24:9-12 KJV

[9] **Then shall they deliver you up to be afflicted, and shall kill you:** and ye shall be hated of all nations for my name's sake.

[10] And then shall many be offended, and **shall betray one another**, and shall hate one another.

[11] And many false prophets shall rise, and shall deceive many.

[12] And because iniquity shall abound, **the love of many shall wax cold.**

“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another.” **All this the Christians suffered.** Fathers and mothers betrayed their children. Children betrayed their parents. Friends delivered their friends up to the Sanhedrin. **The persecutors wrought out their purpose by killing Stephen, James, and other Christians.** Through His servants, God gave the Jewish people a last opportunity to repent. He manifested Himself through His witnesses in their arrest, in their trial, and in their imprisonment. **Yet their judges pronounced on them the death sentence.**”¹²

After relating to his disciples the grim outlook before them, the Lord, opening the richness of his mercy, gave the sign of their deliverance. The sign that marked out for them the way of escape. The same Lord who says he will never leave us or forsake us opens to his disciples that their suffering would not be in vain. He says “*But he that shall endure unto the end, the same shall be saved.*”¹³

However it was not enough to reach the point where the sign was to manifest, is was imperative that the disciples of Christ recognized the sign and take action without delay. Hence the admonition watch for the fulfillment of the sign. In addition to this sign Christ enjoined the work of the preaching of the Gospel to all the world. In verse fourteen of

¹¹ Desire of Ages p. 628, par. 3

¹²Desire of Ages p. 629 - 630

¹³ Mathew 24:13

Matthew twenty-four we find this work as follows, *And **this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.***

Considering time and place, Christ was literally saying to his disciples that before the destruction of Jerusalem (the end), the Gospel was to go to all the world. Was the Gospel preached in all the world at that time? The answer is, yes.

After the death and resurrection of Christ the commission was given to the disciples “Go ye into all the world, and preach the gospel to every creature.”¹⁴ The disciples were scattered from city to city through persecution and as they went they preached the gospel. Paul after his conversion became a minister of the gospel especially to the gentiles (rest of the world). His untiring labor leading him to Rome where he preached the word before the Roman emperor Nero. At that time the Roman Empire ruled the whole world and Paul a — representative of Christ — standing before Nero — Satan’s chief representative, fulfilled the command for the Gospel to be preached in all the world.

*“The one week—seven years—ended in A. D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution “went everywhere preaching the word” (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles.”*¹⁵

The Destruction of Jerusalem/Sign of Deliverance

Christ gave His disciples a sign of the ruin to come on Jerusalem, and He told them how to escape: “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.” ***This warning was given to be heeded forty years after, at the destruction of Jerusalem. The Christians obeyed the warning, and not a Christian perished in the fall of the city.***¹⁶

While all the events described by Christ leading up to the destruction were important to the waiting Christian’s, they were to especially watch for the sign of the destruction and of their deliverance. This sign Jesus gave in the following words. It is these words from the book of Matthew that informed the first question that we are seeking to answer in this paper. ***“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him***

¹⁴ Mark 16:15

¹⁵ Desire of Ages p. 233, par. 3

¹⁶ Desire of Ages p. 630, par. 3

***understand:)* Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day.”¹⁷**

The Gospel according to Mark states, ***“But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains.”***¹⁸

Luke describing the same event records, ***“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea 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.”***¹⁹

The reader will do well to notice that Matthew, Mark and Luke, though speaking of the same event, each add something different to the narrative. Matthew says the abomination of desolation will be **standing in the holy place**, Mark states the abomination of desolation **standing where he ought not**, while Luke write that Jerusalem will be **encompassed by armies**. The student of prophecy must bring all these scripture together in order to gain the whole picture of the event which serves as the sign of deliverance.

Upon recognizing the sign the waiting Christian’s were to flee. However, in order to flee they needed to understand the prophecy as laid out in Matthew, Mark and Luke. Before we can thoroughly understand the application, we must understand who and what is being referred to as the “abomination of desolation” and the “Holy Place” respectively.

Abomination of Desolation

The task of understanding the abomination was not made difficult, for in Matt 24:15 where the term is used Christ also tells us where to look for it. ***“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet,”***...

So let’s go to the book of Daniel to see what Christ was speaking of.

In the eleventh chapter of Daniel we have the term “abomination that maketh desolate” in two places.

Daniel 11:31 KJV

¹⁷ Matthew 24:15-20

¹⁸ Mark 13:14

¹⁹ Luke 21:20

[31] And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and **they shall place the abomination that maketh desolate.**

Daniel 12:11 KJV

[11] And from the time that the daily sacrifice shall be taken away, and the **abomination that maketh desolate set up**, there shall be a thousand two hundred and ninety days.

However, the reader can plainly see that the “abomination that maketh desolate” in the above verses is connected to the taking away of the daily which was not a part of Christ’s discourse with his disciples. Therefore this is not what is spoken of in Matthew and Mark.

This is where time and place plays an important part in helping us to look in the proper place. In the book of Daniel we must look for a prophecy that is related to Christ time on earth, before and leading up to the destruction of Jerusalem. This is found in Daniel chapter nine from the twenty-fourth verse to the end. We read,

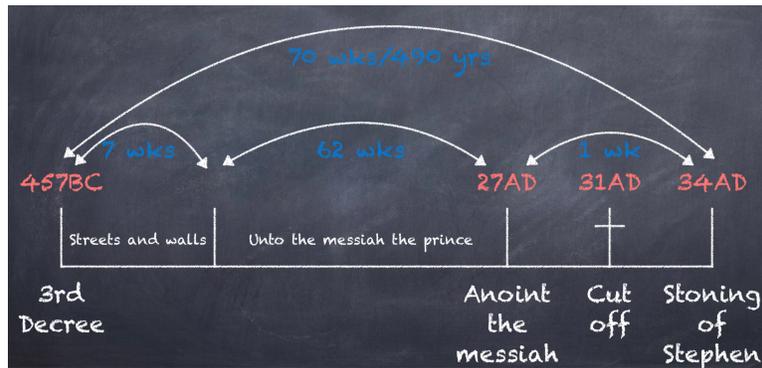
*“**Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And **after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations **he shall make it desolate**, even until the consummation, and that determined shall be poured upon the desolate.”²⁰*****

From the highlighted portions above we draw the following conclusions.

1. There was a period of seventy weeks in which the Jew was to accomplish a number of things.
 - This period allowed to the jews is otherwise known as the 490, began in the years 457bc and ended 34AD with he stoning of Stephen. (See Diagram)

2. The Messiah was gonna be cut off
 - The cutting off of the Messiah referred to the crucifixion of Christ in 31AD.

²⁰ Daniel 9:24-27



70 wks/490 yrs Prophecy

3. At least two desolations are determined at the end of this period allotted to the Jews.
 - Desolations (plural) are determined. In the next section we will identify which desolation Christ is speaking about.
4. Something was gonna be made desolate that is connected to the ceasing of the sacrifice and oblation.
5. Of those desolations determined it was to be poured upon whatever was made desolate.

Now that we have identified the portion of scripture as well as the time period, let us take up the thought “desolations are determined.” As highlighted there are at least two desolations which was to come upon the Jewish nation. Here the words of Luke in chapter twenty-one gives us additional information concerning this. We read,

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Luke identifies this desolation as armies that were to surround Jerusalem. When this was to occur the waiting Christian’s were to know that the desolation spoken off by Daniel and Christ was near and they were to flee. The power that is the abomination of desolation we understand is the armies of Rome under the generalship of Cestius. In 66AD Cestius laid siege to Jerusalem and it was to this sign that Jesus pointed to when he said the abomination of Desolation standing in the Holy Place.

Sis White in Great Controversy states,

*Christ had given His disciples warning, and all who believed His words watched for the **PROMISED SIGN**. “When ye shall see Jerusalem compassed with armies,” said Jesus, “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.” Luke 21:20, 21. After the **ROMANS UNDER CESTIUS** had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack.²¹*

²¹ The Great Controversy p.30, par. 2

The Holy Place

The roman general cestius was to stand in the “holy place,” where he ought not to stand. What then is meant by the “holy place.”

In the book of Zechariah we read, “*Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy Land, and shall choose Jerusalem again.*”²²

David in the Psalms adds, 132:12-13 KJV “*If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired it for his habitation.*”²³

While in the book of Numbers we are told Defile not therefore **the land** which ye shall inhabit, **wherein I dwell: for I the Lord dwell among the children of Israel.**²⁴

Notice the Holy Land is where the Lord dwells in the midst of his people. And in the 12th Verse Zechariah states that that place is Jerusalem.

Let us now examine the following verse in exodus and bring it all together. “***And let them make me a sanctuary; that I may dwell among them.***”²⁵

It is the sanctuary that makes Jerusalem holy and by extension the whole land of Israel. Therefore in one sense Palestine (Israel) is the holy Land but in the context of this text in Matt 24 Jesus is referring more specifically to Jerusalem wherein is the sanctuary.

We can be sure of that because in Matt 23 after the Jews rejected he said these words.

Matthew 23:38 KJV

[38] Behold, **your house is left unto you desolate.**

This is the desolation that Christ was referring to in Matt 24:15 of which Daniel Speaks about in chapter 9.

Sis White further explains in the following quote,

“*And the Saviour warned His followers: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let*

²² Zechariah 2:10-12

²³ Psalms 132:12-13

²⁴ Numbers 35:34

²⁵ Exodus 25:8

him understand;) then let them which be in Judea flee into the mountains.” Matthew 24:15, 16; Luke 21:20, 21. **When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed.”**²⁶ GC 25.4

Notice she highlighted that the Holy Ground extended outside the city walls and that those in Judea (other wise called Judah as we saw in Zechariah) as well as Jerusalem were to flee at the signal for flight.

So there you have it the abomination of desolation is Pagan Rome and the Holy Land is Jerusalem in this context. Now that we understand the Abomination of Desolation and the Holy Place. One rule to understand Scripture is to take the understanding of the symbols and place them in the text you wish to understand and if it makes sense then it is correct, if not we need to continue looking.

So let's do that.

Matthew 24:15 KJV

[15] When ye therefore shall see the ~~abomination of desolation~~ Roman Army/Idolatrous Standard (Cestius), spoken of by Daniel the prophet, stand ~~in the holy place~~ in Jerusalem, (whoso readeth, let him understand:)

If this made sense to you then you know you have the truth and you cannot be in error.

Cestius Flees

We have learned from the scripture that the waiting Christians were to flee without delay when they saw the sign. This sign was the siege of Jerusalem by the armies of Rome under the command of the roman general cestius. How were the Christian's to flee when cestius had the city completely surrounded? God in his providence shaped events to give his people time to escape. During this time all who would obey had the opportunity to leave Jerusalem and flee to the city of refuge.

“Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. “When ye shall see Jerusalem compassed with armies,” said Jesus, “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.” Luke 21:20, 21. After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman

²⁶ Great Controversy p.25, p. 4

general withdrew his forces without the least apparent reason. But God's merciful providence was directing events for the good of His own people. The promised sign had been given to the waiting Christians, and now an opportunity was offered for all who would, to obey the Saviour's warning. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army; and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. At this time the country also had been cleared of enemies who might have endeavored to intercept them. At the time of the siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians throughout the land were able to make their escape unmolested. Without delay they fled to a place of safety—the city of Pella, in the land of Perea, beyond Jordan.”²⁷ GC 30.2

As the roman army unexpectedly and hastily retreated those jews who had not understood the sign chased after the armies of Rome making difficult the retreat of Cestius. This the Jews saw as a victory giving them false confidence in their abilities. Not recognizing God’s providence they attributed the defeat of cestius to their own strength. However, this false confidence only lead to their demise. Three and a half years later the Romans returned under the command of the general Titus under which the words of Christ was fulfilled — “*There shall not be left here one stone upon another, that shall not be thrown down.*”²⁸ Thousands of Jews perish in the siege.

The Jewish forces, pursuing after Cestius and his army, fell upon their rear with such fierceness as to threaten them with total destruction. It was with great difficulty that the Romans succeeded in making their retreat. The Jews escaped almost without loss, and with their spoils returned in triumph to Jerusalem. **Yet this apparent success brought them only evil. It inspired them with that spirit of stubborn resistance to the Romans which speedily brought unutterable woe upon the doomed city.**

Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. The city was invested at the time of the Passover, when millions of Jews were assembled within its walls. Their stores of provision, which if carefully preserved would have supplied the inhabitants for years, had previously been destroyed through the jealousy and revenge of the contending factions, and now all the horrors of starvation were experienced. A measure of wheat was sold for a talent. So fierce were the pangs of hunger that men would gnaw the leather of their belts and sandals and the covering of their shields. Great numbers of the people would steal out at night to gather wild plants growing outside the city walls, though many were seized and put to death with cruel torture, and often those who returned in safety were robbed of what they had gleaned at so great peril. The most inhuman tortures were inflicted by those in power, to force from the want-stricken people the last scanty supplies which they might have concealed. And these cruelties were not infrequently practiced by men who were

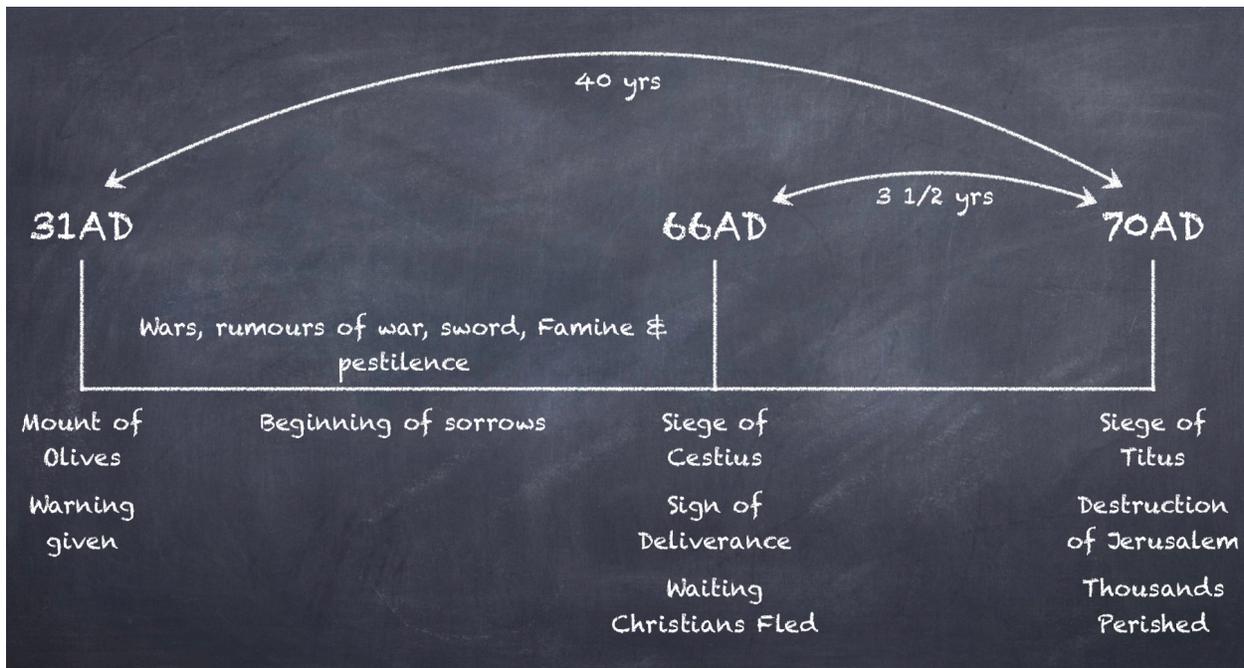
²⁷ Great Controversy p. 30, par. 2

²⁸ Matthew 24:2

themselves well fed, and who were merely desirous of laying up a store of provision for the future.²⁹

In vain were the efforts of Titus to save the temple; One greater than he had declared that not one stone was to be left upon another. GC 32.3

The blind obstinacy of the Jewish leaders, and the detestable crimes perpetrated within the besieged city, excited the horror and indignation of the Romans, and **Titus at last decided to take the temple by storm. He determined, however, that if possible it should be saved from destruction.** But his commands were disregarded. After he had retired to his tent at night, the Jews, sallying from the temple, attacked the soldiers without. In the struggle, a firebrand was flung by a soldier through an opening in the porch, and immediately the cedar-lined chambers about the holy house were in a blaze. Titus rushed to the place, followed by his generals and legionaries, and commanded the soldiers to quench the flames. His words were unheeded. In their fury the soldiers hurled blazing brands into the chambers adjoining the temple, and then with their swords they slaughtered in great numbers those who had found shelter there. **Blood flowed down the temple steps like water. Thousands upon thousands of Jews perished.** Above the sound of battle, voices were heard shouting: "Ichabod!"—the glory is departed. GC 33.1



The Destruction of Jerusalem (Matt 24:1-15)

In this article we endeavored to explain the natural application of the destruction of Jerusalem as recorded in Matthew 24 in our efforts to answer the following questions.

²⁹ Great Controversy p. 31, par. 1-2

1. The Bible says we are to flee to the mountains when we see the abomination that causes desolation sitting in the holy place. What does that mean and when are we to flee?
2. Second question...we are to pray our flight is not in winter or on the sabbath. The answer to the winter part is obvious but why not on the Sabbath?

In order to answer these questions it was necessary to follow the pattern of the greatest teacher that ever walked this earth by first explaining the natural application of the text, understand the time and place in which the events took place. Now that we have done this, in the next article we will go on to explain how these events parallel in the time we are now living.

If you have any questions please contact us via the means on the contacts page.

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That there may be funds in the treasury for the support of the ministry, and to meet the calls for assistance in missionary enterprises, it is necessary that the people of God give cheerfully and liberally. A solemn responsibility rests upon ministers to keep before the churches the needs of the cause of God and to educate them to be liberal. When this is neglected, and the churches fail to give for the necessities of others, not only does the work of the Lord suffer, but the blessing that should come to believers is withheld. - {AA 341.2}

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