

In the first installment on Matt 24, we began in earnest to answer a two part question from an individual on a social media platform. Here is a reminder of the questions.

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?

In the first article the history of Matt 24:1-15 was laid out in its literal historical context/natural setting. This is most important, for, in order to parallel this history with the history we are living in, we must know that history with some certainty and accuracy. Having done this in the first article, we will not explain how this history repeats in our time. If you have not read the first article it is highly encouraged at this time.

Some justification as to why we can make these parallels.

Ecclesiastes 1:9-10 KJV

[9] The thing that **hath been**, it is that which **shall be**; and that which **is done** is that which **shall be done**: and **there is no new thing under the sun**.

[10] Is there any thing whereof it may be said, See, this is new? **it hath been**

already of old time, which was before us.

Ecclesiastes 3:15 KJV

[15] **That which hath been is now; and that which is to be hath already been;** and God requireth that which is past.

The natural points to the spiritual.

1 Corinthians 15:46 KJV

[46] Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

1 Corinthians 10:11 KJV

[11] Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

*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.**¹*

Let us consider the natural once again.

Christ on the mount of olives gave his disciples a number of signs to look for in answer to their two part question, when shall these things be and what shall be

¹ Christ Object Lessons p. 17, par. 4

the sign of thy coming and of the end of the world. He listed those signs as follows, false prophets, wars, rumours of war, sword famine and pestilence, adding that all these things were the beginning of sorrows. He culminated by giving them the sign of their deliverance — the abomination of desolation standing in the Holy Place. When cestius/roman army surrounded Jerusalem (stand in the holy place) that was the signal for flight.

When the sign came not one Christian died in the siege. In the providence of God, Cestius abruptly and unexpectedly abandoned the siege and the waiting christians fled to safety in the city of Pella. Three and a half years later, Titus, a roman general returned and besieged Jerusalem, ending in the total destruction, fulfilling the Savior's prediction that there should not be left one stone upon another.

The Idolatrous Standard

Another name for the Abomination of Desolation/armies mentioned in Matthew and Luke is the **idolatrous standard**. This understanding becomes important because the inspired servant of the Lord uses this to define the roman armies that surround Jerusalem prior to her destruction.

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.² GC 25.4

The question now becomes what is the *idolatrous roman standard*? Because this is what we are to be looking for at the end of the world. When we see that standard being "SET UP" it is then we are to flee.

In the literal history, Rome set up their standard around Jerusalem when they planted their banners/flags around Jerusalem signaling to the Jews that their liberty is taken away. On those flags were pictures of the gods of Rome whom they worshipped, thus signaling to the Jew that when they were taken these were the gods they would be forced to serve.

*The Jews, after their long captivity, would not make any image. **The image on the Roman ensign or banner, they called an abomination, especially when these emblems were placed in a prominent place for them to respect. Such respect they regarded as a violation of the second commandment. When the Roman ensign was set up in the holy place in the temple, they looked upon it as an abomination.***³

From the quote above we see that the image on the Roman ensign/banner the jews called the abomination. This is why Christ chose the the words "Abomination of Desolation." For there was to be no mistaking of the power that was to fulfill the sign given. It was something that was common to all the jews. So to at the end of the world the power that fulfills this prophecy will be common to all Seventh-day Adventist.

² Great Controversy p. 25, par. 4

³ SDA Bible Commentary Vol. 4, p. 1145, par. 6

*A detachment of the **Roman troops** was encamped near by, on the sea-shore, and Jesus is now interrupted by the loud blast of the trumpet which is the signal for the soldiers to assemble on the plain below. **They form in the regular order, bowing in homage to the Roman standard which is uplifted before them.** With bitterness the Jews look upon this scene which reminds them of their own degradation as a nation. Presently messengers are dispatched from the army, with orders to various distant posts. As they toil up the abrupt bank that borders the shore, they are brought near to the listening crowd that surrounds Jesus, and **they force some of the Jewish peasants to carry their burdens for them up the steep ascent. The peasants resist this act of oppression,** and address their persecutors with violent language; but they are finally compelled to obey the soldiers, and perform the menial task required of them. **This exhibition of Roman authority** stirs the people with indignation, and they turn eagerly to hear what the great Teacher will say of this cruel act of oppression. With sadness, **because of the sins which had brought the Jews into such bondage,** Jesus looks upon the shameful scene. He also notes the hatred and revenge stamped upon the faces of the Jews, and knows how bitterly they long for power to crush their oppressors.⁴*

The Roman troops or armies as called by Luke in chapter twenty-one of the book that bears his name, bows to the roman standard uplifted before them. In other words, the armies of Rome bow down in allegiance to the gods/religion of Rome. In the execution of duty they fight for an

uphold the religion of Rome. As we read in the above quote they rule by force and acts of oppression in the name and authority of the Roman Empire. And everyone who bows down to this standard becomes captive to the authority and standard of said empire.

Thus the armies of Rome is used to take away the liberties of those they come against and to enforce the worship/observance of the Roman gods/religion. The taking away of liberty is representative of the work of the state while the imposing of the gods/religion of Rome is the work of the church. From this we understand that the idolatrous standard is the setting up of church and state. With the church as the ruling power over the state.

Therefore when we see the setting up of the church and state at the end of the world it is then we are to flee from the cities into the country.

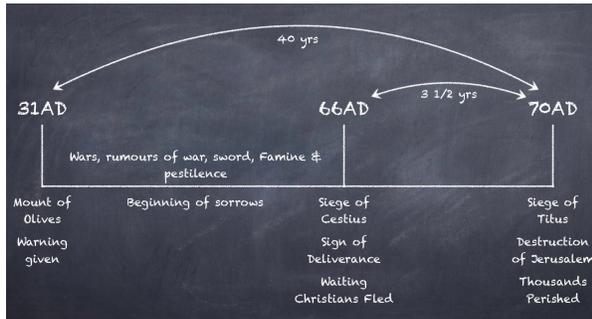
Has this idolatrous standard been set up? If so, when was it set up? If not, When will it be set up?

At this point the reader may have the question/thought that this idolatrous standard is set up at the Sunday law in these Unites States. And that is a logical question/conclusion, to which we agree that the reader is partially correct. But why “partially?” Follow on as we explain. Here is where an understanding of the literal history becomes of greatest importance.

If the reader will go back the the natural history of the destruction of Jerusalem. You will recall that there was two sieges.

⁴ Spirit of Prophecy Vol 2, p. 222, par. 2

The first by Cestius (66AD), the second three and a half years later by Titus (70AD). Cestius sometime after setting up the standard suddenly abandoned the siege and left. However Titus on his return destroyed Jerusalem.



Matt 24 Destruction of Jerusalem

This history must be repeated in our time.

At the National Sunday, represented by Titus, once Sunday worship is made law it will not be removed and Jerusalem — represented by the United States/ Adventism — will be destroyed. With that being the case it must mean that the fulfillment of the first siege must take place before the Sunday law or have already taken place. To which we contend that the latter is true. The events to which Cestius points to have already taken place in the United States, in Adventism. The time for Seventh-day Adventist to leave the cities for the country has come.

So the question becomes, when in the history of Adventism/these United States can we show Cestius? A time when there was a Sunday law set up and then it was suddenly removed. If we can find this time then it is that we know that that it is time to Flee.

This next quote is the key to unlocking this understanding. Sis White wrote this in the year 1885.

THE TIME IS NOT FAR DISTANT when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains. — *Testimonies for the Church* 5:464, 465 (1885).⁵

In 1885 the Lord's messenger gave the warning, "the time is not far distant," suggesting that the time to flee the cities was in her lifetime.

Sis White, later commenting on the setting up of the idolatrous standard in our time pens these words in the year 1897. This is where we remind you that time and place plays an important role in how we understand the fulfillment and prophecy and how it relates to us at the end of the world.

The Protestant world HAVE SET UP an idol sabbath in the place where God's Sabbath should be, and they are treading in the footsteps of the Papacy. For this reason, I see the necessity of the people of God moving out of the cities into retired country [places], where they may cultivate the land, and raise their own produce. Thus they may bring their children up with

⁵ Last Day Events p. 121, par. 1

simple, healthful habits. I see the necessity of making haste to get all things ready for the crisis.”⁶

“Earnest movements have been made here in the Parliaments to have God acknowledged in the government of this nation. Earnest efforts have been made to prevent this, knowing that it meant nothing less than religious bigotry and oppression. When religion is mixed with civil government, it means much to Seventh-day Adventists. A union of church and state means a recognition of a spurious sabbath, and a failure to respect the conscientious observance of the Sabbath of the fourth commandment.”

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Notice her language in 1897, “**have set up,**” “**have been made here.**” She is clearly saying that in 1897 the idolatrous standard had already been set up. And when this happens it means much to Seventh-day Adventist. While she is here referring to Australia at this time, the same thing was taking place in the United States. Which we will shortly show. And I believe this is plain to see. So then the question is when did this take place prior to 1897?

In **1885** she states that “**the time is not far distant**” and in **1897** she states that the idolatrous standard “have been set up.” Thus narrowing it down between these years.

So within those years **1885 - 1897**, we must look for the setting up of a National

⁶ 12LtMs, Lt 90, 1897, par. 16

⁷ 12LtMs, Lt 90, 1897, par. 13

⁸ Last Day Events p. 121, par. 1

⁹ Selected Messages Book p. 42, par. 2

Sunday Law (idolatrous standard) in the United States.

Let us now go back to this quote where Sis White says we are to leave the large cities to the small cities. Breaking this quote down will help to better understand what transpires in that time that constitutes the setting up of the idolatrous standard of the Romans. Keeping in mind that she also stated that it is Protestants that have set up an idol Sabbath.

*As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, **SO THE ASSUMPTION OF POWER ON THE PART OF OUR NATION, IN THE DECREE ENFORCING THE PAPAL SABBATH**, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.—Testimonies for the Church 5:464, 465 (1885).⁸*

What is meant by “assumption of power?”

“The testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture.”⁹

According to the quote above we must use the testimonies to explain the testimonies in the same way that scripture is explained by scripture. Let us do that.

*But there must be no **assumption of power** on the part of God's chosen people. Those who take their orders from Christ **must not seek to compel others to obey the law of Jehovah.***¹⁰

In this quote to assume power is to seek to compel others to obey a law even if the law is made by God. No one is to be compelled to keep them. How much more so regarding unjust laws made by sinful men.

We have learned that the history of cestius repeats when, in this nation, a decree enforcing the papal sabbath is put in place. And already we established that this was between the years 1885 and 1897. So sometime in that period there was a decree being set up that would force the citizens of these United States to worship on Sunday.

If you know our Adventist history your mind should immediately run to the Blair bill of 1888 in which the United States Congress was considering. This bill was a Sunday Law and the Adventist Church sent A. T. Jones to congress to fight against the passing of that bill.

In his address to congress by A. T. Jones the following is recorded:

“Senator Blair—Do you not think there is a distinction between a majority in a monarchical government, and a majority in a republican government? In a monarchical government the majority is simply one man who has power.”

*“Mr. Jones—But in a republic, when you throw this subject into civil affairs, it makes a great deal of difference. Why, sir, we would object to the passage of a law enforcing the observance of the day which we keep, and to accept an exemption clause would only be to contradict ourselves. Allow me to illustrate this: There was a time when we did not keep the seventh day as the Sabbath. While we did not keep it, we had the right not to keep it. We became convinced that we ought to keep it; and we are now doing so. We have the right to keep it. More than this, we have the right again not to keep it if we choose not to keep it. **But if, while keeping it, we should consent to the State's assumption of power to compel us to do that which we have the right to omit if we please, we would therein resign our freedom of religious faith and worship.** If these people would only think on this question, they would see that they themselves cannot afford to consent to this legislation, much less demand it. No man can ever safely consent to legislation in favor of the form of faith or worship which he himself professes. In so doing he resigns his right to profess some other form of faith if he should become convinced that other form is nearer the truth than his own. He virtually resigns his right to think any further on the subject of religious observances, and must thenceforth accept them ready made from the legislative power; that is, as the majority may dictate. The Sunday observers may thus give away their religious liberty if they choose; but as for us, we do not propose to do it. We are going to assert and maintain our rights. And when these give theirs away, we are*

¹⁰ Signs of the Times November 22, 1899, par. 6

going to assert their right to re-assert their rights.”¹¹

This particular event (the Blair Bill of 1888) Sis White identifies as the setting up of the roman standard and the assumption of power which Seventh Day Adventist were to look for as the sign that they were to leave the cities.

*As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal sabbath, will be a warning to us. **IT WILL THEN BE TIME TO LEAVE THE LARGE CITIES, PREPARATORY TO LEAVING THE SMALLER ONES for retired homes in secluded places among the mountains.**—Testimonies for the Church 5:464, 465 (1885).¹²*

Now we will check to see if the natural history lines up with the spiritual application. The Scriptures commands us to try the spirit to see if these things are so.

The Bible states in Matthew 24, when ye see the abomination of desolation (idolatrous standard of the romans) set up in the holy place (United States) it is then time to flee from the cities.

Therefore if Sis White is consistent with the Bible we should see right around that time (1888) a message commanding people to flee from the cities. For all the prophets are subject to the prophets (1Cor 14:32).

Already we have the Quote for 1885 pointing to the time when they were to flee from the large cities to the smaller cities in preparation to fleeing to the mountains. Here are some other proofs that this was the message for the time. This message was preached up to the time of her death in 1915.

1889

“THE CRISIS is NOW upon us. The battle is to be waged between the Christianity of the Bible and the Christianity of human tradition. Is there not a criminal neglect in our present sleepy condition? There must be a decided advance movement among us. We must show to the world that we recognize, in the events that are NOW TAKING PLACE in connection with the National Reform movement, THE FULFILLMENT OF PROPHECY. That which we have, for the last thirty or forty years, proclaimed would come, is NOW HERE; and the trumpet of every watchman upon the walls of Zion should raise the alarm.”¹³

In 1889 the year after 1888 Sis White recognized the sign of Matthew 24 which she calls a “**CRISIS**” and the “**FULFILLMENT OF PROPHECY.**” And notice her language it is **NOW HERE/ NOW TAKING PLACE.** And since that time her message to Seventh Day adventist have been out of the cities.

1902

¹¹ SITI August 19, 1889, page 505, par. 14-15

¹² Last Day Events p. 121, par. 1

¹³ Review and Hetald January 1, 1889, par. 3

The cities are to be worked from outposts. Said the messenger of God, **“Shall not the cities be warned? Yes; NOT BY GOD’S PEOPLE LIVING IN THEM, BUT BY THEIR VISITING THEM,** to warn them of what is coming upon the earth.”¹⁴

1904

The time is fast coming when the controlling power of the labor unions will be very oppressive. **Again and again the Lord has instructed that our people are to take their families away from the cities, into the country,** where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. **We should NOW begin to heed the instruction given us over and over again: Get out of the cities into rural districts,** where the houses are not crowded closely together, and where you will be free from the interference of enemies.—Letter 5, 1904.¹⁵

1906

Out of the cities; out of the cities!”—this is the message the Lord has been giving me. The earthquakes will come; the floods will come; and we are not to establish ourselves in the wicked cities, where the enemy is served in every way, and where God is so often forgotten. The Lord desires that we shall have clear spiritual eyesight. We must be quick to discern the peril that would attend the establishment of institutions in these

wicked cities. **We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places.**—Life Sketches, 409, 410 (1906).¹⁶

1907

“The instruction is still being given, Move out of the cities.”¹⁷

Since 1888 Adventist were suppose to leave the cities. At current there should be no Adventist in the cities. Unfortunately the message that was given to adventist in 1888 was generally rejected. However, the Lord in his mercy since then has kept back the Sunday Law because his people was not ready.

Therefore this prophecy of Matt 24 will have another fulfillment in this current times. Essentially we are on borrowed time and as God’s denominated people we should make all preparations to leave the city now. For at the Sunday Law only those seventh day adventist who never had the opportunity to correctly understand the sabbath will be given the opportunity to come out.

A Merciful God

God is merciful and is aware that some will be unable to make the direct transition from the large city straight into the secluded places and therefore a

¹⁴ 17LtMs, Lt 182, 1902, par. 15

¹⁵ Selected Messages book 2 p. 141, par. 1

¹⁶ Country Living p. 31, par. 4

¹⁷ Country Living p. 28, par. 4

transition to a smaller city would allow one to become more familiar with a simpler life making it less difficult to transition into the mountains..

The goal is always to flee to the mountains and when that time comes the Lord will let us know. As we understand it for now it is still acceptable to flee to smaller cities.

Here is a few biblical examples..

In genesis 19 when lot was told to leave Sodom (large city) he was supposed to go straight to the mountain.

Genesis 19:12-13 KJV

[12] And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, **bring them out of this place:**

[13] For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.

Genesis 19:17 KJV

[17] And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; **escape to the mountain,** lest thou be consumed.

However, because of the influence of the city Lot delayed. As he was being put out by the angels he asked to go to a smaller city which the Lord allowed.

Genesis 19:18-21 KJV

[18] And Lot said unto them, Oh, not so, my Lord:

[19] Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast

shewed unto me in saving my life; and **I cannot escape tot the mountain,** lest some evil take me, and I die:

[20] Behold now, **this city is near** to flee unto, and **it is a little one:** Oh, **let me escape thither, (is it not a little one?)** and my soul shall live.

[21] And he said unto him, See, **I have accepted thee concerning this thing also,** that I will not overthrow this city, for the which thou hast spoken.

The command was given with startling vehemence: “**Escape for thy life;** look not behind thee, neither stay thou in all the plain; **escape to the mountain,** lest thou be consumed.” Hesitancy or delay now would be fatal. To cast one lingering look upon the devoted city, to tarry for one moment from regret to leave so beautiful a home, would have cost their life. The storm of divine judgment was only waiting that these poor fugitives might make their escape.

But Lot, confused and terrified, pleaded that he could not do as he was required lest some evil should overtake him and he should die. **Living in that wicked city, in the midst of unbelief, his faith had grown dim.** The Prince of heaven was by his side, yet he pleaded for his own life as though God, who had manifested such care and love for him, would not still preserve him. He should have trusted himself wholly to the divine Messenger, giving his will and his life into the Lord's hands without a doubt or a question. **But like so many others, he endeavored to plan for himself:** “Behold now, this city is near to flee unto, and it is a little one: O, let me escape thither, (is it not a little one?) and my soul shall live.” The city here mentioned was Bela, afterward called Zoar. It was but a few miles from Sodom, and, like it, was corrupt and doomed to destruction. But

Lot asked that it might be spared, urging that this was but a small request; and his desire was granted. The Lord assured him, "I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken."
Oh, how great the mercy of God toward His erring creatures!¹⁸

Nevertheless Lot didn't stay in Zoar (small city) long as it too was destroyed like Sodom.

Genesis 19:29-30 KJV

[29] And it came to pass, **when God destroyed the cities of the plain**, that God remembered Abraham, and **sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.**

[30] **And Lot went up out of Zoar, and dwelt in the mountain**, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

A second example is found in genesis chapter eleven and twelve. Abraham moved from Ur, a large city, to Haran. Upon his father's death the Lord told Abraham to leave Haran to go to the land of Canaan.

Genesis 11:31 KJV

[31] And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and **they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.**

Genesis 12:1,4-5 KJV

[1] Now the Lord had said unto Abram, **Get thee out of thy country**, and from thy kindred, and from thy father's house, **unto a land that I will shew thee:**

[4] So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when **he departed out of Haran.**

[5] And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and **they went forth to go into the land of Canaan;** and into the land of Canaan they came.

The call from heaven first came to Abraham while he dwelt in "Ur of the Chaldees" and in obedience to it he removed to Haran. Thus far his father's family accompanied him, for with their idolatry they united the worship of the true God. Here Abraham remained till the death of Terah. But from his father's grave the divine Voice bade him go forward. [...] During their stay in Haran, both Abraham and Sarah had led others to the worship and service of the true God. These attached themselves to the patriarch's household, and accompanied him to the land of promise. "And they went forth to go into the land of Canaan; and into the land of Canaan they came."¹⁹

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Hebrews 11:8. Abraham's unquestioning obedience is one of the

¹⁸ Patriarchs and Prophets p. 161, par. 1

¹⁹ Patriarchs and Prophets p. 127, par. 1

most striking evidences of faith to be found in all the Bible. To him, faith was “the substance of things hoped for, the evidence of things not seen.” Verse 1. Relying upon the divine promise, without the least outward assurance of its fulfillment, **he abandoned home and kindred and native land, and went forth, he knew not whither, to follow where God should lead.** “By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise.” Hebrews 11:9, R.V.²⁰

Many are still tested as was Abraham. They do not hear the voice of God speaking directly from the heavens, but He calls them by the teachings of His word and the events of His providence. They may be required to abandon a career that promises wealth and honor, to leave congenial and profitable associations and separate from kindred, to enter upon what appears to be only a path of self-denial, hardship, and sacrifice. God has a work for them to do; but a life of ease and the influence of friends and kindred would hinder the development of the very traits essential for its accomplishment. He calls them away from human influences and aid, and leads them to feel the need of His help, and to depend upon Him alone, that He may reveal Himself to them. Who is ready at the call of Providence to renounce cherished plans and familiar associations? Who will accept new duties and enter untried fields, doing God's work with firm and willing heart, for Christ's sake counting his losses gain? He who

will do this has the faith of Abraham, and will share with him that “far more exceeding and eternal weight of glory,” with which “the sufferings of this present time are not worthy to be compared.” 2 Corinthians 4:17; Romans 8:18.²¹

These two examples teaches us of the necessity of answering the call to leave the large cities before the day of judgment because the Lord is not slack concerning his promises and will destroy these wicked cities. And those who refuse to leave will be destroyed along with them. In giving the warning Christ points to the days of Noah and Lot in an effort to arouse our sensibilities as to what is coming at the end of this earth's history and what we must do in preparation of these events.

Luke 17:26-30

[26] And **as it was in the days of Noe, so shall it be also in the days of the Son of man.**

[27] They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

[28] **Likewise also as it was in the days of Lot;** they did eat, they drank, they bought, they sold, they planted, they builded;

[29] But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

[30] **Even thus shall it be in the day when the Son of man is revealed.**

Before the destruction of Sodom, God sent a message to Lot, “Escape for thy

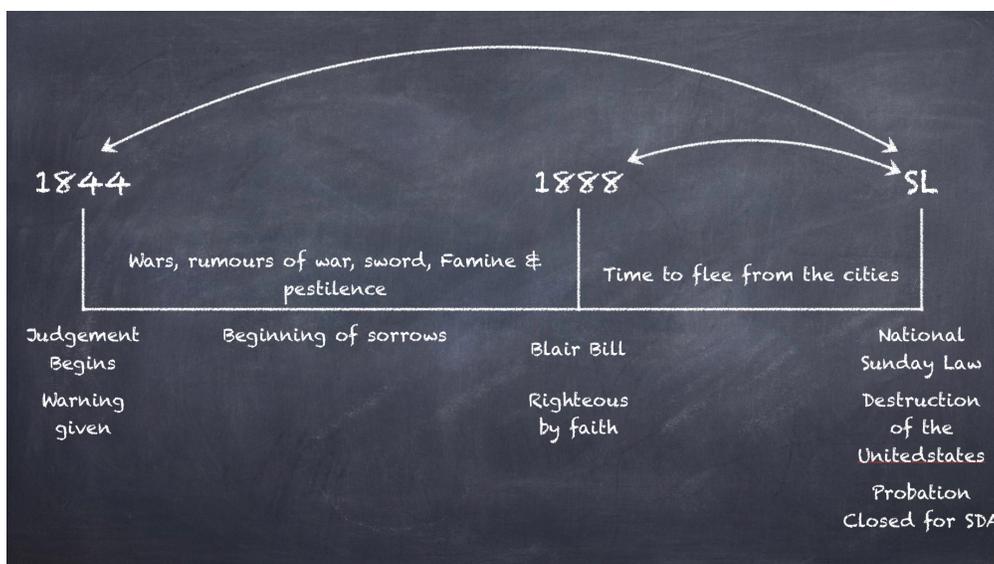
²⁰ Patriarchs and Prophets p. 126, Par. 2

²¹ Patriarchs and Prophets p. 126, Par. 4

life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.” The SAME VOICE of warning was heard by the disciples of Christ before the destruction of Jerusalem: “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.” Luke 21:20, 21. They must not tarry to secure anything from their possessions, but must make the most of the opportunity to escape.

*There was a coming out, a decided separation from the wicked, an escape for life. **So it was in the days of Noah; so with Lot; so with the disciples prior to the destruction of Jerusalem; and so it will be in the last days. Again THE VOICE OF GOD IS HEARD IN A MESSAGE OF WARNING, bidding His people separate themselves from the prevailing iniquity.***²²

We now have a better understanding of the arrival of Cestius in 1888 and the return of Titus at the Sunday law. It is clear that for a long time now adventist have have been given the signal to flee to the cities. However, the stubbornness portrayed by God’s denominated people have left later generations in great danger as the majority i of God’s people is still lodged in the large cities. God in his mercy have held back the Sunday this long giving us multiple opportunities to rise up and repent, confess the sins of our fathers and turn to him by obeying the call to flee the cities. At the Sunday Law it is to late for Seventh-Day Adventist to flee the cities. Those who fail at this time to heed the warnings of God will only perish in the destruction that follows. If we fail to learn from history we are doomed to repeat. However history have clearly laid out the way of escape. As the message came to Lot “escape for thy life” so to the message comes sounding down the pathway of time to us who profess to be God’s remnant people. Shall we heed the warning or shall we perish? The time for choosing is now.



²² Patriarchs and Prophets p. 166, Par. 3-4