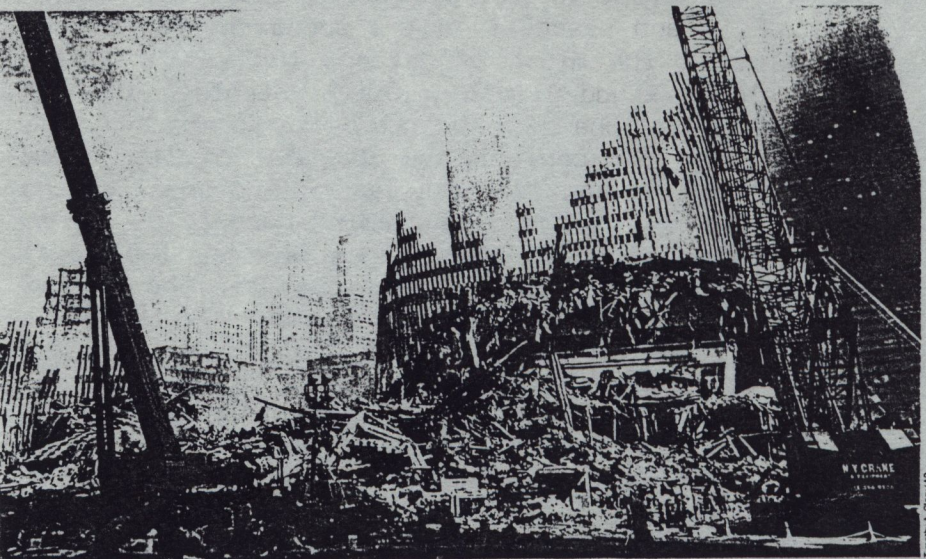


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Timothy A. Clary/AP

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I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom. My attention was then called from the scene. There seemed to be a little time of peace. Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, "and for looking after those things which are coming on the earth."

THE GREAT CONTROVERSY.  
CHAPTER I. (PAGES 17-38.)

DESTRUCTION OF JERUSALEM.

From the crest of Olivet, Jesus looks upon Jerusalem. Fair and peaceful is the scene spread out before him. In the midst of gardens and vineyards and green slopes studded with pilgrims' tents, rise the terraced hills, the stately palaces, and massive bulwarks of Israel's capital. **The daughter of Zion seems in her pride to say, "I sit a queen, and shall see no sorrow;" as lovely now, and deeming herself as secure in Heaven's favor, as when, ages before, the royal minstrel sung, "Beautiful for situation, the joy of the whole earth, is Mount Zion," the city of the great King.** Ps. 48:2. In full view are the magnificent buildings of the temple. The rays of the setting sun light up the snowy whiteness of its marble walls, and gleam from golden gate and tower and pinnacle. "The perfection of beauty" it stands, the pride of the Jewish nation....

He wept for the doomed thousands of Jerusalem,—**because of the (blindness) and (impenitence) of those whom he came to bless and save....**

Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect metropolis of God. **But the (history) of that favored people was a record of (backsliding) and (rebellion).** They had resisted Heaven's (grace), **abused their privileges, slighted their opportunities.**

Amid forgetfulness and apostasy, God had dealt with Israel as a loving father deals with a **rebellious son**, admonishing, warning, correcting, still saying in the tender anguish of a parent's soul, How can I give thee up? When **remonstrance, entreaty, and rebuke had failed**, God sent to **his people** the best gift of Heaven; nay, he poured out to them all Heaven in that one gift....

But Israel had turned from her best friend and only helper. The pleadings of **his love had been despised, his counsels spurned, his warnings ridiculed.**

The hour of (grace) and reprieve was fast passing; the (cup) of God's long-deferred (wrath) was almost full. The cloud of (wrath) that had been gathering through ages of apostasy and rebellion, was about to burst up—

on a guilty people, and He who alone could save them from their impending fate had been slighted, abused, rejected, and was soon to be crucified. When Christ should hang on Calvary's cross, Israel's day as a nation favored and blessed of God would be ended. The loss of even one soul is a calamity in comparison with which the gain of a world sinks into insignificance; but as Christ looked upon Jerusalem, the doom of a whole city, a whole nation, was before him; that city, that nation which had once been the chosen of God,--his peculiar treasure.

Prophets had wept over the apostasy of Israel. Jeremiah wished that his eyes were a fountain of tears, that he might "weep day and night for the slain of the daughter of his people." What, then, was the grief of Him whose prophetic glance took in, not years, but ages? He beholds the destroying angel hovering over the ancient metropolis of patriarchs and prophets....

He looks down the ages, and sees the covenant people scattered in every land, like wrecks on a desert shore. He sees in the temporal retribution about to fall upon her children, but the first draught from that cup of wrath which at the final Judgment she must drain to irs gregs. Divine pity, yearning love, finds utterance in the mournful words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. 23:37. Oh that thou, a nation favored above every other, hadst known the time of thy visitation, and the things that belong unto thy peace! I have stayed the angel of justice, I have called thee to repentance, but all in vain It is not merely servants, delegates, and prophets, whom thou hast refused and rejected, but the Holy One of Israel, thy Redeemer. If thou art destroyed, thou art alone responsible. Ye will not come to me that ye might have life."

Christ saw in Jerusalem a symbol of a world hardened in unbelief and rebellion, and rushing on to meet the retributive judgments of God....

But he knew that even his hand might not turn back the incoming tide of human woe; few would seek their only source of help...

Jesus, looking down to the last generation, saw the world inclosed in a deceptive similar to that which

caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of his governments in Heaven and earth. The precepts of Jehovah would be despised and set at naught. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible (blindness!) strange infatuation!...

The future was mercifully veiled from the disciples. Had they at that time fully comprehended the two awful facts,--the Redeemer's sufferings and death and the destruction of their city and temple,--they would have been paralyzed with horror. Christ presented before them an outline of the prominent events to transpire before the close of time. His words were not fully understood; but their meaning was to be unfolded as his people should need the instruction therein given. The prophecy which with he uttered was twofold in its meaning: while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day.

Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. 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 him understand), then let them which be in Judea flee into the mountains." Matt. 24:3. 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, judgment was to follow so quickly that those who would escape must make no delay.

But Christ had said, "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35. Because of her sins, wrath had been denounced against Jerusalem, and her stubborn unbelief rendered her doom certain.

The Lord had declared by the prophet Micah: "Hear

this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. **They built up Zion with blood, and Jerusalem with iniquity.** The heads thereof judge for **reward**, and the priests thereof teach of **hire**, and the prophets thereof divine for **money**; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Micah 3:9-11.

How exactly did these words describe the corrupt and self-righteous inhabitants of Jerusalem! While claiming to rigidly observe the law of God, they were transgressing all its principles. They **hated** Christ because his purity and holiness revealed their iniquity; and **they accused him** of being the cause of all the troubles which had come upon them in consequence of their sins. Though they knew him to be sinless, they had declared that his death was necessary to their safety as a nation. "If we let him thus alone," said the Jewish leaders, "all men will believe on him; and the Romans shall come and take away both our place and nation." John 11:48. If Christ were sacrificed, they might once more become a strong, united people. Thus they reasoned and they concurred in the decision of their high priest, that it would be better for one man to die than for the whole nation to perish.

Thus had the Jewish leaders "built up Zion with blood, and Jerusalem with iniquity." And yet, while **they slew their Saviour because he reproved their sins** such was their self-righteousness that they regarded themselves as God's favoured people, and expected **the Lord to deliver them from their enemies.** "Therefore," continued the prophet, "shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountains of the house as the high places of the forest." Micah 3:12....

**The parable of the unfruitful tree** represented God's dealings with the Jewish nation. The **command** had gone forth. "**Cut it down; why cumbereth it the ground?**" Luke 13:7. but divine mercy had spared it yet a little longer. There were still many among the Jews who were ignorant of the character and the work of Christ. And the **children** had not enjoyed the **opportunities** or received **the light** which their parents had spurned. Through the preaching of the apostles and their associates, God would cause light to shine upon them; they could see how prophecy had been fulfilled, not only in

the birth and life of Christ, but in his death and resurrection. The **children** were not **condemned** for the sins of the parents, **but** when, with a **knowledge** of all the **light** given to their parents, the **children** rejected the additional light granted to themselves, **they** became **partakers** of the parents' sins, and filled up the measure of their iniquity.

The long-suffering of God toward Jerusalem, only confirmed the **Jews** in their stubborn impenitence. In their hatred and cruelty toward the disciples of Jesus, they rejected the **last offer of mercy.** Then God withdrew his protection from them, and removed his restraining power from Satan and his angels, and the **nation** was **left** to the **control** of the leader she had chosen. Her children had spurned the **grace** of Christ, which would have enabled them to **subdue** their evil **impulses**, and now these became the **conquerors.** Satan aroused the fiercest and most debased **passions** of the soul. Men did not **reason**; they were beyond reason, -- controlled by impulse and **blind** **rage.** They became Satanic in their cruelty. In the family and in the **nation**, alike among the highest and the lowest classes, there was **suspicion, envy, hatred, strife, rebellion, murder.** There was no safety anywhere. Friends and kindred betrayed one another. Parents **slew** their children, and children their parents. The **rulers** of the people had no power to **rule** themselves. **Uncontrolled passions** made them **tyrants.** The **Jews** had accepted false testimony to **condemn** the innocent Son of God. **Now false accusations made their own lives uncertain.** By their **actions** they had long been saying, "Cause the Holy One of **Israel** to cease from before us." Isa. 30:11. Now their desire was granted. **The fear of God no longer disturbed them.** **Satan** was at the **head** of the **nation**, and the highest civil and religious authorities were under his sway.

The leaders of the **opposing factions** at times united to plunder and torture their wretched victims, and again they fell upon each other's forces, and **slaughtered without mercy.** Even the sanctity of the **temple** could not restrain their **horrible ferocity.** The worshippers were stricken down before the altar, and the **sanctuary** was **polluted with the bodies of the slain.** Yet in their **blind** and **blasphemous presumption** the instigators of this hellish work **publicly declared** that they had no fear that Jerusalem would be destroyed, for it was **God's own city.** To establish their power more firmly, they **bribed** false prophets to pro-

claim, even when Roman legions were besieging the temple, that the people were to wait for deliverance from God. To the last, multitudes held fast to the belief that the Most High would interpose for the defeat of their adversaries. But (Israel) had spurned the divine protection, and now she had no defense. Unhappy Jerusalem! rent by internal dissensions, the blood of her children, slain by one another's hands, crimsoning her streets, while alien armies beat down her fortifications and slew her men of war!

(All) the predictions given by Christ concerning the destruction of Jerusalem were fulfilled to the letter. The Jews experienced the truth of his words of warning, "With what measure ye mete, it shall be measured to you again."

Signs and wonders appeared, foreboding disaster and doom. A comet, resembling a flaming sword, for a year hung over the city. An unnatural light was seen hovering over the temple. Upon the clouds were pictured chariots mustering for battle. Mysterious voices in the temple court uttered the warning words, "Let us depart hence." The eastern gate of the inner court, which was of brass, and so heavy that it was with difficulty shut by a score of men, and having bolts fastened deep into the firm pavement, was seen at midnight to be opened of its own accord.

For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge, "A voice from the east; a voice from the west; a voice from the four winds; a voice against Jerusalem and the temple; a voice against the bridegroom and the bride; and a voice against all the people." This strange being was imprisoned and scourged; but no complaint escaped his lips. To insult and abuse he answered only, "Woe to Jerusalem! woe, woe to the inhabitants thereof!" His warning cry ceased not until he was slain in the siege he had foretold.

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. After the Romans had surrounded the city, they unexpectedly withdrew their forces, at a time when everything seemed favorable for an immediate attack. In the providence of God the promised signal was thus given to the waiting Christians, and without a moment's

delay they fled to a place of safety,--the refuge city Pella, in the land of Perea, beyond Jordan.

Terrible were the calamities which fell upon Jerusalem in the siege of the city by Titus. The last desperate assault was made at the time of the pass-over, when millions of Jews had assembled within its walls to celebrate the national festival. Their stores of provision, which if carefully preserved would have been sufficient to supply 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. Great numbers of the people would steal out at night, to appease their hunger by devouring herbs and wild plants growing outside the city walls, though they were often detected, and punished with torture and death. Some would gnaw the leather on their shields and sandals. 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 themselves well fed, and who were merely desirous of laying up a store of provision for the future.

Thousands perished from famine and pestilence. Natural affection seemed to have been utterly destroyed. Children would be seen snatching the food from the mouths of their aged parents. The question of the prophet, "Can a woman forget her sucking child?" Isa. 49:15. received the answer within the walls of that doomed city, "The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people." Lam. 4:10.

The Roman leaders endeavored to strike terror to the Jews, and thus cause them to surrender. Those prisoners who resisted when taken, were scourged, tortured, and crucified before the wall of the city. Hundreds were daily put to death in this manner, and the dreadful work continued until, along the valley of Jehoshaphat and at Calvary, crosses were erected in so great numbers that there was scarcely room to move among them. So terribly was fulfilled the profane prayer unuttered forty years before, "His blood be on us, and on our children." Matt. 27:25....

The Jews had rejected the entreaties of the Son of God, and now expostulation and entreaty only made them



more determined to resist to the last. 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.

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 at night to his tent, 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 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 were heard voices shouting, "Ichabod!"--the glory is departed.

The fire had not reached the holy house itself when Titus entered, and, beholding its unsurpassed splendor, he was impelled to a last effort for its preservation. But in his very presence, a soldier thrust a lighted torch between the hinges of the door, and in an instant the flames burst out within the sanctuary. As the red glare revealed the walls of the holy places, glittering with gold, a frenzy seized the soldiers. Goaded on by a desire for plunder, and filled with rage by the resistance of the Jews, they were beyond control.

The lofty and massive structures that had crowned Mount Moriah were in flames. The temple towers sent up columns of fire and smoke. As the lurid tide rolled on, devouring everything before it, the whole summit of the hill blazed like a volcano. Mingled with the roar of the fire, the shouts of the soldiers, and the crash of falling buildings, were heard the frantic, heart-rending cries of old and young, priests and rulers. The very mountains seemed to give back the echo. The awful glare of the conflagration lighted up

the surrounding country, and the people gathered upon the hills, and gazed in terror upon the scene....

Both the city and the temple were razed to their foundations, and the ground upon which the holy house had stood was "plowed as a field." More than a million of the people were slaughtered; the survivors were carried away as captives, sold as slaves, dragged to Rome to grace the conqueror's triumph, thrown to wild beasts in the amphitheaters, or scattered as homeless wanderers throughout the earth.

The Jews had forged their own fetters; they had loaded for themselves the cloud of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Their sufferings are often represented as a punishment visited upon them by the direct decree of God. This is a device by which the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over them who yield to his control.

We cannot know how much we owe to Christ for the peace and protection which we enjoy. It is the restraining power of God that prevents mankind from passing fully under the control of Satan. The disobedient and unthankful have great reason for gratitude for God's mercy and long-suffering in holding in check the cruel, malignant power of the evil one. But when men pass the limits of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner of the sentence against transgression; but he leaves the rejectors of his mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown, which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine

grace, and turning away the pleadings of divine mercy. Never was given a more decisive testimony to God's hatred of sin, and to the certain punishment that will fall upon the guilty.

The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible scene was but a faint shadow. The second advent of the Son of God is foretold by lips which make no mistake: "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31. Then shall they that obey not the gospel be consumed with the spirit of his mouth, and destroyed with the brightness of his coming." 2 Thess. 2:8.

Let men beware lest they neglect the lesson conveyed to them in the words of Christ. He has declared that he will come the second time, to gather his faithful ones to himself, and to take vengeance on them that reject his mercy. As he warned his disciples of Jerusalem's destruction, giving them a sign of approaching ruin that they might make their escape, so he has warned his people of the day of final destruction, and given them signs of its approach, that all who will may flee from the wrath to come. Those who behold the promised signs are to "know that it is near, even at the door." "Watch ye therefore." are his words of admonition. "If thou shalt not watch, I will come on thee as a thief."

The world is no more ready now to credit the warning than were the Jews in the days of our Saviour. Come when it may, the end will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in a false security, - then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, "and they shall not escape."

"The **people of God** are not to stand upon COMMON ground, but upon the **HOLY ground of gospel TRUTH**...having **NO FELLOWSHIP** with the unfruitful works of DARKNESS...the PROFESSED people of God are not in harmony with the **LIGHT**...come far short...

"Of those who **BOAST** of their **LIGHT**, and yet fail to walk in it, Christ says, "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of Judgment, than for you. And thou, Capernaum (Seventh-day Adventists, who have had great light. E. G. W.) which art exalted unto Heaven [in point of privilege. E. G. W.] shalt be brought down to **HELL**...

"Therefore will I do unto this **HOUSE**, which is called by my **NAME**, wherein ye **TRUST**...as I have done to Shiloh. And I will cast you out of my sight..."Hear now this, O FOOLISH people, and without Understanding...**RAIN**, both the **FORMER** and the **LATTER**...Your **INIQUITIES** have turned away these things...from you...Shall I not **VISIT** for these things! saith the Lord; shall not my soul be **REVENGED** on such a **NATION (DENOMINATION)** as this?"

"Shall the Lord be compelled to say, "Pray not thou for this people...(This is contrary to Vance Ferrell's cry that we should pray for these apostate professed people, you as an individual, where does your sympathy lie)..."for I will not hear thee?" "Therefore the **SHOWERS** have been withholden, and there hath been no **LATTER RAIN**..." RH 3:69. August 1, 1893. Eze. Chapter 9. Write for publication #708 Three Calls to learn 142 Facts from Spirit of Prophecy and Bible as to why!

"Order my steps in thy word: and let not any iniquity have dominion over me." Ps. 119:133.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. Prov. 15:8. Ps. 66:18.

"From the Face of the WHOLE EARTH...THOSE ONLY who have the SEAL of the LIVING GOD will be SHELTERED..." EGW. PT 32. RH 1:11. Isa. 28:22, 10:23. Jer. 8:2, 14:12. TM 385.

These crisis are only Judgment fingers of God written in the sands of Time to AWAKEN us to Events in their Order. "**To-day** if you hear my voice **harden not** your heart."