

## ~Abomination of Desolation--what is it?~

### **Matt 24:15-20**

15 When ye therefore shall see the **abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand:)

16 Then let them which be in Judaea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the Sabbath day:

### **Mark 13:14-18**

14 But when ye shall see the **abomination of desolation**, spoken of by Daniel the prophet, standing where it ought not, (let him that reads understand,) then let them that be in Judaea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

### **Luke 21:20-23**

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

21 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.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

What Matthew and Mark call the 'abomination of desolation', Luke calls the 'armies'. Remember, Jesus told His 1st century disciples, that **THEY** would see this, therefore, it had to be the 1st century. So, what armies were there at the time of this statement? The Roman army. Did they see the Roman army approaching the city? Yes, indeed. Did they flee to the hills of Judea. Yes, indeed. There were no Christians killed in the siege of Jerusalem for the simple reason that they listened to the warning issued by Jesus **TO THEM** and fled and were, consequently, saved!

### **Chrysostom (379)**

"For this it seems to me that the abomination of desolation means the army by which the holy city of Jerusalem was made desolate." (*The Ante-Nicene Fathers*)

### **Adam Clarke (1837)**

"Verse 15. The abomination of desolation, spoken of by Daniel- This abomination of desolation, St. Luke, (Luke 21:20, 21,) refers to the Roman army; and this abomination standing in the holy place is the Roman army besieging Jerusalem; this, our Lord says, is what was spoken of by Daniel the prophet, in the ninth

and eleventh chapters of his prophecy; and so let every one who reads these prophecies understand them; and in reference to this very event they are understood by the rabbins. The Roman army is called an abomination, for its ensigns and images, which were so to the Jews. Josephus says, (War, b. vi. chap. 6,) the Romans brought their ensigns into the temple, and placed them over against the eastern gate, and sacrificed to them there. The Roman army is therefore fitly called the abomination, and the abomination which maketh desolate, as it was to desolate and lay waste Jerusalem; and this army besieging Jerusalem is called by St. Mark, Mark 13:14, standing where it ought not, that is, as in the text here, the holy place; as not only the city, but a considerable compass of ground about it, was deemed holy, and consequently no profane persons should stand on it." (*Adam Clarke's Commentary On Matthew 24*)

#### **Jamieson, Fausset and Brown**

"That the abomination of desolation here alluded to was intended to point to the Roman ensigns, as the symbols of an idolatrous and so unclean Pagan power, may be gathered by comparing what Luke says in the corresponding verse (xxi 20); and the commentators are agreed on it." (*Jamieson, Fausset and Brown Commentary, vol. 3 p. 192*)

#### **Philip Schaff (1877)**

"Titus (according to Josephus) intended at first to save that magnificent work of architecture, as a trophy of victory, and perhaps from some superstitious fear; and when the flames threatened to reach the Holy of Holies he forced his way through flame and smoke, over the dead and dying, to arrest the fire. But the destruction was determined by a higher decree. His own soldiers, roused to madness by the stubborn resistance, and greedy of the golden treasures, could not be restrained from the work of destruction. At first the halls around the temple were set on fire. The Romans planted their eagles on the shapeless ruins, over against the eastern gate, offered their sacrifices to them, and proclaimed Titus Imperator with the greatest acclamations of joy. Thus was fulfilled the prophecy concerning the abomination of desolation standing in the holy place. (Daniel, 9:27; Matt. 24:15; comp. Luke 21:20)" (*p. 397-398*)

#### **Smith's Bible Dictionary**

"Abomination of Desolation, mentioned by our Saviour, (#Mt 24:15,) as a sign of the approaching destruction of Jerusalem, with reference to (#Da 9:27; 11:31; 12:11.) The prophecy referred ultimately to the destruction of Jerusalem by the Romans, and consequently the abomination must describe some occurrence connected with that event ..... Most people refer it to the standards or banners of the Roman army." (*Under Abomination of Desolation*)

#### **C.H. Spurgeon (1888)**

"This portion of our Saviour's words appears to relate solely to the destruction of Jerusalem. As soon as Christ's disciples saw "the abomination of desolation," that is, the Roman ensigns, with their idolatries, "stand in the holy place," they knew that the time for their escape had arrived; and they did flee to the mountains." (*Matthew: The Gospel of the Kingdom. . p. 215.*)

#### **John Wesley (1754)**

"When ye shall see the abomination of desolation - Daniel's term is, 'The abomination that makes desolate' (xi. 31); that is, the standards of the desolating legions, on which they bear the abominable images of their idols. Standing in the holy place - Not only the temple, and the mountain on which it stood, but the whole city of Jerusalem, and several furlongs of land round about it, were accounted holy; particularly the mountain on which our Lord now sat, and on which the Romans afterward planted their ensigns."

**Eusebius**, the Christian historian from the late third century said, "The whole body, however, of the

church at Jerusalem, having been commanded by a divine revelation, given men of approved piety there before the war, removed from the city, and dwelt at a certain town beyond the Jordan called Pella. Here, those that believed in Christ, having removed from Jerusalem, as if holy men had entirely abandoned the royal city itself, and the whole land of Judea; the divine justice, for their crimes against Christ and his apostles, finally overtook them, totally destroying the whole generation of these evildoers from the earth...these facts, as well as the whole tenor of the war, and each particular of its progress, when finally the abomination of desolation, according to the prophetic declaration, stood in the very temple of God, so celebrated of old, but which now was approaching its total downfall and final destruction by fire; all this, I say any one that wishes may see accurately stated in the history written by Josephus." (*Eusebius' Ecclesiastical History, Book 3, Ch. 5*) (emphasis mine DWH)