

## **Addendum D – Chronological Order of the Destruction of Jerusalem by Dan Dyke**

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### **68-73 A.D. – Jewish-Roman War**

68 A.D. – Caesarea (on the Mediterranean Sea). The Jews petitioned Rome. "Do Jews have equal religious standing in the Empire?" Caesars reply was "No!" When the Gentiles sensed that Imperial Rome had disdain for Judaism they went to a synagogue and killed birds on the steps. This was a symbolic act and sign that the Jewish nation had the leprosy stigmatism, for the offering of a bird was to be made by the leper. This greatly offended the Jews.

The Romans moved to kill 20,000 Jews in one hour. The Jews retaliated and slaughtered a great many Romans in Jerusalem. This action became an international debacle when it was learned later that the Romans had surrendered.

A Civil War erupts. On one of the earliest days of the war 2,500 Jews were killed. On another day, 2,300 were killed. The Sect of Pharisees now becomes rebel, Zealots. The Priests no longer made sacrifice to Caesar. This was an official declaration of War.

The Governor of Syria and his twelve legions, called the "Thundering Hoard" go to the temple, stop for some reason and then flee. But the Jews ambushed them at Beth Haron and slaughtered the Syrian troops. The Jews felt vindicated and supposed that God was with them now because the troops of Judas Maccabees had won against the Greeks at this same location.

67 A.D. – Vespasian destroyed Galilee, Judea and Idumea. The Edomites joined the Jews and together they fight the Romans. The Edomites were famous for immorality. This was a very unattractive coalition.

68 A.D. – Vespasian attacks Jerusalem. God always wanted to protect Jerusalem, but now things are different. However, the Jews are

nauseatingly ignorant that God has abandoned them. But, as if providence is mocking them, they take it as an omen when Nero dies and his son was called home to Rome.

69 A.D. – In June, Vespasian returns. He simultaneously destroys all of the existing cities of Judah except for these four, Herodian, Macaras, Jerusalem and Masada.

70 A.D. – In April, Vespasian returned to Rome. His son, Titus stayed at Jerusalem. He had four legions and 80,000 troops. He surrounded Jerusalem at Passover time. There were maybe, 2.6 million people in town. Since all other towns were destroyed, they assumed this was the safe place to be. Nothing could be more untrue!

May 25 – They destroyed the third wall of the city

May 30 – They destroyed the second wall

June 16 – They took the preeminent tower of Antonia.

July – The Romans built their own wall to prevent the Jews from escaping. This also was a means of cutting off all supplies and starving them to death.

August 6 – They took the temple

August 15 – They burned the porticos.

August 28 – They burned down the temple and leveled it.

Josephus says that 1.1. Million died, 2000 committed suicide and the Jews thought it was the end of the world. Ninety-seven thousand Jews were dispersed. In 70 A.D., there were 250 Synagogues. By September, it was all over for Jerusalem, but minor strife continues until 73 A.D. and the final massacre at Masada.



## Addendum E – George Peter Holford’s “Destruction of Jerusalem”

Before discussing the End of Judaism, consider an excellent work by George Peter Holford describing the City of Jerusalem (1805) edited by Debbie Cousins and Charles Walter Doughty:<sup>129</sup>

*Jerusalem was built on two mountains. Three celebrated walls surrounded the city on every side, except that which was deemed inaccessible, and there it was defended by one wall only. The most ancient of these walls was remarkable for its great strength, and was, moreover, erected on a hanging rock, and fortified by sixty towers. On the middle wall, there were fourteen towers only; but on the third, which was also distinguished by the extraordinary merit of its architecture, there were no less than ninety. The celebrated tower of Psephinos, before which Titus at first encamped, was erected on this latter wall, and even excelled it in the superior style of its architecture: it was seventy cubits high and had eight angles, each of which commanded most extensive and beautiful prospects.*

*In clear weather, the spectator had from them a view of the Mediterranean Sea, of Arabia, and of the whole extent of the Jewish dominions. Besides this there were three other towers of great magnitude, named Hippocos, Phasaël, and Mariamne. The two former, famed for their strength and grandeur, were nearly ninety cubits high; the latter, for its valuable curiosities, beauty and elegance, was about fifty five cubits. They were all built of white marble; and so exquisite was the workmanship, that each of them appeared as if it had been hewn out of an immense single block of it. Notwithstanding their great elevation, they yet must have appeared, from the surrounding country, far loftier than they really were. The old wall, it has just been remarked, was built upon a high rock: but these towers were erected upon the top of a hill, the summit of which was itself thirty cubits above the top of the old wall! Such edifices, so situated, it is easy to conceive, must have given to the city a very great degree of grandeur and magnificence. Not far distant from these towers stood the royal palace, of singular beauty and elegance. Its pillars, its porticoes, its galleries, its apartments, were all incredibly costly, splendid and superb; while the groves, gardens, walks,*



fountains, and aqueducts, with which it was encompassed, formed the richest and most delightful scenery that can possibly be imagined.

The situation of these structures was on the north side of Jerusalem. Its celebrated temple, and the strong fort of Antonia, was on the east side, and directly opposite to the Mount of Olives. This fort was built on a rock fifty cubits in height, and as steep as to be inaccessible on every side; and to render it still more so, it was faced with thin slabs of marble, which, being slippery, proved at once a defense and an ornament. In the midst of the fort stood the castle of Antonia, the interior parts of which, for grandeur, state, and convenience, resembled more a palace than a fortress. Viewed from a distance it had the appearance of a tower, encompassed by four other towers, situated at the four angles of a square. Of these latter, three were fifty cubits high, and the fourth seventy cubits.

The tower last mentioned commanded an excellent view of the whole temple, the riches grandeur, and elegance of which it is not in the power of language to describe. Whether we consider its architecture, its dimensions, its magnificence, its splendor, or the sacred purposes to which it was dedicated, it must equally be regarded as the most astonishing fabric that was ever constructed. It was erected partly on a solid rock, which was originally steep on every side. The foundations of what was called the lower temple were 300 cubits in depth, and the stones of which they were composed, more than sixty feet in length, while the superstructure contained, of the whitest marble, stones nearly sixty-eight feet long, more than seven feet high, and nine broad. The circuit of the whole building was four furlongs; its height one hundred cubits; one hundred and sixty pillars, each twenty seven feet high, ornamented and sustained the immense and ponderous edifice. In the front, spacious and lofty galleries, wainscoted with cedar, were supported by columns of white marble, in uniform rows.

In short, says Josephus, nothing could surpass even the exterior of this temple, for its elegant and curious workmanship. It was adorned with solid plates of gold that rivaled the beauty of the rising sun, and were scarcely less dazzling to the eye than the beams of that luminary. Of those parts of the building which were not gilt; when viewed from a distance, some, says he, appeared like pillars of snow,



and some, like mountains of white marble. The splendor of the interior parts of the temple corresponded with its external magnificence. It was decorated and enriched by everything that was costly, elegant and superb. Religious donations and offerings had poured into this wonderful repository of precious stores from every part of the world, during many successive ages. In the lower temple were placed those sacred curiosities, the seven branched candlestick of pure gold, the table for the showbread, and the altar of incense; the two latter of which were covered with plates of the same metal. In the sanctuary were several doors fifty-five cubits high and sixteen in breadth which were all likewise of gold and before these doors hung a veil of the most beautiful Babylonian tapestry, composed of scarlet, blue, and purple, exquisitely interwoven, and wrought up to the highest degree of art. From the top of the ceiling were branches and leaves of vines with large clusters of grapes hanging down five or six feet, all of gold and of most admirable workmanship. In addition to these proofs of the splendor and riches of the temple, may be noticed its eastern gate of pure Corinthian brass more esteemed even than the precious metals -- the golden folding doors of the chambers -- the beautiful carved work, gilding, and painting of the galleries, golden vessels--the sacerdotal vestments of scarlet, violet, and purple --the vast wealth of the treasury--abundance of precious stones, and immense quantities of all kinds of costly spices and perfumes. In short, the most valuable and sumptuous of whatever nature, or art, or opulence, could supply was enclosed within the consecrated walls of this magnificent and venerable edifice.

So much concerning this celebrated city, and it's still more celebrated temple. We shall now consider our LORD's prophecies relating to their destruction.

On the second day of the week, immediately preceding his crucifixion, our blessed SAVIOUR made his public and triumphal entry into Jerusalem, amidst the acclamations of a very great multitude of his disciples, Who hailed him KING OF SION, and with palm branches, the emblems of victory, in their hands, rejoiced and gave praises to GOD for all the mighty works they had seen, singing "Hosanna! Blessed be the KING that cometh in the name of the LORD! Peace in heaven, and glory in the highest!" But while the people exulted and triumphantly congratulated the MESSIAH, He



*struggling with the deepest emotions of pity and compassion for Jerusalem, beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes; for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side; And shall lay thee even with the ground, and thy children within thee and they shall, not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:41-44)*

*On the 4th day of the week following, being only two days before his death, he went for the last time into the temple to teach the people. While He was thus employed, the High Priests and the Elders, the Herodians, the Sadducees, and Pharisees, successively came to him, and questioned him subtly, being desirous to "entangle him in his talk; " to whom, with his accustomed dignity and wisdom, he returned answers which carried conviction to their hearts, and at once silenced and astonished them. Then, turning to his disciples, and the whole multitude, he addressed to them a discourse of very uncommon energy, in which, with most exquisite keenness of reproof, he exposed and condemned the cruelty and pride, the hypocrisy and sensuality of the Pharisees and Scribes. Having next foretold the barbarous treatment which his Apostles would receive at their hands he proceeded to denounce against Jerusalem the dire and heavy vengeance, that had for ages been accumulating in the vials of divine displeasure, expressly declaring that it, should be poured out upon the then existing generation, adding that inimitably tender and pathetic apostrophe to this devoted city, "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! Behold! Your HOUSE is left unto you desolate; for I say unto you, ye shall not see me henceforth, till you shall say, blessed is he that cometh in the name of the Lord!" (Matthew 23:37-39)*

*Nero, having been informed of the defeat of Cestius, immediately appointed Vespasian, a man of tried valor to prosecute the war against the Jews, who, assisted by his son Titus, soon collected at Ptolemais an. army of sixty thousand men. From hence, in the spring of 67 A. D. he marched into Judea, everywhere spreading the most*



cruel havoc and devastation; the Roman soldiers, on various occasions, sparing neither infants nor the aged. For fifteen months Vespasian proceeded in this sanguinary career, during which period he reduced all the strong towns of Galilee, and the chief of those in Judea, destroying at least one hundred and fifty thousand of the inhabitants. Among the terrible calamities which at this time happened to the Jews, those which befell them at Joppa, which had been rebuilt, deserve particular notice. Their frequent piracies had provoked the vengeance of Vespasian. The Jews fled before his army to their ships; but a tempest immediately arose, pursued such as stood out to sea, and overset them, while the rest were dashed vessel against vessel, and against the rocks, in the most tremendous manner. In this perplexity many were drowned, some were crushed by the broken ships; others killed themselves, and such as reached the shore were slain by the merciless Romans. The sea for a long space was stained with blood; four thousand two hundred dead bodies were strewed along the coast, and, dreadful to relate, not an individual survived to report this great calamity at Jerusalem.....

#### **(Big Chance Number 1).....**

Vespasian, after proceeding as far as Jericho, returned to Caesarea, in order to make preparation for his grand attempt against Jerusalem. While he was thus employed, he received intelligence of the death of Nero; whereupon, not knowing what the will of the future emperor might be, he prudently resolved to suspend, for the present, the execution of his design. Thus the Almighty gave the Jews a second respite, which continued nearly two years; but they repented not of their crimes, neither were they in the least degree reclaimed, but rather proceeded to acts of still greater enormity.

The flame of civil dissension again burst out and with more dreadful fury. In the heart of Jerusalem two factions contended for the sovereignty and raged against each other with rancorous and destructive animosity. A division of one of these factions having been excluded from the city (Vide page 26) forcibly entered it during the night. A thirst for blood, and inflamed by revenge, they spared neither age, sex, nor infancy; and the morning beheld eight thousand five hundred dead bodies lying in the streets of the holy city.



*They plundered every house, and having found the chief priests Anais and Jesus, not only slew them, but also, insulting their bodies, cast them forth unburied. They slaughtered the common people as unfeelingly as if they had been a herd of the vilest beasts. The nobles they first imprisoned then scourged, and when they could not by these means attach them to their party, they bestowed death upon them as a favor. Of the higher classes twelve thousand perished in this manner; nor did any one dare to shed a tear, or utter a groan, openly, through fear of a similar fate. Death, indeed, was the penalty of the lightest and heaviest accusations, nor did any escape through the meanness of their birth, or their poverty. Such as fled were intercepted and slain. Their carcasses lay in heaps on all the public roads. Every symptom of pity seemed utterly extinguished, and with it, all respect for authority, both human and divine.*

*While Jerusalem was a prey to these ferocious and devouring factions, every part of Judea was scourged and laid waste by bands of robbers and murderers, who plundered the towns; and, in case of resistance, slew the inhabitants, not sparing either women or children. Simon, son of Gioras, the commander of one of these bands, at the head of forty thousand banditti, having with some difficulty entered Jerusalem, gave birth to a third faction, and the flame of civil discord blazed out again, with still more destructive fury. The three factions, rendered frantic by drunkenness, rage, and desperation, trampling on heaps of slain, fought against each other with brutal savageness and madness. Even such as brought sacrifices to the temple were murdered. The dead bodies of priests and worshippers, both natives and foreigners were heaped together, and a lake of blood stagnated in the sacred courts. John of Gischala, who headed one of the factions, burnt storehouses full of provisions; and Simon, his great antagonist, who headed another of them, soon afterwards followed his example.*

*Thus, they cut the very sinews of their own strength. At this critical and alarming conjuncture, intelligence arrived that the Roman Army was approaching the city. The Jews were petrified with astonishment and fear; there was no time for counsel, no hope of pacification, and no means of flight. All was wild disorder and perplexity. Nothing was to be heard but "the confused noise of the warrior," "nothing to be seen but garments rolled in blood," and nothing to be expected from*



*the Romans but signal and exemplary vengeance (Isaiah 9:5). A ceaseless cry of combatants was heard day and night, and yet the lamentations of mourners were still more dreadful. The consternation and terror which now prevailed induced many inhabitants to desire that a foreign foe might come, and effect their deliverance. Such was the horrible condition of the place when Titus and his army presented themselves, and encamped before Jerusalem."*

Take another look at an excerpt from Holford

*"These armies, we do not hesitate to affirm were those of the Romans, who now infested the city. From the time of the Babylonian captivity, the Jews had held idolatry as an abomination. This national aversion was manifested even against the images of their gods and emperors, which the Roman armies carried in their standards; so that, in a time of peace, Pilate, and afterwards Vitellius, at the request of some eminent Jews, on this account avoided marching their forces through Judea. Of the desolating disposition which now governed the Roman army, the history of the Jewish war, and especially of the final demolition of the holy city, presents an awful and signal example. Jerusalem was not captured merely, but with its celebrated temple, laid in ruins. Lest, however, the army of Titus should not be sufficiently designated by this expression, our LORD adds, "Wheresoever the carcass is, there will the eagles be gathered together." Matt. xxiv. 28. The Jewish state, indeed, at this time, was fitly compared to a carcass (editor's note – this city was filled with thousands of dead people before Titus began his siege due to the Civil war!).*

*The scepter of Judah, i.e. its civil and political authority, the life of its religion, and the glory of its temple, were departed. It was, in short, morally and judicially dead. The eagle, whose ruling instinct is rapine and murder, as fitly represented the fierce and sanguinary temper of the Romans, and, perhaps, might be intended to refer also to the principal figure on their ensigns, which, however obnoxious to the Jews, were at length planted in the midst of the holy city, and finally on the temple itself.*

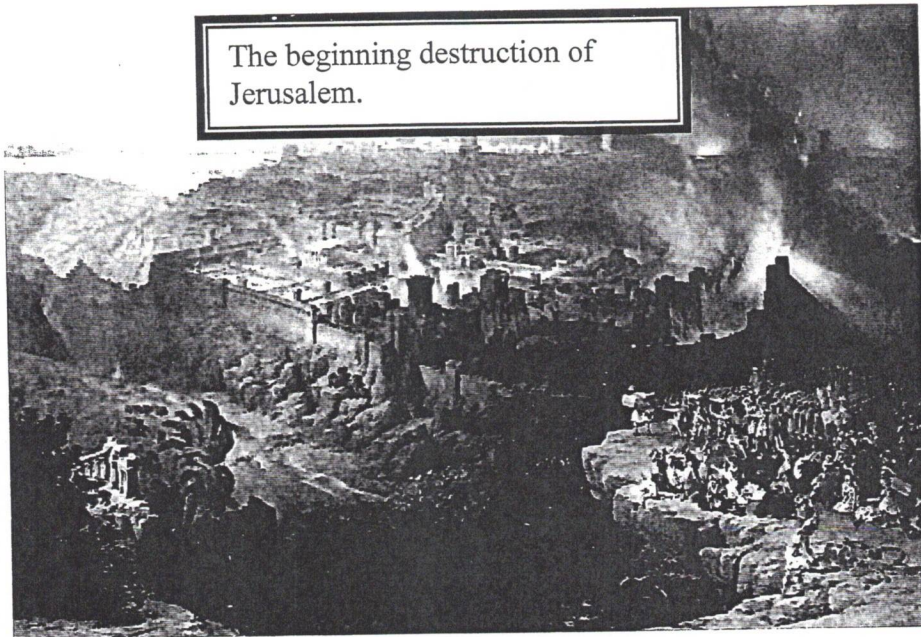


### **(Big Chance Number 2)**

*The day on which Titus encompassed Jerusalem, was the feast of the Passover; and it is deserving of the very particular attention of the reader, that this was the anniversary of that memorable period in which the Jews crucified their Messiah! At this season multitudes came up from all the surrounding country, and from distant parts, to keep the festival. How suitable and how kind, then, was the prophetic admonition of our LORD, and how clearly he into futurity when he said "Let not them that are in the countries entering into Jerusalem." Luke xxi. 21*

*Nevertheless, the city was at this time crowded with Jewish strangers, and foreigners from all parts, so that the whole nation may be considered as having been shut up in one prison, preparatory to the execution of the Divine vengeance; and, according to Josephus this event took place suddenly; thus, not only fulfilling the predictions of our LORD, that these calamities should come, like the swift-darting lightning" that cometh out of the east and shineth even unto the West," and "as a snare on all of them (the Jews) who dwelt upon the face of the whole earth" (Matt. xxiv. 27, and Luke xxi 35), but justifying, also, his friendly direction, that those who fled from the place should use the utmost possible expedition.*

The beginning destruction of Jerusalem.





### **(Big chance number 3)**

*On the appearance of the Roman army, the factious Jews united, and, rushing furiously out of the city repulsed the tenth legion, which was with difficulty preserved. This event caused a short suspension of hostilities, and, by opening the gates, gave an opportunity to such as were so disposed to make their escape; which before this they could not have attempted without interruption, from the suspicion that they wished to revolt to the Romans. This success inspired the Jews with confidence, and they resolved to defend their city to the very uttermost; but it did not prevent the renewal of their civil broils.*

*The faction under Eleazer having dispersed, and arranged themselves under the two other leaders John and Simon, there ensued a scene of the most dreadful contention, plunder, and conflagration: the middle space of the city being burnt, and the wretched inhabitants made the prize of the contending parties. The Romans at length gained possession of two of the three walls which defended the city, and fear once more united the factions. This pause, to their fury had, however, scarcely begun when famine made its ghastly appearance in the Jewish army. It had for some time been silently approaching, and many of the peaceful and the poor had already perished for want of necessaries. With this new calamity, strange to relate, the madness of the factions returned, and the city presented a new picture of wretchedness. Impelled by the cravings of hunger, they snatched the staff of life out of each other's hands, and many devoured the grain unprepared.*

*Tortures were inflicted for the discovery of a handful of meal; women forced food from their husbands, and children from their fathers, and even mothers from their infants, and while sucking children were wasting away in their arms, they scrupled not to take away the vital drops which sustained them! So justly did our LORD pronounce a woe on "them that should give suck in those days?" (Matt. xxiv. 19) This dreadful scourge at length drove multitudes of the Jews out of the city into the enemy's camp, where the Romans crucified them in such numbers, that, as Josephus relates, space was wanted for the crosses, and crosses for the captives; and it having been discovered that some of them had swallowed gold, the Arabs and Syrians, who were incorporated in the Roman army, impelled by avarice, with*



unexampled cruelty ripped open two thousand of the deserters in one night Titus, touched by these calamities, in person entreated the Jews to surrender, but they answered him with reviling.

Exasperated by their obstinacy and insolence, he now resolved to surround the city by a circumvallation, (a trench of 39 furlongs in circuit and strengthened with 13 towers,) which with astonishing activity was effected by the soldiers in three days. Thus was fulfilled another of our LORD's predictions, for he had said, while addressing this devoted city, "Thine enemies shall cast a trench about thee, and compass thee roundabout, and keep thee in on every side." Luke xix, 43. As no supplies whatever could now enter the walls, the famine rapidly extend, itself, and, increasing in horror, devoured whole families.

The tops of houses, and the recesses of the city, were covered with the carcasses of women, children, and aged men. The young men appeared like specters in the places of public resort, and fell down lifeless in the streets. The dead were too numerous to be interred, and many expired in the performance of this office. -- The public calamity was too great for lamentation. Silence, and, as it were, a black and deadly night, overspread the city. -- But even such a scene could not awe the robbers; they spoiled the tombs, and stripped the dead of their grave-clothes, with an unfeeling and wild laughter. They tried the edges of their swords on their carcasses, and even on some that were yet breathing; while Simon Goras chose this melancholy and awful period to manifest the deep malignity and cruelty of his nature in the execution of the High Priest Matthias, and his three sons, whom he caused to be condemned as favorers of the Romans. The father, in consideration of his having opened the city gates to Simon, begged that he might be executed previously to his children; but the unfeeling tyrant gave orders that he should be dispatched in the last place, and in his expiring moments insultingly asked him, whether the Romans could then relieve him.

#### **(Big Chance Number 4)**

While the city was in this dismal situation, a Jew named Mannaes fled to Titus, and informed him, that from the beginning of the siege (4th mo. 14th) to the 1st of 7th mo. following, one hundred and fifteen



thousand eight hundred and eighty dead bodies had been carried through one gate only, which he had guarded. This man had been appointed to pay the public allowance for carrying the bodies out, and was therefore obliged to register them. Soon after, several respectable individuals deserted to the Romans, and assured Titus that the whole number of the poor who had been cast out at the different gates was not less than six hundred thousand. The report of these calamities excited pity in the Romans, and in a particular manner affected Titus, who, while surveying the immense number of dead bodies which were piled up, raised his hands towards heaven, and, appealing to the almighty, solemnly protested that he had not been the cause of these deplorable calamities; which, indeed, the Jews, by their unexampled wickedness rebellion, and obstinacy, had brought down upon their own heads.

After this, Josephus, in the name of Titus, earnestly exhorted John and his adherents to surrender; but the insolent rebel returned nothing but reproaches and imprecations, declaring his firm persuasion that Jerusalem, as it was GOD'S own city, could never be taken: thus literally fulfilling the declaration of Micah, that the Jews, in their extremity, notwithstanding their crimes, would presumptuously "lean upon the LORD, and say, 'Is not the LORD among us? No evil can come upon us.'" (Micah iii. 11)

Meanwhile the horrors of famine grew still more melancholy and afflictive. The Jews, for lack of food were at length compelled to eat their belts, their sandals, the skins of their shields, dried grass, and even the ordure of oxen. In the depth of this horrible extremity, a Jewess of noble family urged by the intolerable cravings of hunger, slew her infant child, and prepared it for a meal; and had actually eaten one half thereof, when the soldiers, allured by the smell of food, threatened her with instant death if she refused to discover it. 'Intimidated by this menace, she immediately produced the remains of her son, which petrified them with horror. At the recital of this melancholy and affecting occurrence, the whole city stood aghast, and poured forth their congratulations on those whom death had hurried away from such heartrending scenes. Indeed, humanity at once shudders and sickens at the narration, nor can any one of the least sensibility reflect upon the pitiable condition to which the female part of the inhabitants of Jerusalem must at this time have been



reduced, without experiencing the tenderness emotion of sympathy, or refrain from tears while he reads our savior's pathetic address to the women who "bewailed him" as he was led to Calvary, wherein he evidently refers to these very calamities: "Daughters of Jerusalem, weep not for me, but for yourselves and for your children; for behold, the days are coming in which they shall say, 'Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.'" Luke xxiii. 29.

The above melancholy fact was also literally foretold by Moses: "The tender and delicate women among you (said be addressing Israel) who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil . . . toward her young one . . . which she shall bear," and "eat for want of all things, secretly, in the siege and straightness wherewith, thine enemy shall distress thee in thy gates." (Deut. xxviii. 56, 57) This prediction was partially fulfilled, when Samaria the capital of the revolted tribes, was, besieged by Benhadad; and afterwards at Jerusalem, previously to its capture by Nebuchadnezzar; but its exact and literal accomplishment in relation to a lady of rank, delicately and voluptuously educated, was reserved for the period of which we are now speaking. It deserves particular regard, as a circumstance which vary greatly enhances the importance of this prophecy that the history of the world does not record that a parallel instance of unnatural barbarity ever occurred during the siege of any other place, in any other age or nation whatsoever. Indeed, Josephus himself declares that, if there had not been many credible witnesses of the fact, he would not have recorded it, "because," as he remarks, "such a shocking, violation of never having been perpetuated by any Greek or barbarian," the insertion of it might have diminished the credibility of his history.

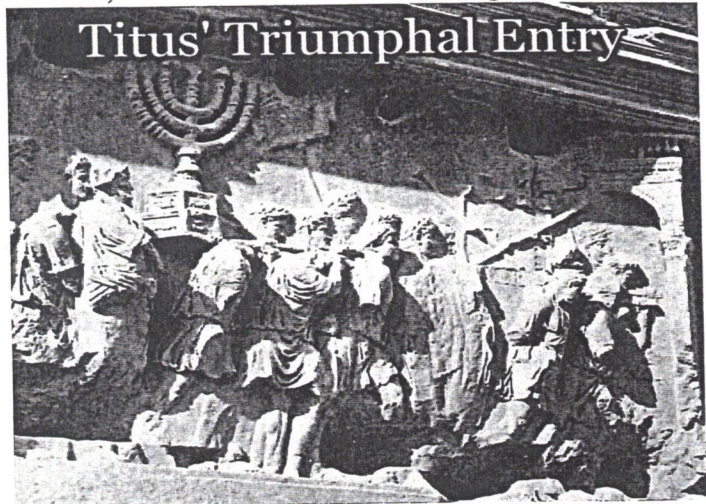
While famine continued thus to spread its destructive rage through the city, the Romans, after many ineffectual attempts, at length succeeded in demolishing part of the inner wall, possessed themselves of the great tower of Antonia, and advanced towards the Temple, which Titus, in a council of war had determined to preserve as an ornament to the empire, and as a monument of his success; but the Almighty had determined otherwise; for now, in the revolution of ages, was arrived that fatal day, (the 10th of 8th mo) emphatically called "a day of vengeance," (Luke xxi. 21) on which the Temple had



formerly been destroyed by the king of Babylon. A Roman soldier, urged, as he declared, by a divine impulse, regardless of the command of Titus climbed on the shoulders of another, and threw a flaming brand into the golden window of the Temple, which instantly set the building on fire. The Jews, anxious above all things to save that sacred edifice, in which they

superstitiously trusted for security, with a dreadful outcry, rushed in to extinguish the flames.

Titus also, being extinguish the conflagration, hastened to the spot in his chariot, attended by his principal officers and legions; but



in vain he waved his hand and raised his voice, commanding his soldiers to extinguish the fire; so great was the uproar and confusion, that no attention was paid even to him. The Romans, willfully deaf instead of extinguishing the flames, spread them wider and wider. Actuated by the fiercest impulses rancor and revenge against the Jews, they rushed furiously upon them, slaying some with the sword, trampling others under their feet, or crushing them to death against the walls. Many, falling amongst the smoking ruins of the porches and galleries, were suffocated. The unarmed poor, and even sick persons, were slaughtered without mercy. Of these unhappy people numbers were left weltering in their gore. Multitudes of the dead and dying were heaped round about the altar, to which they had formerly fled for protection, while the steps that led from it into the outer court were literally deluged with their blood.

### **(Big Chance Number 5)**

Finding it impossible to restrain the impetuosity and cruelty of his soldiers, the Commander in chief proceeded, with some of his superior officers, to take a survey of those parts of the edifice which were still uninjured by the conflagration. It had not, at this time, reached the inner Temple, which Titus entered, and viewed with silent admiration. Struck with the magnificence of its architecture, and



the beauty of its decorations, which even surpassed the report of fame concerning them; and perceiving that the sanctuary had not yet caught fire, he redoubled his efforts to stop the progress of the flames. He condescended even to entreat his soldiers to exert all their strength and activity for this purpose, and appointed a centurion of the guards to punish them if they again disregarded him: but all was in vain.

The delirious rage of the soldiery knew no bounds. Eager for plunder and for slaughter, they alike condemned the solicitations and menaces of their General. Even while he was thus intent upon the preservation of the sanctuary, one of the soldiers was actually employed in setting fire to the door- posts, which caused the conflagration to become general. Titus and his officers were now compelled to retire, and none remained to check the fury of the soldiers or the flames. The Romans, exasperated to the highest pitch against the Jews, seized every person whom they could find, and, without the least regard to sex, age or quality, first plundered and then slew them. The old and the young, the common people and the priests, those who surrendered and those who resisted, were equally involved in this horrible and indiscriminate carnage. Meanwhile the Temple continued burning, until at length, vast as was its size, the flames completely enveloped the whole building; which, from the extent of the conflagration, impressed the distant spectator with an idea that the whole city was now on fire.

The tumult and disorder which ensued upon this event, it is impossible (says Josephus) for language to describe. The Roman legions made the most horrid outcries; the rebels, finding themselves exposed to the fury of both fire and sword, screamed dreadfully; while the unhappy people who were pent up between the enemy and the flames, deplored their situation in the most pitiable complaints. Those on the hill and those in the city seemed mutually to return the groans of each other. Such as were expiring through famine, were revived by this hideous scene, and seemed to acquire new spirits to deplore their misfortunes.

The lamentations from the city were re-echoed from the adjacent mountains, and places beyond Jordan. The flames which enveloped the Temple were so violent and impetuous, that the lofty hill on which



it stood appeared, even front its deep foundations, as one large body of fire. The blood of the sufferers flowed in proportion to the rage of this destructive element; and the number of the slain exceeded all calculation. The ground could not be seen for the dead bodies, over which the Romans trampled in pursuit of the fugitives; while the crackling noise of the devouring flames mingled with the clamor of arms, the groans of the dying and the shrieks of despair, augmented the tremendous horror of a scene, to which the pages of history can furnish no parallel.

Amongst the tragically events which at this time occurred, the following is more particularly deserving of notice: a false prophet, pretending to a divine commission, affirmed that, if the people would repair the Temple, they should behold signs of their speedy deliverance. Accordingly about six thousand persons, chiefly women and children, assembled in a gallery that was yet standing, on the outside of the building. Whilst they waited in anxious expectation of the promised miracle, the Romans with the most wanton barbarity, set fire to the gallery; from which, multitudes; rendered frantic by their horrible situation, precipitated themselves on the ruins below, and were killed by the fall: while, awful to relate, the rest, without a single exception, perished in the flames. So necessary was our Lord's second premonition not to give credit to "false prophets," who should pretend "to show great signs and wonders." In this last caution, as the connection of the prophecy demonstrates, he evidently refers to the period of the siege, but in the former to the interval immediately preceding the Jewish war. (Vide Matt. xxiv. Compare 5, and 23, 24, 25, 26, verses) The Temple now presented little more than a heap of ruins; and the Roman army as in triumph on the event, came and reared their ensigns against a fragment of the eastern gate, and, with sacrifices of thanksgiving, proclaimed the imperial majesty of Titus, with every possible demonstration of joy. Thus terminated the glory and existence of this sacred and venerable Edifice, which from its stupendous size, its massy solidity, and astonishing strength, seemed formed to resist the most violent operations of human force, and to stand, like the pyramids, amid the shocks of successive ages, until the final dissolution of the globe.



### (Big Chance Number 6)

*For five days after the destruction of the temple, the priests who had escaped, sat, pining with hunger, on the top of one of its broken walls; at length, they came down, and humbly asked the pardon of Titus, which, however, he refused to grant them, saying, that, "as the temple, for the sake of which he would have spared them, was destroyed, it was but fit that its priests should perish also:" - whereupon he commanded that they should be put to death.*

*The leaders of the factions being now pressed on all sides begged a conference with Titus, who offered to spare their lives, if they would lay down their arms. With this reasonable condition, however, they refused to comply; upon which Titus, exasperated by their obstinacy, resolved that he would hereafter grant, no pardon to the insurgents, and ordered a proclamation to be made to this effect. The Romans had now full license to ravage and destroy. Early the following morning they set fire to the castle, the register-office, the council-chamber, and the palace of the queen Helena; and then spread themselves throughout the city, slaughtering wherever they came, and burning the dead bodies which were scattered over every street, and on the floors of almost every house. In the royal palace, where immense treasures were deposited, the seditious Jews murdered eight thousand four hundred of their own nation, and afterwards plundered their property.*

*Prodigious numbers of deserters, also, who escaped from the tyrants, and fled into enemy's camp, were slain. The soldiers, however, at length, weary of killing, and satiated with the blood which they had spilt, laid down their swords and sought to gratify avarice. For this purpose they took the Jews, together with their wives and families, and publicly sold them, like cattle in a market, but at very multitudes were exposed to sale, while the purchasers were few in number. Now were fulfilled the words of Moses: "And ye shall be sold for bond-men and bond-women, and no man shall buy you." (Deut. xxviii 68)*

*The Romans having become masters of the lower city set it on fire. The Jews now fled to the higher, from whence, their pride and insolence yet unabated, they continued to exasperate their enemies*



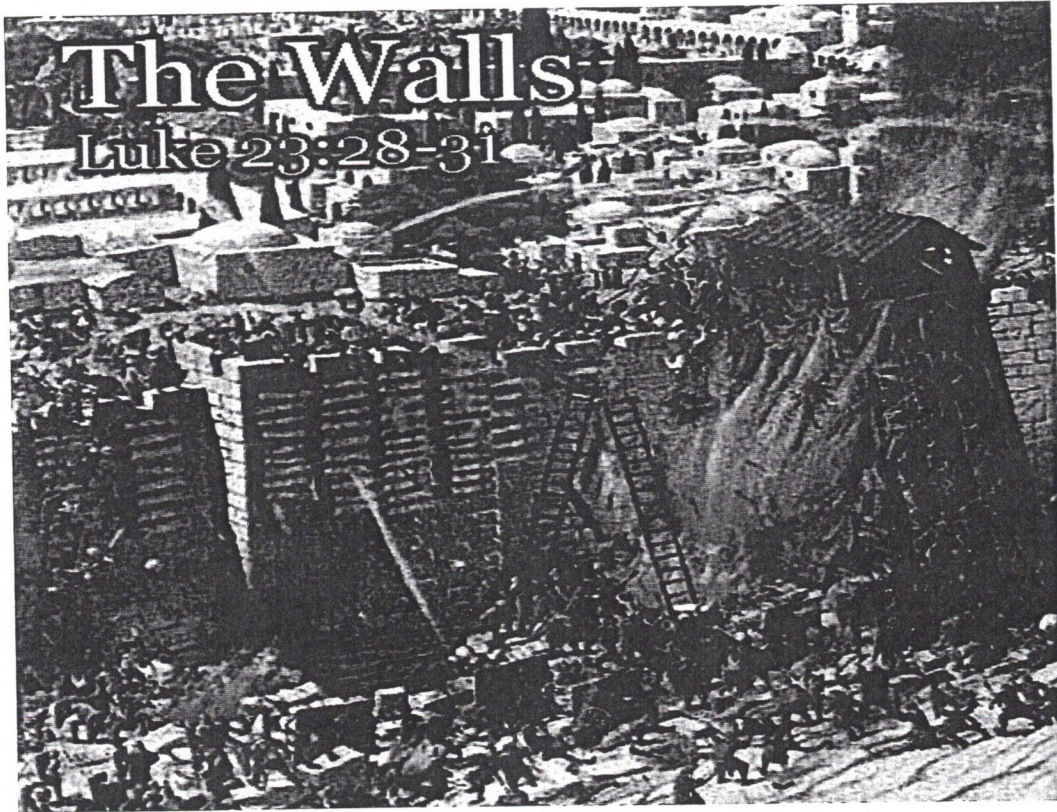
and even appeared to view the burning of the town below them with tokens of pleasure. In a short time, however, the walls of the higher city were demolished by the Roman engines and the Jews, lately so-haughty and presumptuous now, trembling and panic-struck, fell on their faces, and deplored their own infatuation. Such as were in the towers, deemed impregnable to human force, beyond measure affrighted, strangely forsook them, and sought refuge in caverns and subterraneous passages; in which dismal retreats no less than two thousand dead bodies were afterwards found. Thus, as our Lord had predicted, did these miserable creatures, in effect, say "to the mountains, 'Fall on us;' and to the rocks, 'Cover us.'" (Luke xxiii. 20) The walls of the city being now completely in possession of the Romans, they hoisted their colors upon the towers, and burst forth into triumphant acclamations.

After this, all annoyance from the Jews being at an end, the soldiers gave an unbridled license to their fury against the inhabitants. They first plundered, and then set fire to the houses. They ranged through the streets with drawn swords in their hands, murdering every Jew whom they met, without distinction; till at length, the bodies of the dead choked up all the alleys and narrow passes while their blood literally flowed down the channels of the city in streams. As it drew towards evening, the soldiers exchanged the sword for the torch, and, amidst the darkness of this awful night, set fire to the remaining divisions of the place. The vial of divine wrath, which had been so long pouring out upon this devoted city was now emptying, and JERUSALEM, once "a praise in all the earth," and the subject of a thousand prophecies, deprived of the staff of life, wrapped in flames, and bleeding on every side sunk into utter ruin and desolation. This memorable siege terminated on the eighth day of the ninth month, (A. D. 70). Its duration was nearly five months, the Romans having infested the city on the fourteenth day of the fourth month preceding.

Before their final demolition, however, Titus took, a survey of the city and its fortifications; and, while contemplating their impregnable strength, could not help ascribing his success to the peculiar interposition of the ALMIGHTY HIMSELF. "Had not God himself (exclaimed he) aided operations, and driven the Jews from their fortresses, it would have been absolutely impossible to have taken them; for what could men, and the force of engines, have done



against such towers as these?" After this he commanded that the city should be razed to its foundations, excepting only the three lofty towers Hippocos, Phasaël, and Mariamne, which he suffered to remain as evidences of its strength, and as trophies of his victory.



There was left standing, also, a small part of the western wall; as a rampart for a garrison, to keep the surrounding country in subjection. Titus now gave orders that those Jews only who resisted should be slain; but the soldiers, equally void of pity and remorse, slew even the sick and the aged. The robbers and seditious were all punished with death: the tallest and most beautiful youths, together with several of the Jewish nobles were reserved by Titus to grace his triumphal entry into Rome. After this selection, all above the age of seventeen were sent in chains into Egypt, to be employed there as slaves, or distributed throughout the empire to be sacrificed as gladiators in the amphitheatres; whilst those who were under this age, were exposed to sale. During the time that these things were transacted, eleven thousand Jews, guarded by one of the generals, named Fronto, were literally starved to death. This melancholy occurrence happened



partly through the scarcity of provisions, and partly through their own obstinacy, and the negligence of the Romans.

Of the Jews destroyed during the siege, Josephus reckons not less than one million and one hundred thousand, to which must be added, above two-hundred and thirty-seven thousand who perished in other places, and innumerable multitudes who were swept away by famine, and pestilence, and of which no calculation could be made. Not less than two thousand laid violent hands upon themselves. Of the captives the whole was about ninety-seven thousand. Of the Two great leaders of the Jews, who had both been made prisoners, John was doomed to a dungeon for life; while Simon, together with John, in triumph at Rome was scourged, and put to death as a malefactor.

In executing the command of Titus, relative to the demolition of Jerusalem, the Roman soldiers not only threw down the buildings, but even dug up their foundations, and so completely leveled the whole circuit of the city that a stranger would scarcely have known that it had ever been inhabited by human beings. Thus was this great City, which only five months before, had been crowded with nearly two millions of people, who gloried in its impregnable strength, entirely depopulated, and leveled with the ground. And thus, also was our LORD'S prediction, that her enemies should "lay her even with the ground," and "should not leave in her one stone upon another," (Luke xix. 44) most strikingly and fully accomplished! -- This fact is confirmed by Eusebius, who asserts that he himself saw the city lying in ruins; and Josephus introduces Eleazer as exclaiming "Where is our great city, which, it was believed, GOD inhabited? It is altogether rooted and torn up from its foundations; and the only monument of it that remains, is the camp of its destroyers pitched amidst its relics!"

Concerning the Temple, our LORD had foretold, particularly, that, notwithstanding their wonderful dimensions, there should "not be left one stone upon another that should not be thrown down;" and, accordingly, it is recorded, in the Talmud, and by Maimonides, that Terentius Rufus, captain of the army of Titus, absolutely ploughed up the foundations of the Temple with a ploughshare. Now, also, was literally fulfilled that prophecy of Micah- "Therefore shall Zion, for your sakes (i.e. for your wickedness,) be ploughed as a field, and



*Jerusalem shall become heaps, and the mountain of the LORD's house as the high places of the forest." (Micah iii. 12)*

*Thus awfully complete were the calamities which befell the Jewish nation, and especially the city of Jerusalem. With what truth, then, did our LORD declare, that there should "be great tribulation, such as was not since the beginning of the world, no, nor ever shall be!" (Matt. xxiv. 21) Such was the prediction: the language in which Josephus declares its fulfillment is an exact counterpart to it: "If the misfortunes," says he, "of all nations, from the beginning of the world, were compared with those which befell the Jews, they would appear far less in comparison;" and again, "No other city ever suffered such thing's, as no other generation, from the beginning of the world, was ever more fruitful in wickedness." These were, indeed, "the days of vengeance," that all things which are written (especially by Moses, Joel, and Daniel,) might be fulfilled." Luke xxi. 22. Nor were the calamities of this ill-fated nation even now ended; for there were still cities places to subdue; and our LORD had thus predicted, "wheresoever the carcass is, there will the eagles be gathered together." (Matt. xxiv. 28)*

*After the destruction of Jerusalem seventeen hundred Jews who surrendered at Macherus were slain, and of fugitives not less than three thousand in the wood of Jarden. Titus having marched his army to Caesarea, he there, with great splendor, celebrated the birthday of his brother Domitian; and according to the barbarous manner of those times, punished many Jews in honor of it. The number who were burnt, and who fell by fighting with wild beasts, and in mutual combats, exceeded two thousand five hundred. At the siege of Massada, Eleazer, the commander, instigated the garrison to burn their stores, and to destroy first the women and children, and then themselves*

*Dreadful as it is to relate, this horrid design was executed. They were in number nine hundred and sixty. Ten were chosen to perform the bloody work: the rest sat 'on the ground,' and embracing their wives and children stretched out their necks to the sword: one was afterwards appointed to destroy the remaining nine, and then himself. The survivor, when he had looked round to see that all were slain, set fire to the place, and plugged his sword into his own bosom.*



Nevertheless, two women and five children successfully concealed themselves, and witnessed the whole transaction. When the Romans advanced to the attack in the morning, one of the women gave them a distinct account of this melancholy affair, and struck them with amazement at the contempt of death which had been displayed by the Jews. After this event, if we accept the transitory insurrection of the Sicarii, under Jonathan, all opposition on the part of the Jews everywhere ceased. It was the submission of impotence and despair. The peace that ensued was the effect of the direst necessity. The rich territory of Judea was converted into a desolate waste. Everywhere ruin and desolation presented itself to the solitary passenger, and a melancholy and death-like silence reigned over the whole region.

The mournful and desolate condition of Judea, at this time, is exactly described by the prophet Isaiah, in the following of his prophecy: "The cities were without inhabitant, and the houses without a man, and the land was utterly desolate, and the LORD had removed men far away, and there was a great forsaking in the midst of the land." (Isa. vi. 11, 12)

The Catastrophe which has now been reviewed, cannot but be deemed one of the most extraordinary that has happened since the foundation of the world; and as it has pleased the Almighty to make it the subject of a very large proportion of the prophecies both of the Jewish and Christian Scriptures, so he has ordained that the particular events which accomplished them should be recorded, with very remarkable precision, and by a man most singularly preserved, qualified, and circumstanced for this purpose.

But with respect to this latter point, he shall speak for himself: "At first," says Josephus, "I fought against the Romans, but was afterwards forced to be present in the Roman camp. At the time I surrendered, Vespasian and Titus kept me in bonds, but obliged me to attend them continually. Afterwards I was set at liberty, and accompanied Titus when he came from Alexandria to the siege of Jerusalem. During this time nothing was done that escaped my knowledge. What happened in the Roman camp I saw, and wrote down carefully as to the information the deserters brought out of the city, I was the only man that understood it. Afterwards I got leisure at Rome; and when all my materials were prepared, I procured the help



of one to assist me in writing Greek. -- Thus I composed the history of those transactions, and I appealed both to Titus and Vespasian for the truth of it; to which also Julius Archelaus, Herod, and king Agrippa, bore their testimony."

All remark here is needless; but it should not be forgotten, that Josephus was a Jew, obstinately attached to his religion; and that, although he has circumstantially related every remarkable event of that period, he seems studiously to have avoided such as had any reference to JESUS CHRIST, whose history, and even the genuineness of this is disputed, he sums up in about twelve lines. No one, therefore, can reasonably entertain a suspicion, that the service he has rendered to Christianity, by his narrative of the transactions of the Jewish war, was at all the effect of design. The fidelity of Josephus, as an historian, is, indeed, universally admitted; and Scaliger even affirms, that, not only in the affairs of the Jews, but in those of foreign nations also, he deserves more credit than all the Greek and Roman writers put together. (13)

Nor is the peculiar character of Titus, the chief commander in this war, unworthy of our particular regard. Vespasian, his father, had risen out of obscurity and was elected emperor, contrary to his avowed inclination, about the commencement of the conflict; and thus the chief command devolved upon Titus, the most unlikely man throughout the Roman armies to become a scourge to Jerusalem. He was eminently distinguished for his great tenderness and humanity, which he displayed in a variety, of instances during the siege. He repeatedly made pacific overtures to the Jews, and deeply lamented the infatuation that rejected them. In short, he did everything which a military commander could do, to spare them, and to preserve their city and temple, but without effect. Thus was the will of God accomplished by the agency, although contrary to the wish, of Titus; and his predicted interposition, to punish his rebellious and apostate people, in this way rendered more conspicuously evident.

The history of the Jews, subsequently to the time of Josephus (13) still further corroborates the truth of our SAVIOUR'S prophecies concerning that oppressed and persecuted people. Into this inquiry, however, the limits of the present essay will not allow us to enter particularly. Our LORD foretold, generally, that they should "fall by



*the edge of the sword, and be led away captive into all nations; and that Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled" (Luke xxi. 24) and these predictions may be regarded as a faithful epitome of the circumstances of the Jews and also of their city, from the period in which it was delivered, down even to our own times.*

*In order to demonstrate the accomplishment of these predictions, we appeal, therefore, to universal history, and to every country under heaven.*

*"In the reign of Adrian," say Bishop Newton," nine hundred and eighty-five of their best towns were sacked and demolished, five hundred and eighty thousand men fell by the sword, in battle, besides an infinite multitude who perished by, famine, and sickness, and fire; so that Judea was depopulated, and an almost incredible number of every age and of each sex, were sold like horses and dispersed over the face of the earth-" (Newton,, vol. I, -page xviii) The war which gave rise to these calamities happened about forty-four years after the destruction of Jerusalem; during which time the Jews had greatly multiplied in Judea. About fifty years after the latter event, Ælius Adrian built a new city on Mount Calvary, and called it Ælia, after his own name; but no Jew was suffered to come near it. He placed in it a heathen colony, and erected a temple to Jupiter Capitolinus, on the ruins of the temple of JEHOVAH. -- This event contributed greatly to provoke the sanguinary war to which we have just alluded.*

*The Jews afterwards burnt the new city; which Adrian, however, rebuilt, and re-established the colony. In contempt of the Jews, he ordered a marble statue of a sow to be placed over its principal gate, prohibited them entering the city under pain of death, and forbid them even to look at it from a distance. He also ordered fairs to be held annually for the sale of captive Jews, and banished such as dwelt in Canaan into Egypt. Constantine greatly improved the city, and restored to it the name of Jerusalem, but still he did not permit the Jews to dwell there. To punish an attempt to recover the possession of their capital, he ordered their ears to be cut off, their bodies to be marked as rebels, and dispersed them through all the provinces of the empire as vagabonds and slaves.*



*Jovian having revived the severe edicts of Adrian, which Julian had suspended, the wretched Jews even bribed the soldiers with money, for the privilege only of beholding the sacred ruins of their city and temple, and weeping over them, which they were peculiarly solicitous to do on the anniversary of that memorable day, on which they were taken and destroyed by the Romans. In short, during every successive age and in all nations, this ill-fated people have been constantly persecuted, enslaved, contemned, harassed, and oppressed; banished from one country to another, and abused in all; while countless multitudes have, at different periods, been barbarously massacred, particularly in Persia, Syria, Palestine, and Egypt; and in Germany, Hungary, France, and Spain.*

*The undisputed facts are, that Jerusalem has not since been in possession of the Jews, but has been successively occupied by the Romans, Arabic Saracens, Franks, and lastly by the Turks (George Peter Holford wrote this in 1805), who now possess it. It has never regained its former distinction and prosperity. It has always been trodden down. The eagles of idolatrous Rome, the crescent of Mahomet, and the banner of Popery, have by turns been displayed amidst the ruins of the sanctuary; and a Mahomedan mosque, to the extent of a mile in circumference, now covers the spot where the Temple formerly stood. -- The territory of Judea, then one of the most fertile countries on the globe, has for more than seventeen hundred years continued a desolate waste."*



## **Addendum F – Extra Evidential Resources**

### **What Were the Signs of Jerusalem's Destruction, and What are the Signs of Christ's Second Coming?**

While there are hard eschatological questions, the above questions are easy to answer. Jesus was perfectly clear that many signs would be given before 70 A.D.

Long before the 70 A.D. slaughter, thousands of people were reading the circulated books that would become the New Testament Scriptures. If we deny this fact, we might just as well deny that Caesar ever issued a decree that the whole Roman world should be registered for a census. We might as well also deny that Joseph and Mary ever went to Bethlehem to be registered and conclude that Christ was never born. It is paramount to this discussion for us to believe that circulating documents in the Roman World could be done as effectively, although more slowly, as circulating a document over the World Wide Web today. The New Testament documents were circulated throughout the Roman Empire with the same speed as a decree that Caesar Augustus sent out for the entire Roman world to be registered (Lk 2:1). We must not underestimate the scientific advancements of that time.

The New Testament documents had to be completed before 70 A.D. in order for those early Christian disciples living in Jerusalem to read and then heed the Scriptural warnings during the Roman siege. When believing disciples read Matthew 24, they would have been expecting the abomination of desolation when they heard of false christs (Mt 24:5), wars (vs. 6), famines and earthquakes (vs. 7), martyrdom and hatred for the Apostles and disciples (vs. 9), apostasy (vs. 10), deception (vs. 11), and spiritual coldness (vs. 12), but the Gospel is preached to the whole world (vs. 14 with Col 1:6). If we believe it took as long as 300 years to get the Gospel to the world, then we are placing more faith in Caesar Augustus than in Christ and His Spirit.

**The question is asked, "How can some future abomination of desolation be expected when the disciples of Jesus Christ already saw it?"** When the disciples saw the abomination of Roman idolaters profaning the sacred things of God and erecting images of Jupiter in defiance of God, they remembered the words of Christ! They saw the



desolation that Rome was placing upon everything the Jews built. *Indeed, they had to read about it before they saw it happen.* How could they read it if the Roman religion had not canonized it until 325 A.D. at the Council of Nicea? It is practically atheism to conclude that the Bible was not completed until the 4<sup>th</sup> Century. It is also amateurish to conclude that the Bible was not completed until 96 A.D. because this date lacks evidence. Believing the 96 A.D. date is to believe hearsay unsupported by evidence, as we have already shown in this Commentary's introduction.

The circulation of the New Testament books was done when Peter was alive. Peter refers to all Paul's writings (2Pe 3: 15,16), as well as to the rest of Scripture. Jude says remember what the Apostles of Jesus Christ foretold (Jude 17). The New Testament provides us more evidence that the early Christians possessed the original manuscripts of Apostolic writings at least 10 years before Jerusalem's destruction. The supposed canonization at Nicea in 325 A.D. was really nothing more than recognition of New Testament books that had been circulating among the Christians since the days of the Apostles.

The disciples did flee to the mountains of Judea (Mt 24:16). Those who dwelt in the shade of the housetop ran down into the main storage rooms of the house to gather up what belongings they could take with them (vs. 17). They pitied the pregnant mothers and those who nursed babies because they would have a hard time in making haste (vs. 19). They prayed that the flight was not in winter (It was not.) and not on a Sabbath because the locked gates would have barred their escape (Ne 13: 19). Jewish authorities would have prevented their escape. Such an escape would also have violated the distance a person could travel on a Sabbath (Mt 24: 20) without violating the Jewish religious law.

As Christian, Jews looked back on the holocaust in Jerusalem, just as Lot did upon the smoke of Sodom, and as they hurried toward the safety of Pella, these Christians trembled at the greatest tribulation they had ever seen or heard. Although their escape would be the greatest *escape plot* in history, it was as understandable and expeditious as a person following a road map today. There were signs at every corner. If Christians did not escape the slaughter and destruction of the Roman armies, it was because they did not read their Bibles, or take its warnings seriously. Eusebius, as is recorded elsewhere in this book, documents that not one Christian Jew perished in the Desolation. They not only read Matthew's account of 70



A.D.; they also read Luke's account! They possessed copies of New Testament writings during this time. When Jesus spoke, they did not have copies of the New Testament. However, by 70 A.D., they had all of the apostolic writings.

Luke's insight into Jesus' prophecy is even clearer. He told the disciples that the end would not come immediately upon the arrival of false christs (Lk 21:9). There will be earthquakes, wars and famines, terrors and signs in the heavens (vs. 10, 11 with Ac 2:19), and Apostolic persecution (vs. 12). There was apostolic infallibility in preaching (vs. 12-15), betrayal of family members (vs. 16, 17), divine protection (vs. 18), perseverance (vs. 19), and the *sight* of Jerusalem surrounded by armies.



Jesus adds this break in the discourse: "Then recognize that the abomination of desolation is within reach" (vs. 20); they who were in the area fled to the mountains; those in the city ran out of it; and those in the countryside did not enter it (vs. 21) because the things they escaped were the days of God's vengeance for murdering His Son and rejecting the Gospel of mercy and pardon. Luke follows Matthew's order closely in Luke 21: 24 where he adds, in effect,

*"They would fall by the sword (over a million of them according to the combined estimates of Josephus and Eusebius) and will be led captive into all nations (hundreds of thousands were taken as slaves to other nations, Egypt in particular), and Jerusalem will be trampled underfoot of the Gentiles (Rome, and now Islam have placed their*



*feet of authority on the Old Jerusalem grounds right to the present) and will continue to do so until the last Gentile is saved."*

The completely delicate fabric of Pre-Millennialism rests upon the flimsy proposition that Judaism has always existed since the formation of the tribe of Judah. It is imperative for Pre-Millennialists to judicially prove the proposition that there has been a continuous, successive line of descendants. They need to prove just as they did in Ezra (Ezr 8:1-14, 9:1-4, 9: 7, 8, 12, 14, 10: 2, 10:10, 16, 17) that they are pure blood descendants of Judah. It will not do for some man or woman to step out in 2020 A.D. and say, "I am a Jew." Men or women are expected to have legal documents in keeping with the genealogies that were kept by the Old Testament scribes in such a fastidious manner. It will not do, as Warner said in The Doughty – Warner Debate, "When Christ comes He will create a Jewish race."<sup>130</sup>

It will not do for them to trace the genealogy back a few years on one side of the family. They must trace it back beyond 70 A.D., back beyond the Diaspora, all the way to Genesis 38:6 and 49:10. Furthermore, the record must be as authentic and accurate as the most famous seed of Judah, whose genealogy is recorded in Matthew 1:1-17 and Luke 3:23-38. In addition, the genealogy must not be merely a record of one person, or one family, it must be the genealogies of every member of the entire nation of Judaism.

These are not rules made up arbitrarily; they are predicated upon and expected requirements set forth in the Old Testament, in various Scriptures such as Ezra, Chapters 9 and 10). If such a nation could not be found after the dispersion, and certainly not after the Romans destroyed the temple administration and records in 70 A.D., how on Earth are they to be found in 2020 A.D.? If such legal, notarized documents cannot be found, then the whole millennial scheme collapses under its own weight. The millennial expectation of a restoration of physical, genealogical Judaism in the "no one knows when future" is a do-or-die prerequisite to whether this system is truth or a lie.

Millennialism teaches that because the Jewish nation did not except the Lord Jesus Christ as King, the Lord postponed the Kingdom until His Second Coming when Jews will be converted to Him, en-mass. If this is a false doctrine, Millennialism, in its totality, will collapse. In the Doughty-



Warner Debate at James Madison University, April 2011, Tim Warner admitted that since 70 A.D., no individual could claim Jewish ancestry. Rather than give up his Pre-Millennialism because there would be no authentic Jews alive when Christ comes, Warner believes that Christ will create Jewish nation to worship Him when He comes (See [www.Google.com](http://www.Google.com): Doughty-Warner Debate.).

The Jewish holocaust in Germany is one of the saddest examples of human genocide in history. But a good historian is neither governed by religious information that teaches that currently there is an authentic Jewish nation descended from the tribe of Judah nor by emotion. The beautiful race of Chazars or Khazars "call themselves Jews," but they are actually Caucasians not of "Shem" (See Arthur Koestler's *The Thirteenth Tribe*). Hitler's main reason for ordering the Jewish genocide was his insane jealousy of their industrious spirit to be able to control and drive the German economy through their amazing corporate and industrial skills (See Topyas.com: 10 Reasons Why Hitler Hated the Jews. Three of the reasons concerned Jewish economic determinism and control.). Rationale souls, and especially Christians, have a profound love for those "who call themselves Jews" today, but it is not because they are a biblically prophesied people...it is because Christ laid down His life for them.

We readers of Matthew, Chapter 24; Luke, Chapter 21; and Mark, Chapter 13, should have no difficulty differentiating between references to the end of Judaism in 70 A.D. and references to the end of the known world. Matthew 24:18 records how easy it is to understand *the abomination of desolation* (24:4-28) that took place in "those days" (24:39). "Sign" accompanied the abomination (24:24). It was called "these days," days of vengeance, in which "*all things*" written (Dt 28-31) were fulfilled (Lk 21:22). Luke 21:23, 24 do not say they will fall by machine gun bullets, missiles, and bombs, but by the sword. He does not say, "Pray that your flight not be during the Super Bowl or Mardi gras." The abomination entailed a Jewish national Sabbath holiday.

*Christ's coming* is called "that day" (Mt 24:36) and "the sign" (24:30). When it took place, it was "as it was in the days of Noah" (24: 26-37), with "no signs." Christ's statements are spoken in prospect of His Second Coming as if it had already taken place. This type of statement is called a "prolepsis" because it is anticipating and answering in advance. Just as nothing was left of the Noachian world after the flood, so nothing was left of



the Jewish Nation after 70 A.D., and nothing will be left of today's world after Christ's Coming. All that was left for the Jew was condemnation to Hell (Mt 23:33), and the next event of final judgment for them will be to see with eyes of bodies resurrected unto damnation (Mt 23: 39). On bended knees, they will cry, "Blessed is He who comes in the name of the Lord." Inadvertently, my debating opponent, Tim Warner, was correct in a far-fetched sense. Christ will re-create the nation of Jews that cursed and hated Him 2,000 year ago by resurrecting them from Hades and along with all nations and peoples of all time to be judged by Him who had been their savior. In addition to those who will bow reverently before Him, those who cursed Him will also bow, saying, "Blessed is He who comes in the Name of the Lord." So Paul says, "Every knee will bow and every tongue will confess" (Php 2:10, 11), but it will be too late; none of them will escape the Gehenna Fire (Mt 23:33).

Most of what God directed Paul to write in Romans 1 and 2 are serious indictments against the Jews. These charges are so serious that the only verdict the Judge of the Universe could render is capital punishment. Another verdict to be rendered for that final day is how Muslims and Islamic Arabs can hate a race of people that were "desolate" from 70 A.D. to the present? God knows they really hate Caucasians who call themselves Jews (Rev 3:9). If Muslims really understood what happened in 70 A.D., they would bow down and worship the Christ whose blood was on Jewish hands for 40-years of longsuffering and patient preaching of the Gospel before Jerusalem's destruction.

There is a hypothesis that states that "Allah" is a derivative of the Hebrew, uniplural "Elohim" which is literally translated "Gods," as in "In the beginning Gods created the heavens and the earth" (Ge 1:1) ([www.plim.org/1Allah](http://www.plim.org/1Allah): Is the Word Allah Similar to Elohim?, [www.wikipedia.org](http://www.wikipedia.org): Allah). There is another hyposthesis stating that the Meccans had a heathen worship including the worship of their god, Allah, centuries before Mohammed was born. It is possible that both hypotheses are correct.

The first hypothesis shows that sometime in history, the word Allah became a corrupted derivation of the name elohim. The second hypothesis reveals that name Allah was being used both in Mecca and the Middle East long before Mohammed was born ([www.bible.com/islam-allah-pre-islamic-origin.com](http://www.bible.com/islam-allah-pre-islamic-origin.com): The pre-Islamic origin of Allah).



There are many ways in which the true God can be supplanted in our minds through the conception of a false god in our hearts. One of the ways in which the worship can be corrupted when we worship a false god in place of the true God is by corrupting His name, such as Isis, Vishnu, Bacchus, etc. We cannot help but think of God's Word, "Although they knew God, they did not glorify Him as God nor were thankful, but became futile in their thoughts, and their foolish hearts darkened" (Ro 1:21). No discrepancy exists between the use of the uniplural Elohim since God existed as a Godhead unity, as in "He spoke the WORD – Jesus (Jn 1:1), and the "Spirit moved on the face of the deep" (Ge 1:2).

God is much greater than the NAMES we call Him, for He "Appeared to Abraham, to Isaac, and to Jacob as God almighty, but by My Name the Lord (YHWH-Yaweh) I did not make myself fully known to them" (Ex 6:3). The word YHWH means "Yah-Saves." The Godhead gave Jesus this name (Mt 1:21).

The Godhead exists as one and is greater than any name that can be given in human literature. Much fuss is made about the name, "Allah," but it is actually a corruption of the original word Elohim. Jehovah is also a corruption of Yaweh. (Concerning the use of the Tetragrammaton, YHWH (Yaweh), in Scripture, most Bible translations have an explanation of how they translate the word in their preface.) This issue of how God is named is critical to certain religious groups, for instance, the Jehovah's Witnesses (JW).

When I was teaching two disciples at their home in Warren County, VA, two JW doorknockers interrupted our Bible session. They held a small book that explained how they are to convert, "the ignorant Gentiles." In the course of our discussion, the lead JW laid the book down on a chair. I glanced down at a paragraph, which I paraphrase, "If the people you are teaching are ignorant of the fact that Yaweh rather than Jehovah is the accurate interpretation of YHWH then you should speak of the authority of Jehovah. But if the listeners understand that Yaweh is the most excellent rendering of YHWH, then do not bring the subject up." I picked up the book and the JW told me, in no uncertain words, "Give the book back." I said I would after I read what I have just written. The host family was appalled that JWs have such a callous disregard for truth; they ask them to leave.



If we understood the meaning of the names of God, we will find unity in worship of the uniplural Being that exists behind the names (Jn 17:3, 20, 21). If the Apostles' writings direct the flow of our theology, we would all be caught up in the current of unity.

In the first two chapters of the Holy Scripture, in connection with the creation of the universe, God is first called Elohim (Ge 1:1-2:3). But God is also call Yaweh-Elohim (consistently translated, "Lord God") in connection with His being a potential savior of the human race (Ge 2:4-3:23).

If Muslims would realize that modern-day Pre-Millennials, which abuse Scripture by teaching Jewish supremacy, is actually a false doctrine, they might reevaluate their thinking and realize that Christ had as much love for the Arabs who are ignorant of the Lamb of God as He did for the Jews who clamored for the crucifixion of the Lamb of God. A huge obstacle to converting Muslims is the false idea that some Christians have about the Jews continuing to be God's chose nation and favored people. Once this false theology is exposed, and Christians cease to preach it, the door to Christ's loving arms for all nations would be opened wide. They would heed the Gospel of Christ and start loving others as fellow Christians. There would be a huge worldwide revival!