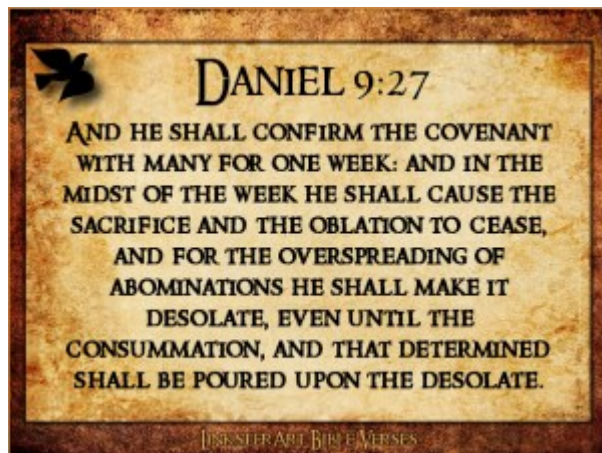


Daniel 9:27 – The Most Misinterpreted Prophecy in the Bible!



Daniel 9:27 may very well be the most misinterpreted prophecy in the entire Bible. The early Protestant Reformers saw it as a Messianic prophecy fulfilled by none other than the Lord Jesus Christ! Most modern-day evangelicals (with the notable exception of Pastor Chuck Baldwin) view it as prophecy fulfilled by the Antichrist who will come to power in the unknown future. Christians who hold this eschatological view follow a school of prophecy interpretation known as *Futurism*.

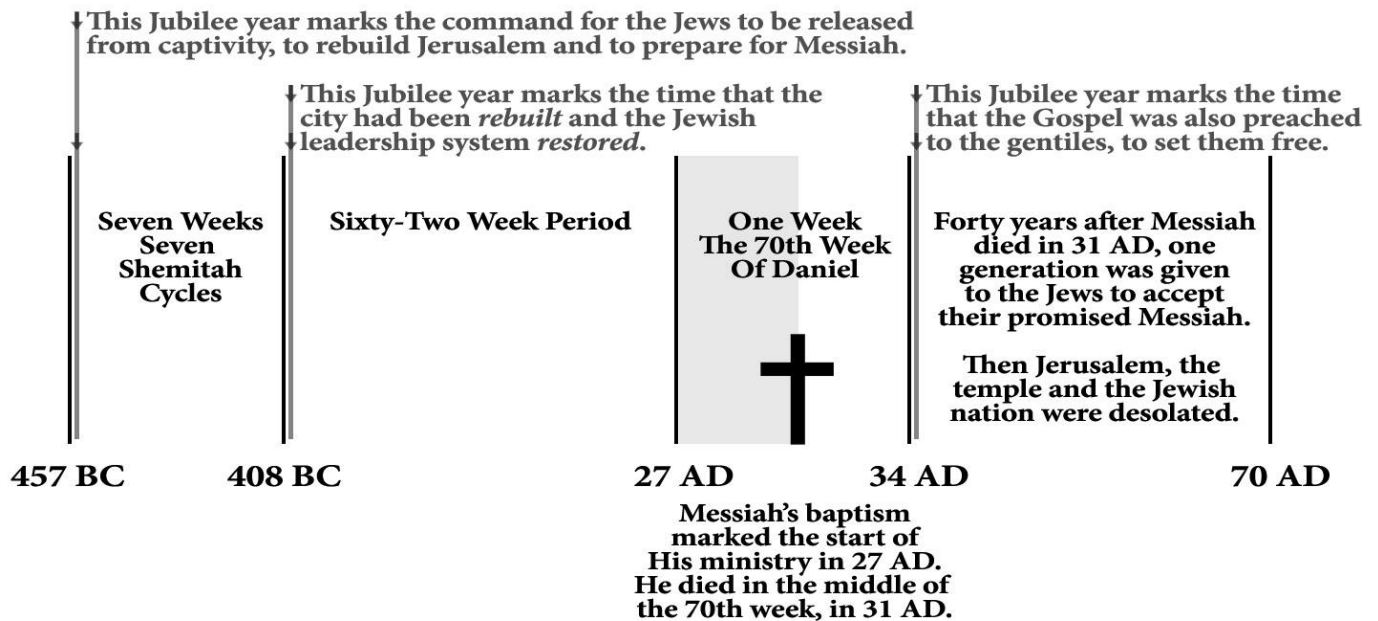
Verse Segment	Modern Evangelical Interpretation	Protestant Reformers Interpretation
And he	the Antichrist	Jesus Christ
shall confirm the covenant	shall make a treaty	shall confirm the Covenant of grace God made with Abraham.
with many for one week	with the Jews and leaders of the world's religions for 7 years in the future	with the people of Israel for 7 years from the beginning of Jesus's ministry which began in 27 AD to the stoning of Stephen in 34 AD which was the start of persecution of Christians by the Jews.

and in the midst of the week he shall cause the sacrifice and the oblation to cease	The Antichrist will stop the daily sacrifice in a rebuilt temple of Solomon.	Jesus was crucified three and a half years after the start of His ministry. Jesus, the Lamb of God, became the ultimate sacrifice for sins which meant there was no more need for daily animal sacrifices, and hence, no more need for a physical temple to do them.
and for the overspreading of abominations he shall make it desolate,	The Antichrist will start a world wide persecution against all who refuse to worship him.	Jesus through the Roman General Titus will desolate the Temple of Solomon
even until the consummation, and that determined shall be poured upon the desolate.	Jesus will return, fight the Antichrist and his armies, and throw them into hell.	Jesus will cause the Roman army to destroy both the Temple and Jerusalem to put an end to the Jews' Christ-less religion as punishment for Israel's rejection of their Messiah.

Wow, what a difference in interpretation! Where did the modern interpretation come from? I submit to you it came from a Jesuit priest named Francesco Ribera, circa 1585, who cooked it up for the purpose of taking Protestant Christians' eyes off the Pope and the papacy as the biblical Man of Sin, also known as the Antichrist, to make them think the Antichrist is an Endtime figure *only*. The Jesuits sure did the job, didn't they? This doctrine was initially rejected by Protestant Christians but was later promoted by John Nelson Darby and C.I. Scofield. As a result, it was accepted by the prestigious Dallas Theological Seminary. Furthermore, a host of other false doctrines such as pre-tribulation rapture and Christian-Zionism grew out of the false interpretation of Daniel 9:27.

The Timeline of Daniel 9:24-27 Illustrated

Ten Shemitah cycles of forty-nine years, make up the 490-year prophecy. It starts with the Jewish captives being released from captivity, and it ends with the gentiles being released from their spiritual captivity.

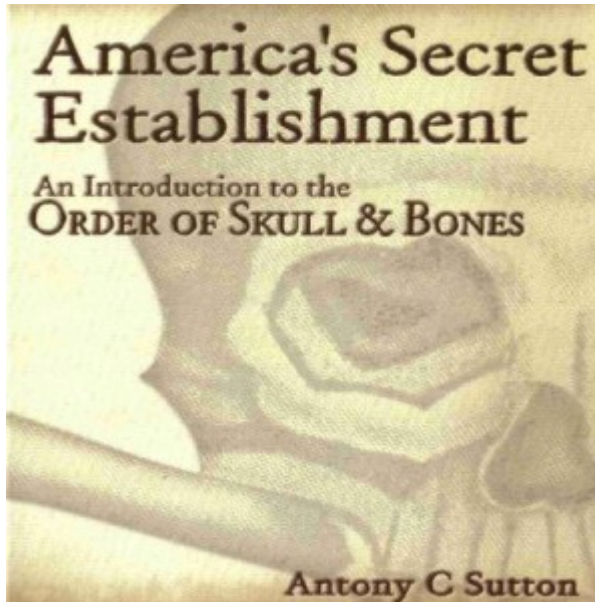


This meme is courtesy of David Nikao Wilcoxson 70thweekofdaniel.com

More articles about Daniel 9:27

- [The 70th Week of Daniel Delusion](#)
- [Daniel 9:27 Grossly Mistranslated in Modern English Bible Translations](#)
- [What is "The Covenant" of the Book of Daniel?](#)
- [Daniel 9:27 – The Most Misinterpreted Prophecy in the Bible!](#)
- [What early Protestants had to say about the 70th Week of Daniel](#)
- [What John Nelson Darby Taught About Daniel 9 vs. Prominent Bible Commentators](#)
- [Comparison of the top 7 Popular Bible translations of Daniel 9 verses 4 and 27 to the KJV](#)

[America's Secret Establishment – An Introduction to the Order Of Skull & Bones by Antony C. Sutton](#)



Skull and Bones' influence in a major Hegelian conflict: Naziism vs. Communism. Skull and Bones members are in the dominant decision-making positions.

[New Order of Barbarians – Transcript of tapes I-III exposing the plans of the New World Order](#)



The NWO Agenda

from a 1969 speech

as recalled by
Dr. Lawrence Dunegan

The agenda of the New World Order that is now referred to as the Great Reset.

[The First Amendment to the](#)

Constitution of the United States of America

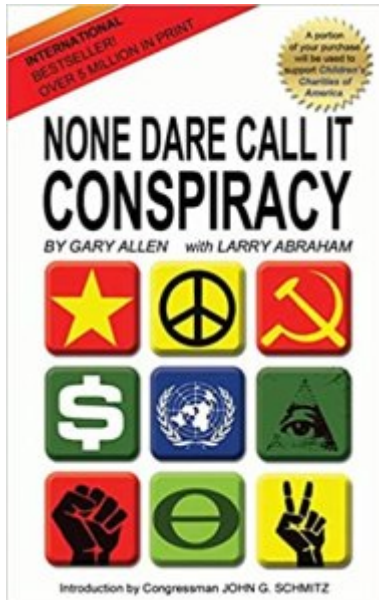
Bill of Rights: First Amendment

- Freedom of Religion
- Freedom of Speech
- Freedom of the Press
- Freedom of Expression
- Freedom to Peaceably Assemble
- Freedom to Petition

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to ASSEMBLE, and to petition the government for a redress of grievances.

Who is pushing the lock-down and prohibiting people to assemble? The Democratic party. In the name of what? Life? Do they really care about our lives? The Democrats are the same people who say a woman has the right to take away the life of her unborn child.

None Dare Call It Conspiracy by Gary Allen in Text Format



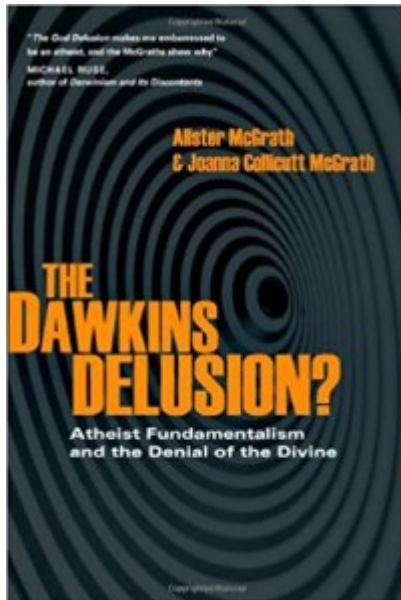
FDR once said "In politics, nothing happens by accident. If it happens, you can bet it was planned that way." He was in a good position to know. We believe that many of the major world events that are shaping our destinies occur because somebody or somebodies have planned them that way. If we were merely dealing with the law of averages, half of the events affecting our nation's well-being should be good for America.

[Bill Gates' Plan to Vaccinate the World](#)



Bill Gates is pushing everyone to get vaccinated for Covid so he can make more money. He owns much stock in pharmaceutical companies.

[Book Report: The Dawkins Delusion?](#)



Richard Dawkins is deluded as all atheists. There is no design without a designer, nothing was made without a maker.

[Plandemic – Dr. Judy Mikovits](#) [Interview Exposing Corruption in the](#) [Academic Community](#)



This article is the text from a YouTube that is now banned. It was entitled,

Plandemic The Movie – What you're not being told about Dr. Fauci – Dr. Judy Mikovits, PhD Interview

I extracted the text with an on-line Youtube text extractor, downloaded the Youtube, and then proofread the text adding punctuation, formatting, paragraph breaks, capitalization, and correcting words and spelling. I'm sure it's not perfect but it's certainly more than good enough for you to understand clearly Dr. Mikovits' message. If you find any errors, I will be more than happy to correct them if you tell me about them. You can write in

the comment section below the article.

The interviewer, Mikki Willis, is a former model and actor and filmmaker. Willis, a married father of two, has been a filmmaker for two decades and started his own production company in 2001. He has also been a parent-advocate and supporter of many charitable causes.

I found that Bitchute dot com is still hosting the Plandemic video. I figured out how to embed it in this web article. At the time of this post, it's still live. But even if the video is one day removed from Bitchute, as long I am not removed from this life, the text below the video will stay.

(Mikki Willis:) Dr. Judy Mikovits has been called one of the most accomplished scientists of her generation. Her 1991 doctoral thesis revolutionized the treatment of HIV/Aids. At the height of her career, Dr. Mikovits published a blockbuster article in the journal, Science. The controversial article sent shockwaves to the scientific community, as it revealed that the common use of animal and human fetal tissues were unleashing devastating plagues of chronic diseases.

For exposing their deadly secrets, the minions of Big Pharma waged war on Dr. Mikovits, destroying her good name, career, and personal life. Now as the fate of nations hangs in the balance, Dr. Mikovits is naming names of those behind the plague of corruption that places all human life in danger.

(Mikki Willis:) So you made a discovery that conflicted with the agreed-upon narrative.

(Dr. Mikovits:) (Laughs) Correct!

(Mikki Willis:) And for that, they did everything in their powers to destroy your life.

(Dr. Mikovits:) Correct.

(Mikki Willis:) You were arrested.

(Dr. Mikovits:) Correct.

(Mikki Willis:) And then you were put under a gag order.

(Dr. Mikovits:) For five years. if I went on social media, if I said anything at all, they would find new evidence, and put me back in jail. And it was that one of the few times I cried, and it was because I knew there was no evidence the first time. And they when you can unleash that kind of force to force someone into bankruptcy with a perfect credit score, and so that I couldn't bring my 97 witnesses which included the heads, Tony Fauci, you know, Ian Lipkin, the heads of the public health in HHS who would have had to testify that we did absolutely nothing wrong.

(Mikki Willis:) And so what did they charge you with?

(Dr. Mikovits:) Nothing.

(Mikki Willis:) But you were in jail.

(Dr. Mikovits:) I was held in jail with no charges. I was called a fugitive from justice, no warrant, literally drug me out of the house. Our neighbors are looking at what's going on here. You know, they search my house without a warrant to literally terrorize my husband for five days. They said if you don't find the notebooks if you don't find the material which was not in my possession but planted in my house.

(Mikki Willis:) As if you took intellectual property from the laboratory, is that correct?

(Dr. Mikovits:) Yes. It was intended to appear as if I took confidential material, names, and intellectual property from the laboratory. And I could prove beyond a shadow of a doubt that I didn't. Heads of our entire HHS colluded and destroyed my reputation. And the Department of Justice and the FBI sat on it, and kept that case under seal, which means you can't say there's a case or your lawyers are held in contempt of court, so you can't even get a lawyer to defend you. So every single due process right was taken away from me, and to this day remains the same. I have no constitutional freedoms or rights.



(Mikki Willis:) Yet you sit here. I think a lot of people would probably have just taken the retirement out early, laid low, but you have decided to come

forth when your gag order has been released to write a book called, Plague of Corruption – Restoring Faith in the Promise of Science, and you are naming names.

(**Dr. Mikovits:**) Absolutely.

(**Mikki Willis:**) Apparently their attempt to silence you has failed. And I have to ask how do you sit here with confidence to call out these great forces and not fear for your life as you leave this building?

(**Dr. Mikovits:**) Because if we don't stop this now we can not only forget our Republic and our freedom but we can forget humanity because we'll be killed by this agenda.

(**Mikki Willis:**) So Anthony Fauci, the man who is heading the pandemic task force was involved in a cover-up?

(**Dr. Mikovits:**) He directed the cover-up. And in fact, everybody else was paid off and paid off big time, millions of dollars in funding from Tony Fauci, Tony Fauci's organization National Institute of Allergy and Infectious Disease. These investigators that committed the fraud continue to this day to be paid big time by the NIAID.

(**Mikki Willis:**) And the whole world is listening to his advice on how to handle this current pandemic. How do we know that what he's saying is what we need to be learning?

(**Dr. Mikovits:**) What he's saying is **absolute propaganda**. And the same kind of propaganda that he's perpetrated to kill millions since 1984.

(**Dr. Anthony Fauci:**) We know from this study quite clearly that there will be a delay in progression significantly greater than for individuals who do not take the drug.

(**Dr. Mikovits:**) It started really when I was 25 years old, it was part of the team that isolated HIV from the saliva and blood of the patients from France where Luc Montagnier had originally isolated the virus. This was a confirmatory study. But Tony Fauci and Robert Gallo were working together then to spin the story in a different way. At that time Dr. Resetti was out of town, and Tony Fauci says, "you know, we understand that you have a paper in press, and we want a copy of it." And I said, "yes there's a paper in press, and it's confidential, and no, I will not give you a copy of it." He started screaming at me! Then he said, "give us the paper right now or you'll be fired for insubordination. And I just said, "I'm sure when Dr. Resetti gets back you can have the conversation."

And so Frank comes back, you know, several weeks later, and is really bullied into giving Fauci the paper. Fauci holds up the publication of the paper for several months while Robert Gallo writes his own paper and takes all the credit, and of course, patents are involved. This delay of the confirmation, you know, literally led to spreading the virus around, you know, killing millions!

(**Lady news announcer:**) Perhaps no one expressed the anguish of AIDS better than New York writer Larry Kramer. But he was even more angry at the federal government and the pharmaceutical industry. One person who felt Kramer's fury was NIH Dr. Anthony Fauci.



(**Dr. Mikovits:**) It has still been crushing to me to think that I didn't know my work in 1999 was something that had been avoided from 83 and 82 when the virus was isolated. The virus didn't have to wait until 84 to be confirmed. Think of how many people the entire continent of Africa, you know, lost the generation as that virus was spread through because of the arrogance of a group of people, and it includes Robert Redfield who's now the head of the CDC, right along with Tony Fauci. They were working together to take credit and make money, and they had the patents on it and tailored them to I02 therapy which was absolutely the wrong therapy. And had that not happened, millions wouldn't have died from HIV.

(**Mikki Willis:**) How can a man who's giving, any person who's giving global advice for health, own a patent in the solution in the vaccine? Isn't that a conflict of interest, or shouldn't it be?

(**Dr. Mikovits:**) It is a conflict of interest. And in fact, this is one of the things that I've been saying and would like to say to President Trump, repeal the Bayh-Dole Act. (Bayh-Dole Act or Patent and Trademark Law Amendments Act (Pub. L. 96-517, December 12, 1980) is United States legislation dealing with inventions arising from federal government-funded research.

(**From TV excerpt:**) Bayh-Dole fundamentally changed the way universities approach technology transfer, and you can see that best in the statistics. Universities obtained 16 times as many patents today as they did in 1980. Now everybody's getting more patents but still, universities' share of all patents in the United States is more than five times greater than it was before Bayh-Dole. The situation has gotten so bad that one information technology industry official has publicly referred to universities as "crack addicts" driven by "small-minded tech transfer offices addicted to patents royalties".

(**Dr. Mikovits:**) That Act gave government workers the right to patent their discoveries, so to claim intellectual property for discoveries that the taxpayer paid for. Ever since that happened in the early eighties **it**

destroyed science. And this allowed the development of those conflicts of interests. And this is the crime behind letting somebody like Bill Gates with billions of dollars – nobody elected him – he has no medical background, he has no expertise, but we let people like that have a voice in this country while we destroy the lives of millions of people.

(Bill Gates:) Normalcy only returns when we've largely vaccinated the entire global population.

(Mikki Willis:) If we activate mandatory vaccines globally, I imagine these people stand to make hundreds of billions of dollars that own the vaccines.

(Dr. Mikovits:) And **they'll kill millions** as they already have with their vaccines. There is no vaccine currently on the schedule for any RNA virus that works.

(Mikki Willis:) So I have to ask you, are you anti-vaccine?

(Dr. Mikovits:) Oh absolutely not! I'm, in fact, vaccine is immune therapy just like interferon-alpha is immune therapy. So I'm not anti-vaccine. My job is to develop immune therapies, that's what vaccines are.

(Mikki Willis:) Do you believe that this virus was created in a laboratory?

(Dr. Mikovits:) I wouldn't use the word created, but you can't say naturally-occurring if it was by way of the laboratory. So it's very clear this virus was manipulated, this family of viruses was manipulated and studied in a laboratory where the animals were taken into the laboratory and this is what was released whether deliberate or not. That cannot be naturally-occurring. Somebody didn't go to a market, get a bat, the virus didn't jump directly to humans. That's not how it works. That's accelerated viral evolution. If it was a natural occurrence, it would take it up to 800 years to occur. This occurred from SARS one within a decade. That's not naturally occurring.

(Mikki Willis:) And you have any ideas of where this occurred?

(Dr. Mikovits:) Oh yeah. I'm sure it occurred between the North Carolina laboratories, Fort Detrick US Army Research Institute of infectious disease and the Wuhan laboratory.

(TV announcer:) 3.7 million dollars flowed from the National Institutes of Health here in the U.S. to the Wuhan lab in China, the same lab where many people have said that this corona virus infection first originated. We also now know that NI-AID, the department associated with the National Institutes of Health, of which Dr. Anthony Fauci is in control, had already been conducting experiments with the Wuhan lab in the past in regard to corona virus. If Dr. Anthony Falci cannot be honest with the public about his connection to this lab, then Fauci has to go.

(Dr. Mikovits:) In 1999 I was working in Fort Detrick, and my job was to teach Ebola how to infect human cells without killing them. Ebola couldn't infect human cells until we took it in the laboratories!

(Mikki Willis:) It's hard to ignore the death tolls. People have been dying and they are dying from this in quite alarming numbers. How do you reconcile that?

(Dr. Mikovits:) It's pretty easy when you see for me when you see what the government has done and that is that they took, quoting Dr. Birx: "We've taken a very liberal approach to mortality." (*Meaning, Dr. Birx's doesn't care how many people will die? May the reader interpret what she said.*)

If my husband were to die who has COPD, his lungs have fibrosis, his lungs would look exactly like somebody with COVID-19 theoretically, but he has no evidence of infection. So if you're not testing, and you don't have evidence of infection, and if you walked in there today, you know, they call it COVID-19. And we hear this from the doctors and nurses who are upset.

(Mikki Willis:) I've seen so many doctors online that have made their own web cam videos just perplexed by the protocol that the CDC had given them.

(Doctor:) Well, last Friday I received a seven-page document that sort of told me that if I had an 86 year old patient that had pneumonia but was never tested for COVID-19, but sometime after she came down with pneumonia, we learned that she had been exposed to her son who had no symptoms, but later on was identified with COVID-19, that it would be appropriate to diagnose on the death certificate COVID-19.

(Doctor:) When I'm writing up my death report I'm being pressured to add COVID. Why is that? Why are we being pressured to add COVID? To maybe increase the numbers and make it look a little bit worse than it is? I think so.

(TV interviewer to a doctor:) Why would they want to skew the number of deaths due to COVID-19?

(Doctor:) Well, fear is a great way to control people, and sometimes people this ability to think for themselves is paralyzed if they're frightened enough. And that's not what I want people to be. I want people to say we're gonna get through this. I'm gonna use my head. I'm gonna go to different sources. I'm gonna listen to different sources. And I'm gonna think for myself because that's what America is about.

(Dr. Brix:) If someone dies with COVID-19 we are counting that as a COVID-19 death.

(Dr. Mikovits:) You don't die with an infection. You die from an infection.

(Mikki Willis:) I've talked with doctors who have admitted that they are being incentivized to list patients that are sick or have died with COVID-19.

(Dr. Mikovits:) Yeah, \$13,000 for Medicare if you call it COVID-19.

(TV announcer:) Right now Medicare is determined that if you have a COVID-19 admission to the hospital, you'll get paid \$13,000. if that COVID-19 patient goes on a ventilator, you get thirty nine thousand dollars, three times as

much.

(**Dr. Mikovits:**) And you've killed them with the ventilator because you gave them the wrong treatment.

(**A doctor on video:**) All the things that just don't make sense, the patients I'm seeing in front of me, the lungs I'm trying to improve, have led me to believe that we are operating under a medical paradigm that is untrue. and I fear that this misguided treatment will lead to a tremendous amount of harm to a great number of people in a very short time.

(**Mikki Willis:**) My next question is about Italy. I want to know why Italy was hit so hard.

(**Dr. Mikovits:**) Italy has a very old population. They're very sick with inflammatory disorders they got at the beginning of 2019, an untested new form of influenza vaccine that had four different strains of influenza including the highly pathogenic H1N1. That vaccine was grown in a cell line, a dog cell line, dogs have lots of coronaviruses, and that's why they're not testing there. You could just say, "oh it was that!"

(**News announcer:**) As the country begins emerging from the worst of the corona virus epidemic one question remains. What happened to all the hydroxychloroquine?

(**A doctor:**) We know that hydroxychloroquine and zinc are working great for patients. And then Fauci comes out and says "there's no double-blind control placebo study" which, by the way, Dr. Fauci, is there going to be a double-blind control placebo study of *your vaccine*? Is there?

(**News announcer:**) In a survey polling nearly 2,300 doctors in some 30 countries hydroxychloroquine was ranked as the most effective medication to treat the virus.

(**Dr. Mikovits:**) The AMA was saying you know doctors will lose their license if they use hydroxychloroquine, the anti-malarial drug that's been on the list of essential medicine worldwide for 70 years! Dr. Fauci calls that anecdotal data! It's not storytelling if we have thousands of pages of data saying it's effective against these families of viruses! This is essential medicine, and they keep it from the people, not only now, but back in autism with our discovery, there was an old antiviral drug hundred-year-old drug called seromon on the WHO list of essential medicine. You literally gave kids with autism a voice, a life. What did Bayer and Monsanto do? They took it away from everybody! You couldn't get it to save your life right now. We tried, believe me, every way we could. So when you take away a medicine, and not just the WHO, the FDA, the CDC, Tony Fauci, close everything. **Just end it all and we've got a healthy world again**, and we got tons of money because we can take all that money they're making on their patents and we can give it to the victims of this plague of corruption.

(**Mikki Willis:**) Is it safe to say that anything that cannot be patented has been shut down intentionally because there's no way to profit from it? – All

these natural remedies that we have had forever.

(**Dr. Mikovits:**) Absolutely. That's fair to say. And that's exactly what's going on in COVID-19. **The game is to prevent the therapies until everyone is infected and push the vaccines knowing that the flu vaccines increase the odds by 36 percent of getting COVID-19!**

(**Mikki Willis:**) Where does that data come?

(**Dr. Mikovits:**) From a publication last year where the military who had been vaccinated with influenza were more susceptible to corona viruses. Corona viruses are in every animal. So if you've ever had a flu vaccine, you were injected with corona viruses. and then to put on a mask ...

(**Doctor:**) This doesn't make any sense. We wear masks in an acute setting to protect us. We're not wearing masks. Why is that? Because we understand microbiology, we understand immunology, and we want strong immune systems. Our immune system is used to touching. We share bacteria staphylococcus, staphylococcal bacteria, viruses. We develop an immune response daily to this stuff. When you take that away from me, my immune system drops. As I shelter in place, my immune system drops. You keep me there for months, it drops more. And now I'm at home hand-washing vigorously, washing the counters, worried about things that are indeed what I need to survive.

(**A doctor next to the first doctor:**) You know you're not immunodeficient, and you're not elderly, you should be able to go out without any gloves and without a mask. I think if you are those things you should either set shelter in place or wear a mask and gloves. I don't think everybody needs to wear masks and gloves because **it reduces your bacterial flora**. It doesn't allow you to interact with society and your bacterial flora and your viruses, your friends that protect you from other diseases end up going away, and now you're more likely to get opportunistic infections, infections that are hoping you don't have your good bugs fighting for you if that makes sense.

(**Another doctor:**) And then as we all come out of shelter-in-place with a lower immune system and start trading viruses, bacteria, what do you think is gonna happen? Disease is gonna spike!

(**Another doctor:**) I guarantee when we reopen there's going to be a huge huge amount of illness that's going to be rampant. The building blocks of your immune system is virus and bacteria, end of story.

(**Dr. Mikovits:**) Wearing the mask literally activates your own virus. You're getting sick from your own reactivated corona virus expressions, and if it happens to be SARS-CoV-2, then you've got a big problem.

(**Mikki Willis:**) You're not the first virologist who has told me that we're doing the exact opposite of what we should be doing to contain and to create immunity from this virus.

(**Dr. Mikovits:**) Why would you close the beach? You've got sequences in the soil, in the sand. You've got healing microbes in the ocean in the saltwater. That's insanity! (Thank God the governor of Guam re-opened the beaches!)

(Mikki Willis:) These institutions that are polluting our environment and our bodies, there was a time when they actually had to fight their own battles, but they've done such a great job at manipulating the masses, that it's other people shutting down other citizens, and the big tech platforms follow suit, and they shut everything down. There is no dissenting voices allowed anymore in this free country, which is something I never thought I would live to see.

(Dr. Mikovits:) Nor would I except what I've experienced since 2011. It's beyond comprehension how a society can be so fooled that the types of propaganda continue to where they're just driving us to hate each other. Hopefully, this is the wake-up call of all America to realize this makes no sense, and we win because it will take down the whole program with information like this. And for me it's the great news that the doctors are waking up and saying "wait a minute!"

(Doctor:) You doctors that are watching this and I see a lot of you right here, why are you not getting loud? I'm here to defend you. I'm here to defend my freedoms. I'm here to defend my family's freedoms, my patients rights to choose what to do with their life. I'm just blown away! And I'm blown away why there are not more doctors like me talking about this all over the place. We should be banding together right now! You need to wake up because your liberties are getting taken away from you all because of fake news is out there. This is wrong! People should be going to jail for this stuff.

(Dr. Mikovits:) So it's not the scientists who are in any way dishonest. They're listening to people who for more than 40 years have controlled who gets funded, what gets published, and I'm sorry to say many many people will simply take the money and the fame and that support, things that absolutely aren't true.

(Mikki Willis:) What do you say to the medical professionals that are just beginning to get a glimpse of the depth to which they have been misled and steered away from their oath to do no harm?

(Dr. Mikovits:) I say forgive yourselves. It's the hardest thing to realize for all of us and is that with all the best intentions we studied we learned what we thought was the truth we had no idea that the data that we were being told was true, was not true. We've been taught now in our schools a very different science, you don't get funded if you don't speak the party line you don't get published. That was probably the hardest thing for me to take, is understanding that scientific journals would twist the discovery that should have healed all.

(Lady doctor:) Will the scientific community have the courage to answer the question of whether these diseases might have been of their own creation? Thank you. (Applause)

(Dr. Mikovits:) So what we did pretty much ever since I got out of jail, we started an education company. We wake up doctors. And it's very difficult, but every doctor who realized they may have been part of the problem has now turned that around to march toward a better society and restore faith in the

promise of medicine. That's all we can do.

(**Mikki Willis:**) Well, Dr. Mikovits, thank you so much for your time it's been a real honor to sit here with you and particularly thank you for your courage.

(**Dr. Mikovits:**) Thank You Mikki, I appreciate it a lot.

(**Dr. Anthony Fauci:**) The idea that we are now a few days away from a new administration, given as you heard from the introduction that I have been around for a while and have had the opportunity of serving in five administrations, I thought I would bring that perspective to the topic today as the issue of pandemic preparedness. And if there's one message that I want to leave with you today is that there is no question that there will be a surprise outbreak. ... The thing that we're extraordinarily confident about is that we are going to see this in the next few years. Thank you. (Applause)

(End of part 1 of Plandemic)

[Rare William Cooper Interview in Text and Audio](#)



Milton William "Bill" Cooper (May 6, 1943 – November 5, 2001) was an American conspiracy researcher, radio broadcaster, and author known for his 1991 book [Behold a Pale Horse](#), in which he warned of multiple global conspiracies.

William Cooper is one of my heroes. I read his book, [Behold a Pale Horse](#). He tried to save America from the evil forces that are taking over the nation. I believe the current government reaction to the pandemic is just one more step by the elite to prepare the world for a one world government.

This YouTube will probably be taken down someday, but the text below will continue on for a while longer. How long? As long as the Internet remains free. And as long as I am alive on earth and can afford to pay the \$210 a

year for the hosting and \$20 a year for the domain name.



William Cooper

The government encourage the manufacture and importation of military firearms for the criminals to use. This is intended to foster a feeling of insecurity which would lead the American people to voluntarily disarm themselves by passing laws against firearms. Using drugs and hypnosis on mental patients in a process called Orion, the CIA inculcated the desire in these people to open fire on schoolyards, and thus inflame the anti-gun Lobby. This plan is well underway and so far is working perfectly.

The middle class is begging the government to do away with the Second Amendment. Well it's just one other manifestation of the Nazi Gestapo police state which is taken over this country. What angers me most is the stupidity in the vast herd of American sheeple out there. They think they know something and they don't even know the planet they're on to tell you the truth!

[Behold a Pale Horse](#): Well actually I wrote it over a period of years back beginning in the early 80s and continuing up into about 88. I finished it I believe in 89 and I may have added a couple of things in 90 and then it was published in December of 1990. I have no idea it's been the number one underground bestseller of all time with no advertising whatsoever. And people sell it on the street corners in New York City. Barnes and Noble had to take it off the shelf in their New York City bookstore because it's – by their own admission – it's the most stolen book in their inventory.

Yeah, every prediction that I ever made has come true, except for one. That was only because I had not realized that they had gone as far as they have. And that prediction that I was wrong about was that Manuel Noriega could not be tried in American courts and sentenced to an American prison as he was the head of a sovereign nation and thus had diplomatic immunity, just like anyone he would into our country to represent his country. And of course that certainly proved that no one in the world is safe now in the encroaching New World Order, and they can go after anybody they want to including the President of the United States if they want to! And the Americans don't understand it. They think we can go after somebody, the head of a foreign country, but we're still safe. Well, we're not safe. Nobody's safe anymore.

Well, either Americans are gonna wake up and they're gonna stand up in unison and and take up arms and challenge the federal government to step back within the boundaries of the Constitution, or there's going to be a civil war in this country. The only alternative to that is total enslavement of the entire human race on a global scale, because that's where this is going.

This is all about **a one-world totalitarian socialist government**. It's about destroying all existing nation-states, destroying all existing religions save the religion of those who are bringing this about which is the **secular humanist socialist religion**. The people whose ancestors came to the new world to escape religious persecution in the old world stood and watched the Branch Davidians burn, including all of their children, all of their women. And **they cheered** and said that it was it was because they were a bunch of religious fanatics. I heard Christians say that. I heard Orthodox Jews say that. I heard Baptists say it. I heard Catholics say it. And to their shame, I have to tell them that they are *not* religious moral people! They are stupid ignorant sheeples who are on the verge of enslavement, and they're going to deserve exactly what they get. I have no sympathy for them whatsoever anymore. I used to. I used to cry big alligator tears for them in their ignorance, and I used to do everything I could to wake them up. I've drawn my line in the sand and I'm gonna do what's right by God, and I don't give a damn who cares or who likes it or who doesn't, **even if it means I have to die on my own my doorstep**. (And that's exactly what happened to him!)

Not only will I not come in, but if the civil war has to start right here, it will. I am NOT a tax fraud or a tax cheat. I pay all legal lawful and constitutional taxes which I am required to pay. I have never defrauded any bank or any person in my entire life. And I will protect my rights with the tools given to me by the Founders in case it should ever come to this. And if the rest of the sheep will want to proceed into the Pens and get sheared, and then continue up the ramp to the slaughter, that's their business. No matter what happens here, I win.

Why do we have to look at the Communists? It's happening right here in the United States. It has been for quite some time. The only ones that have reached the public eye are the Weaver family and the Branch Davidians in Waco Texas. But it's happened on a large scale all across this country in every state. It usually is contained at the local level.

And one of the indications that you will know that I'm right is that you haven't seen what's happening here on any of the major news networks and you're not going to. Because I've taken a stance documented in the law. I posted it on my web page. I have stated that I am a portion of the unorganized militia of the state of Arizona in the United States of America for many years. And that my stance is well grounded. I'm right, I have a right to do what I'm doing. And anybody that comes up here and tries to encroach upon my rights, or take away the protection of the Constitution from me and my family, is going to get a bullet.

But the truth is, the policeman came right out of the community where the sheeple live. Why would anybody think that they're going to be any smarter than the rest of the animals out there? Well it's absolutely true. He is a

big exception. There are only about three sheriffs in the entire country who know what their authority is, and have they have the guts to take a stand. This is the only Police Chief that I've ever heard of who's taken the proper stand.

So if you want to know if they're going to go along with it, yeah they'll go along with it to get their little paycheck. See they sold their country out for what \$20,000 a year? \$30,000 a year? That's pretty cheap isn't it? And maybe they'll get a retirement check in 20 or 30 years. Then they sold their whole country out. They sold their children's futures. They sold their grandchildren's future and a great grandchildren whom they haven't even seen yet.

Well in the first place you're wrong in your premise. They don't think at all. That's why commercials are 30 seconds long. That is the attention span of the average American sheeple. They can't think beyond 30 seconds. That's why no American company, or business, or group, plans ahead for about two or three months. And that's why we're getting beat by the Marxist socialist communists because they have five-year plans, ten-year plans, 15 year plans, twenty five-year plans, and fifty year plans. And they stick with them.

Either the American people are going to become slaves within just a few years, and it's going to be an enslavement like nobody can even dream of, and it's going to extend worldwide, and we're the only people that can stop it, because we're the only people in the world still who have the capability and the arms to be able to stop it. Or, there's going to be a civil war which will last between five and 15 years to restore constitutional Republican government and freedom and liberty worldwide.

I don't want it to happen either ever since I saw the plan back in 1971 and 72 when I was on the intelligence briefing team for (unintelligible, it sounds like "sink back suite") to bring about one-world totalitarian socialist government. And when I saw that the United States was behind the whole thing ... this is not coming from without! The United States created the United Nations, States, created the European Union that has just been formed, aces acting as the world's police force right next with his headquarters in Washington DC, stated and evolved policy of the United States government to create world government over the ashes of all sovereign nations and existing religions around this world. When I saw that plan while I was in the Office of Naval Intelligence on the intelligence briefing team, the commander in chief the Pacific Fleet. It's what Behold a Pale Horse is all about! (Laughs) That's what's in that book.

This is the first 9 minutes of the video. Please listen to the video to get the rest until I take the time to finish proofreading the rest of the text.

My opinion of William's Cooper's stance on the use of firearms

For the record, I do not subscribe for an individual citizen acting alone (as William Cooper did the day he was killed), without the support and presence of the local authorities, to draw a firearm against federal authorities!

Remember Waco. It's my hope that citizens as a group supported by **local state / county / city government including the local police force** would oppose the federal government in the case of blatant violations of the Constitution, including a show of force with firearms if the situation requires it, and especially if the public was in danger by said action of federal authorities. A show of force is a deterrent. Force is the only thing a tyrannical totalitarian regime understands. God forbid it should ever come to that.

2010 Rockefeller Foundation Paper Outlines 2020 Pandemic

Lock Step



This is right out of the horse's mouth! If you don't believe it, please read the document from where I got the text! You can download it from: [Scenarios for the Future of Technology and International Development](#)

I like for the reader to do further research and come up with their own conclusions rather than state my own opinions in the articles on this website. I hope you do so.

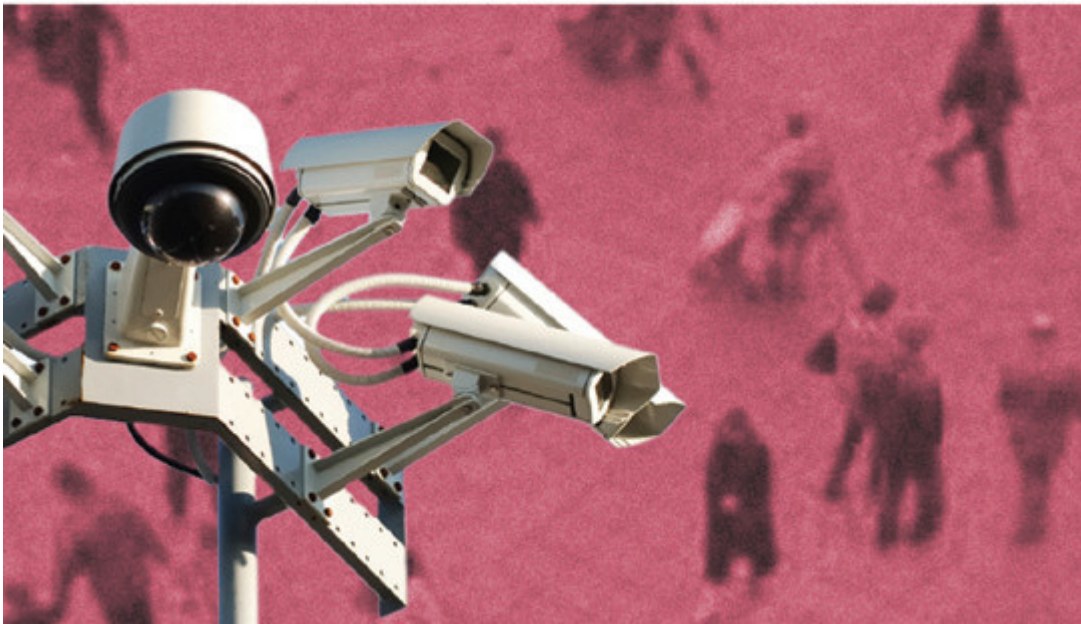
**This report was produced by
The Rockefeller Foundation
and Global Business Network.
May 2010**

Scenario Narratives

LOCK STEP

A world of tighter top-down government control and more authoritarian leadership, with limited innovation and growing citizen pushback

Lock Step



In 2012, the pandemic that the world had been anticipating for years finally hit. Unlike 2009's H1N1, this new influenza strain – originating from wild geese – was extremely virulent and deadly. Even the most pandemic-prepared nations were quickly overwhelmed when the virus streaked around the world, infecting nearly 20 percent of the global population and killing 8 million in just seven months, the majority of them healthy young adults. The pandemic also had a **deadly effect on economies**: international mobility of both people and goods screeched to a halt, **debilitating industries like tourism** and breaking global supply chains. Even **locally, normally bustling shops and office buildings sat empty for months, devoid of both employees and customers.**

The pandemic blanketed the planet – though disproportionate numbers died in Africa, Southeast Asia, and Central America, where the virus spread like wildfire in the absence of official containment protocols. But even in developed countries, containment was a challenge. The United States's initial policy of "strongly discouraging" citizens from flying proved deadly in its leniency, accelerating the spread of the virus not just within the U.S. but across borders. However, a few countries did fare better – China in particular. The Chinese government's quick imposition and enforcement of mandatory quarantine for all citizens, as well as its instant and near-hermetic sealing off of all borders, saved millions of lives, stopping the spread of the virus far earlier than in other countries and enabling a swifter post- pandemic recovery.

China's government was not the only one that **took extreme measures** to protect its citizens from risk and exposure. During the pandemic, **national leaders around the world flexed their authority** and imposed airtight rules and restrictions, from the **mandatory wearing of face masks** to body-temperature checks at the entries to communal spaces like train stations and supermarkets. **Even after the pandemic faded, this more authoritarian control and oversight of citizens and their activities stuck and even intensified.** In

order to protect themselves from the spread of increasingly global problems – from pandemics and transnational terrorism to environmental crises and rising poverty – leaders around the world took a firmer grip on power.

At first, the notion of a more controlled world gained wide acceptance and approval. **Citizens willingly gave up some of their sovereignty – and their privacy – to more paternalistic states in exchange for greater safety and stability.** Citizens were more tolerant, and even eager, for top-down direction and oversight, and **national leaders had more latitude to impose order in the ways they saw fit.** In developed countries, this heightened oversight took many forms: biometric IDs for all citizens, for example, and tighter regulation of key industries whose stability was deemed vital to national interests. In many developed countries, enforced cooperation with a suite of new regulations and agreements slowly but steadily restored both order and, importantly, economic growth.

Across the developing world, however, the story was different – and much more variable. Top-down authority took different forms in different countries, hinging largely on the capacity, caliber, and intentions of their leaders. In countries with strong and thoughtful leaders, citizens' overall economic status and quality of life increased. In India, for example, air quality drastically improved after 2016, when the government outlawed high-emitting vehicles. In Ghana, the introduction of ambitious government programs to improve basic infrastructure and ensure the availability of clean water for all her people led to a sharp decline in water-borne diseases. But more authoritarian leadership worked less well – and in some cases tragically – in countries run by irresponsible elites who used their increased power to pursue their own interests at the expense of their citizens.

There were other downsides, as the rise of virulent nationalism created new hazards: spectators at the 2018 World Cup, for example, wore bulletproof vests that sported a patch of their national flag. Strong technology regulations stifled innovation, kept costs high, and curbed adoption. In the developing world, access to “approved” technologies increased but beyond that remained limited: the locus of technology innovation was largely in the developed world, leaving many developing countries on the receiving end of technologies that others consider “best” for them. Some governments found this patronizing and refused to distribute computers and other technologies that they scoffed at as “second hand.” Meanwhile, developing countries with more resources and better capacity began to innovate internally to fill these gaps on their own.

Meanwhile, in the developed world, the presence of so many top-down rules and norms greatly inhibited entrepreneurial activity. Scientists and innovators were often told by governments what research lines to pursue and were guided mostly toward projects that would make money (e.g., market-driven product development) or were “sure bets” (e.g., fundamental research), leaving more risky or innovative research areas largely untapped. Well-off countries and monopolistic companies with big research and development budgets still made significant advances, but the IP behind their breakthroughs remained locked behind strict national or corporate protection. Russia and India imposed stringent domestic standards for supervising and certifying encryption-

related products and their suppliers – a category that in reality meant all IT innovations. The U.S. and EU struck back with retaliatory national standards, throwing a wrench in the development and diffusion of technology globally.

Especially in the developing world, acting in one's national self-interest often meant seeking practical alliances that fit with those interests – whether it was gaining access to needed resources or banding together in order to achieve economic growth. In South America and Africa, regional and sub-regional alliances became more structured. Kenya doubled its trade with southern and eastern Africa, as new partnerships grew within the continent. China's investment in Africa expanded as the bargain of new jobs and infrastructure in exchange for access to key minerals or food exports proved agreeable to many governments. Cross-border ties proliferated in the form of official security aid. While the deployment of foreign security teams was welcomed in some of the most dire failed states, one-size-fits-all solutions yielded few positive results.

By 2025, people seemed to be growing weary of so much top-down control and letting leaders and authorities make choices for them. Wherever national interests clashed with individual interests, there was conflict. Sporadic pushback became increasingly organized and coordinated, as disaffected youth and people who had seen their status and opportunities slip away – largely in developing countries – incited civil unrest. In 2026, protestors in Nigeria brought down the government, fed up with the entrenched cronyism and corruption. Even those who liked the greater stability and predictability of this world began to grow uncomfortable and constrained by so many tight rules and by the strictness of national boundaries. The feeling lingered that sooner or later, something would inevitably upset the neat order that the world's governments had worked so hard to establish. •

End of excerpts from [Scenarios for the Future of Technology and International Development](#)

Please download the PDF and read the rest for yourself!

This post was inspired from this YouTube:

If you intend to see it, better do it quick for there is no telling when YouTube will remove it.

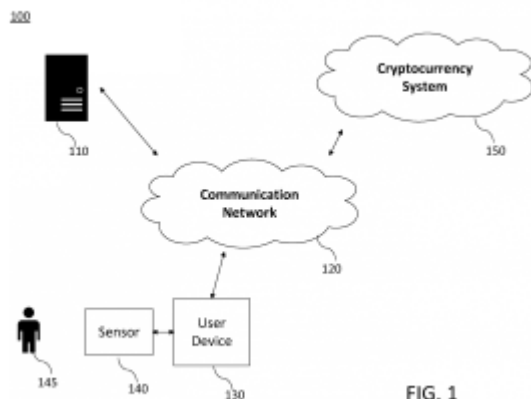
[EXCLUSIVE Dr Rashid Buttar BLASTS Gates, Fauci, EXPOSES Fake Pandemic](#)

Numbers As Economy Collapses



Dr. Rashid Buttar exposes the Covid pandemic as a moneymaking scam.

Patent from Microsoft: Body Activity Data Cryptocurrency System



Human body activity associated with a task provided to a user may be used in a mining process of a cryptocurrency system. A server may provide a task to a device of a user which is communicatively coupled to the server. A sensor communicatively coupled to or comprised in the device of the user may sense body activity of the user. Body activity data may be generated based on the sensed body activity of the user. The cryptocurrency system communicatively coupled to the device of the user may verify if the body activity data satisfies one or more conditions set by the cryptocurrency system, and award cryptocurrency to the user whose body activity data is verified. [/caption]

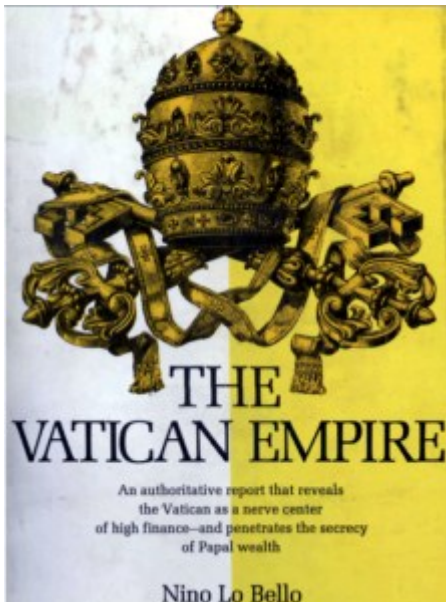
This is a patent filed on March 26, 2020 from Microsoft, patent WO/2020/060606. Note the three sixes in the patent number. If you don't believe it, please check out what it says on the [World Intellectual Property Organization](https://www.wipo.int/patent/search/en/?q=WO/2020/060606) (WIPO) website!

Quoted from WIPO:

"What is WIPO? WIPO is the global forum for intellectual property (IP) services, policy, information and cooperation. We are a self-funding agency of the United Nations, with 193 member states. Our mission is to lead the development of a balanced and effective international IP system that enables innovation and creativity for the benefit of all. Our mandate, governing bodies and procedures are set out in the WIPO Convention, which established WIPO in 1967."

So what this all mean? Please tell me what you think in the comments below.

[Vatican Interference in U.S. Presidential Elections?](#)



The Roman whore that
rides the Beast.

The story below is from one of the suppressed books by the Jesuit Order, *The Enemies of America Unmasked* by J. Wayne Laurens. It was published in Philadelphia by G. D. Miller in 1855. If you know anything about the power of the Roman Catholic Church and its army known as the Jesuit Order, I think you should find it believable, or at the very least, quite interesting. I sure do. I was raised in the Catholic Church.

An American gentleman was passenger on board a merchant ship, bound from London to Rio de Janeiro. There were among the passengers Englishmen, Germans, Frenchmen, Spaniards, and Portuguese; but the person we refer to was

the only American. Between himself and the English gentlemen, there were frequent discussions about politics, to which such of the other passengers, as could speak English, would listen, sometimes taking a part. Of course, our American was a great friend to the institutions of his own country; and defended republican forms of government, freedom of the speech and of the press, the vote by ballot, and all the other elements of popular sovereignty through thick and thin. Assailed on every side, he found his office of champion of freedom no sinecure. (Editor's note: If "sinecure" means a position the requires little or no work, "no sinecure" must mean a lot of work!) Every calm morning and every pleasant evening witnessed a new controversy on the deck or in the cabin; but he manfully held his ground against a host of adversaries; and being fluent in speech, strong in argument, skilled in logic, and full of lively and sarcastic humor, he generally came out of the debate with honor, taking care always to terminate the action at precisely the right moment, and to quit the field with flying colors.

Among the persons who listened with the greatest attention to these debates, was a lean bilious looking old Frenchman, who always took care to be present, and who showed by his look and manner, that he was deeply interested in politics, although he never by any chance uttered an opinion or made a remark on political subjects, in the general circle of the passengers.

In point of fact, this man was a Roman Catholic priest, a Jesuit of high standing, who was going to some station in South America, in obedience to an order from his superior. He was a cosmopolite indeed. Though not much past the middle point of life, he was rather aged in appearance, in consequence of the great variety and extent of the missions which he had performed in all quarters of the world, and in every kind of climate. From Canada to Calcutta; from the breezy heights of the Andes to the unwholesome marshes of Java, by sea and by land, in season and out of season, this man had journeyed on the secret errands of his Order. Speaking fluently a dozen different languages, and possessing the most perfect power of dissimulation, as well as the most thorough devotedness to the Church, and those carefully trained habits of obedience, which are so essential to the character of an able and faithful Jesuit, he had at length become one of the most accomplished men of his age.

As he listened to the conversation of the American passenger, he could not help noticing that he was gradually making converts to republican views. Many of these passengers, he observed, sought private interviews with the American; and by careful eavesdropping, he ascertained that their object was to ask questions about his country, and gain information respecting the actual working of the American attempt at self-government. When the passage was nearly over, the Frenchman happening to be alone with the American, in a retired part of the deck, where their conversation could not be overheard, commenced a quiet chat with him. Addressing him in English, which he spoke with ease and precision, he thanked him for apparent cordiality, for the entertainment he had derived from his conversation or rather eloquent haranguing to the other passengers, during the voyage. He professed to have enjoyed their debates very greatly; and gave the American due credit for his wit, his logic, his humor, his address, and his unbounded good nature.

The American was much pleased at his compliments; for he had conceived a great respect for this silent and attentive auditor; and, in fact, had, in his own secret mind, set him down as a hopeful convert to Americanism; he thanked him, therefore, with much feeling, for his good opinion; at the same time disclaiming any merit, for success in defending a truth so self-evident, as that which is expressed in these few words – that a nation ought to govern itself, and that by the popular vote of its own citizens.

“This,” said the Jesuit, with a quiet smile, “you suppose to be the system of your own country?”

“I do not suppose it,” said the American, “I *know* it.”

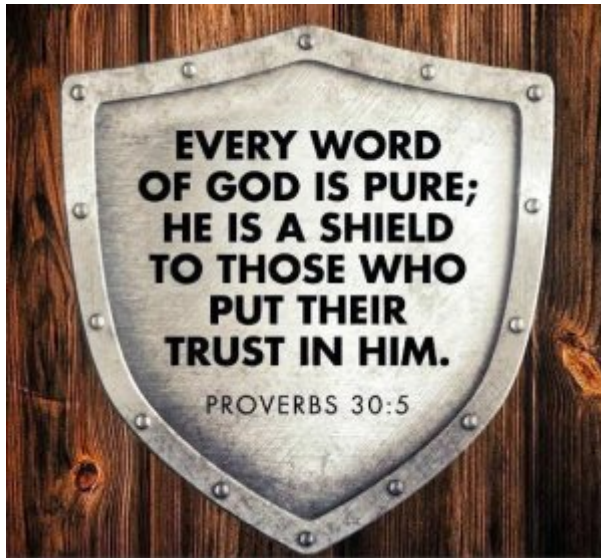
“Now,” said the Jesuit, “listen to me a few moments and I will tell you what *I know*. **Your president is elected by the conclave of cardinals at Rome**, the same who elect the Pope. Your people nominate the candidates. Our confidential agents select from the number, the one whom they believe to be the most favorable to the interests of the Church. His name with those of the other candidates is reported to the cardinals and the Pope. When their decision is announced to the confidential friends of the pope and the cardinals, in the United States, they send forth their order through the priests; and the whole Roman Catholic vote is thrown for the candidate who is favored by the Church. He of course is always elected. **Your parties are so equally divided on politics, that this Roman Catholic vote, which is cast on purely religious considerations, is always sufficient to turn the scale.**”

The American looked rather blank at this announcement. He was quite taken aback. Especially was he staggered by the recollection that the candidate for the presidency, who was sustained by the Irish and German votes, was generally successful. He courteously thanked the Jesuit for the valuable information which he had communicated; and during the short remainder of the voyage, he abstained from talking politics and give himself up to reflection.

Download the [PDF file-8MB](#)

Also see: [How the Jesuits Have Controlled the Destiny of the USA.](#)

[God Our Shield – Protection from the Coronavirus](#)



We are fighting an unseen enemy that spreads from person to person. Our health is not only dependent on how strong we are physically, but spiritually as well. The Devil is throwing darts of the Coronavirus at us. We should ask the Lord Jesus to shield us from it!

Twenty Scriptures we can claim for God to shield us from the virus:

Genesis 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy **shield**, and thy exceeding great reward.

Deuteronomy 33:29 Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the **shield** of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

2 Samuel 22:3 The God of my rock; in him will I trust: he is my **shield**, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

2 Samuel 22:36 Thou hast also given me the **shield** of thy salvation: and thy gentleness hath made me great.

Psalms 3:3 But thou, O LORD, art a **shield** for me; my glory, and the lifter up of mine head.

Psalms 5:12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a **shield**.

Psalms 18:35 Thou hast also given me the **shield** of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

Psalms 28:7 The LORD is my strength and my **shield**; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

Psalms 33:20 Our soul waiteth for the LORD: he is our help and our **shield**.

Psalms 59:11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our **shield**.

Psalms 84:9 Behold, O God our **shield**, and look upon the face of thine anointed.

Psalms 84:11 For the LORD God is a sun and **shield**: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

Psalms 91:4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy **shield** and buckler.

Psalms 115:9 O Israel, trust thou in the LORD: he is their help and their **shield**.

Psalms 115:10 O house of Aaron, trust in the LORD: he is their help and their **shield**.

Psalms 115:11 Ye that fear the LORD, trust in the LORD: he is their help and their **shield**.

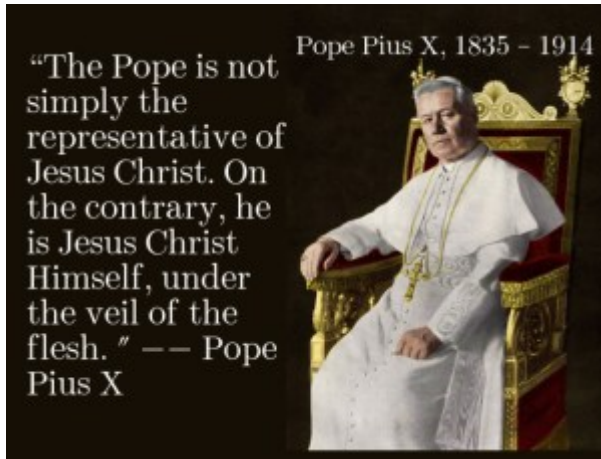
Psalms 119:114 Thou art my hiding place and my **shield**: I hope in thy word.

Psalms 144:2 My goodness, and my fortress; my high tower, and my deliverer; my **shield**, and he in whom I trust; who subdueth my people under me.

Proverbs 30:5 Every word of God is pure: he is a **shield** unto them that put their trust in him.

Ephesians 6:16 Above all, taking the **shield** of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

[How Catholic Theology of the Antichrist Came to be Embraced By Protestants](#)



The Bible shows the Popes of Rome fulfilled the prophecy of the man of sin who stands in the Temple – the Church of Christ – calling himself God on earth.

[The Ultimate Conspiracy – Dave Hunt and the Jesuit Attempt to Hijack the Christian Faith](#)



The history of the Jesuits who are seeking to subvert true Biblical faith in Jesus Christ to bring us back under the tyranny of Satan and his popes or Rome.

[The Destruction of Jerusalem – By George Peter Holford](#)



An Absolute and Irresistible

PROOF OF THE DIVINE ORIGIN OF CHRISTIANITY

Including a narrative of the calamities which befell the Jews so far as they tend to verify our Lord's predictions relative to that event.

By George Peter Holford

(Written in 1805)

"I consider the Prophecy relative to the destruction of the Jewish nation, if there were nothing else to support Christianity, as absolutely irresistible."
—Mr. Erskine's Speech, at the Trial of Williams, for publishing Paine's Age of Reason

Intro by the Webmaster

While transcribing Dr. Chuck Balwin's message on the destruction of Jerusalem, a friend shared this resource with me. It was in PDF format which is good for printing to read on paper, but not easy to read from a device online, especially from a phone. If you hold to the teaching of "Christian Zionism" – a doctrine that began with John Nelson Darby's dispensationalism in 1830, I hope you read this article.

PREFACE

History records few events more generally interesting than the destruction of Jerusalem, and the subversion of the Jewish state, by the arms of the Romans. – Their intimate connexion with the dissolution of the Levitical economy, and the establishment of Christianity in the world; the striking verification which they afford of so many of the prophecies, both of the Old and New Testament, and the powerful arguments of the divine authority of the Scriptures which are thence derived; the solemn warnings and admonitions which they hold out to all nations, but especially such as are favoured with the light and blessings of REVELATION; together with the impressive and terrific grandeur of the events themselves—are circumstances which must always insure to the subject of the following pages more than ordinary degrees of interest and importance. Many eminent and learned men have employed their pens in the illustration of it; but the fruits of their

labours are, for the most part, contained in large and expensive works, out of the reach of numbers, to whom the discussion might prove equally interesting and improving. For the use and gratification of such, the present Treatise, in a more accessible and familiar form, is diffidently offered to the public. In order that it might be better adapted for the general reader, critical inquiries and tedious details are equally avoided; but it has been the care of the writer not to omit any important fact or argument that, in his opinion, tended to elucidate the subject. Countenanced by the example of many respectable names, he has ventured to introduce the extraordinary prodigies, which, according to Josephus, preceded the destruction of the Holy City. He has also added a few sentences in their defense, but he does not intend thereby to express his unqualified admission of their genuineness.

Upon the execution of the tract, generally, the public will determine. Usefulness is the writer's main object; and if a perusal of it shall contribute, under the DIVINE BLESSING, to confirm the wavering faith of only one Christian, or to shake the vain confidence of a single Unbeliever, his labour will be abundantly rewarded. —G.H., LONDON, 1st. month, 1805.

THE DESTRUCTION OF JERUSALEM

THE goodness of God stamps all his proceedings. It has pleased Him not only to communicate to mankind a revelation, which, to the pious mind, bears in its internal texture its own evidence and recommendation, but also to accompany it with such external proofs of a sacred origin, as seem calculated to strike, with irresistible conviction, even those who are least disposed to admit the truth of the Holy Scriptures. In order to evidence their divine authenticity, God has done as much as man could possibly have required. [1] For, supposing that it had been referred to mankind to have prescribed for their own satisfaction, and that of their prosperity, the credentials which His messengers should bring with them, in order to authenticate the divinity of their mission, could the wisest and most skeptical amongst men have proposed, for this purpose, any thing more conclusive than,

First: Demonstrations of power, surpassing every possible effect of human skill and effort — and secondly, Intelligence relative to the future events and circumstances of nations and individuals, which no human sagacity would ever pretend to foresee or predict?

If such had been the evidences demanded, what addition to them could possibly have been suggested? Is it in the human mind to imagine any tests of divine authority better adapted, sooner or later, to expose the artifices, and frustrate the designs, of an imposter? In vain will the profoundest policy attempt to discover means more suitable to this purpose, and, with respect to the reception of the revelation itself, more perfectly fitted to banish all reasonable doubt on the one hand, and to invalidate the charge of credulity on the other. Now these, precisely, are the credentials with which it has pleased God to sanction the testimony of his inspired messengers, as recorded in the Scriptures of the Old and New Testament. THEY WROUGHT MIRACLES: THEY FORETOLD FUTURE EVENTS. Thus all that man himself could demand has been

given, and objectors are left entirely without excuse.

JESUS CHRIST, the principal of those messengers, like his illustrious types and predecessors Moses and Elijah, proclaimed and attested his divine mission at once by miraculous acts, and by prophetic declarations. His miracles were numerous, diversified, and performed in various parts of his native country ; they were not frivolous tricks, calculated merely to excite wonder and gratify curiosity, but acts of substantial utility and benevolence. They were publicly, but not boastingly and ostentatiously, displayed – in the presence not of friends only, but also of enemies – of enemies exasperated to malignity against him, because he had censured their vices and exposed their hypocrisy, and who were actuated by every motive which a spirit of revenge could suggest to incurable prejudice, to induce them to detect the imposition of his miracles, if false, and to deny and discredit them, if true. To deny them they did not attempt, but they strove to sink them in disrepute, and thereby furnished a striking specimen of those embarrassing dilemmas, into which infidelity is continually betraying her votaries. They ascribed them to the agency of Satan ; thus representing him, “who was a liar from the beginning,” as contributing to the diffusion of the truth “the spirit that worketh in the children of disobedience” as promoting the cause of holiness and as co-operating in the overthrow of his own kingdom, with HIM who “was manifested to destroy the works of the Devil!”

The prophecies of our Lord, as well as his miracles, were many, and of great variety. They were not delivered with pomp and parade, but rose out of occasions, and seem to have resulted, for the most part, from his affectionate solicitude for those who then were, or might afterwards become, his disciples. While the fulfillment of some of these predictions was confined to the term of his mission and the limits of his country, the accomplishment of others extended to all nations, and to every future age of the world.

Of the prophecies which have already been fulfilled, few, perhaps, are so interesting in themselves, or so striking in their accomplishment, as those which relate to the destruction of Jerusalem and its Temple, and the signal calamities which every where befel the Jewish nation. The chief of our Lord’s predictions, relative to these events, are contained in Matt. 24 ch. Mark, 13 ch., Luke 21 ch., Ib. 19 ch. 41-44 ; Ib. 23 ch. 27-30 : and we may with confidence appeal to the facts which verify them as conclusive and incontrovertible proofs of the divinity of his mission. Before, however, we enter upon this illustration, it may be gratifying to the reader, and add considerably to the interest of many of the subsequent pages, to give in this place a brief description of that renowned city and its temple.

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, were on the east side, and directly opposite to the Mount of Olives. This fort was built on a rock fifty cubits in height, and so 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 splendour of the interior parts of the temple corresponded with its external magnificence. It was decorated and enriched by every thing, 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 shew- bread, 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. 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 depended branches and leaves of vines, and 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 splendour 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, of the sanctuary –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 its 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 palmbranches, 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 thus 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.'" [2] 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 with 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!" [3] Having said this, he went out of the temple, and, as he departed, his disciples drew his attention to the wonderful magnitude and splendour of the edifice. They spake, "how it was adorned with goodly stones and gifts;" and said unto him, "Master see! what manner of stones and buildings are here! And Jesus said unto them , See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down." When we consider the antiquity and sanctity of the temple, its stupendous fabric, its solidity, and the uncommon magnitude of the stones of which it was composed, we may, in some measure, conceive of the amazement which this declaration of our LORD must have excited in the mind of his disciples. Nevertheless, this remarkable prediction, as we shall see in the sequel, was literally fulfilled, and, as our LORD had foretold, even during the existence of the generation to which he addressed it.

Our Lord now retired to the Mount of Olives, to which place the disciples followed him, in order to make more particular inquiries relative to the time when the calamitous events, foretold by him, would come to pass. We have already intimated, that, the Mount of Olives commanded a full view of

Jerusalem and the temple. No situation, therefore, could have been better adapted to give energy to a prediction which related chiefly to their total ruin and demolition.; and if we suppose (and the supposition is highly probable) that our LORD, While in the act of speaking, pointed to the majestic and stupendous edifices, whose destruction he foretold, every word which he then uttered must have been clothed with inexpressible sublimity, and derived from the circumstances of the surrounding scenery a force and effect, which it is not possible adequately to conceive.

"Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" Such were the questions of the disciples, in answer to which our LORD condescended to give them a particular account of the several important events that would precede, as well as of the prognostics which would announce, the approaching desolations; including

suitable directions for the regulation of their conduct under the various trials to which they were to be exposed. He commences with a caution: "Take heed," says he, "that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many." The necessity for this friendly warning soon appeared; for within one year after our Lord's ascension, rose Dositheus the Samaritan, who had the boldness to assert that he was the Messiah, of whom Moses prophesied; while his disciple Simon Magus deluded multitudes into a belief that he, himself, was the "GREAT POWER OF GOD." About three years afterwards another Samaritan impostor appeared, and declared that he would shew the people the sacred utensils, said to have been deposited by Moses, in mount Gerizim. Induced by an idea that the Messiah, their great deliverer, was now come, an armed multitude assembled under him, but Pilate speedily defeated them, and slew their chief. While Cuspius Fadus was procurator in Judea, another deceiver arose, whose name was Theudas.

[4] This man actually succeeded so far as to persuade a very great multitude to take their effects and follow him to Jordan, assuring them, that the river would divide at his command. Fadus, however, pursued them with a troop of horse, and slew many of them, and among the rest the impostor himself, whose head was cut off and carried to Jerusalem. Under the government of Felix, deceivers rose up daily in Judea, and persuaded the people to follow them into the wilderness, assuring them that they should there behold conspicuous signs and wonders performed by the ALMIGHTY. Of these Felix, from time to time, apprehended many, and put them to death. About this period (A.D. 55) arose Felix the celebrated Egyptian impostor, who collected thirty-thousand followers, and persuaded them to accompany him to the Mount of Olives, telling, them that from thence they should see the walls of Jerusalem fall down at his command, as, a prelude to the capture of the Roman garrison, and to their obtaining the sovereignty of the city. The Roman governor, however, apprehending this to be the beginning of revolt, immediately attacked them, slew four hundred of them, and dispersed the rest; but the Egyptian effected his escape. In the time of Porcius Festus (A.D.60), another distinguished impostor seduced the people, by promising them deliverance from the Roman yoke, if they would follow him into the wilderness; but Festus sent out an armed force which speedily destroyed both the deceiver and his followers. In short, impostors, to a divine commission, continually and fatally deceived the people, and at once justified the caution, and fulfilled the prediction of our LORD. If it be objected that none of these impostors, except Dositheus, assumed the name of Messiah, we reply, that the groveling expectations of the Jews was directed to a Messiah who should merely deliver them from the Roman yoke, and "restore the kingdom to Jerusalem;" and such were the pretensions of these deceivers. This expectation, indeed, is the only true solution of these strange and reputed insurrections; which will naturally remind the reader of the following prophetic expressions of our LORD: "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." "If they shall say unto you, 'Behold he is in the desert!' go not forth. They will shew [5] (or pretend to shew) great signs and wonders," "Our Saviour thus proceeded: "And ye shall hear of wars, and rumors of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet, for nation shall rise up against nation and kingdom against kingdom, and great earthquakes shall be in

divers places, and famines, and pestilences: all these are the beginnings of sorrows." – Matt. xxiv. 7,8.

Luke xxi. 11, "Wars and rumours of wars," These commotions, like distant thunder, that forebodes the approaching storm,

"At first heard solemn o'er the verge of heaven," were so frequent from the death of our Lord until the destruction of Jerusalem, that whole interval might, with propriety, appealed to, in illustration of this prophecy. One hundred and fifty of the copious pages of Josephus, which contain the history of this period, are every where stained with blood. To particularize in a few instances: About three years after the death of Christ, a war broke out between Herod and Aretas, king of Arabia Petraea, in which the army of the former was cut off. This was kingdom rising against kingdom. Wars are usually preceded by rumours. It may, therefore, appear absurd to attempt a distinct elucidation of this part of the prophecy; nevertheless, it ought not to be omitted, that about this time, the emperor Caligula, having ordered his statue to be placed in the temple of Jerusalem, and the Jews having persisted to refuse him, the whole nation were so much alarmed, by the mere apprehension of war, that they neglected even to till their lands! The storm, however, blew over.

About this period a great number of Jews, on account of a pestilence which raged at Babylon, removed from that city to Seleucia, where the Greeks and Syrians rose against them, and destroyed of this devoted people more than five myriads! "The extent of this slaughter (says Josephus) had no parallel in any former period of their history." Again, about five years after; this dreadful massacre, there happened a severe contest between the Jews at Perea, and the Philadelphians, respecting the limits of a city called Mia, in which many of the former were slain. This was nation rising up against nation. Four year afterwards, under Cumanus, and indignity was offered to the Jews within the precincts of the temple, by a Roman soldier, which they violently resented; but, upon the approach of the Romans in great force, their terror wits so excessive, and so disorderly and precipitate their flight, that not less than ten thousand Jews were trodden to death in the streets. This, again, was nation rising up against nation. Four years more had not elapsed, before the Jews made war against the Samaritans, and ravaged their country. The people of Samaria had murdered a Galilean, who was going up to Jerusalem to keep the Passover, and the Jews thus revenged it. At Caesarea, the Jews having had a sharp contention with the Syrians for the government of the city, an appeal was made to who decreed it to the Syrians. This event laid the foundation of a most cruel and sanguinary contest between the two nations. The Jews, mortified by disappointment, and inflamed by jealousy, rose against the Syrians, who successfully repelled them. In the city of Casesarea alone upwards of twenty thousand Jews were slain. The flame, however, was not now quenched; it spread its destructive rage wherever the Jew and Syrians dwelt together in the same place: throughout every city, town, and village, mutual animosity and slaughter prevailed. At Damascus, Tyre, Ascalon, Gadara, and Scythopolis, the carnage was dreadful. At the first of these cities, ten thousand Jews were slain in one hour, and at Scythopolis thirteen thousand treacherously in one night. At Alexandria the

Jews, aggrieved by the oppressions of the Romans, rose against. them; but the Romans, gaining the ascendancy, slew of that nation fifty thousand persons, sparing neither infants nor the aged. And after this, at the siege of Jopata, not less than forty thousand Jews perished.

While these destructive contests prevailed in the East, the western parts of the Roman empire were rent by the fierce contentions of Galba, Otho, and Vertellis; of which three emperors, it is remarkable that they all, together with Nero, their immediate predecessor, died a violent death, within the short space of eighteen months. Finally, the whole nation of the Jews took up arms against the Romans, king Agrippa, and provoked that dreadful war which, in a few years, deluged Judea in blood, and laid its capital in ruins.

If it be here objected, that, because wars are events of frequent occurrence, it would be improper to refer to supernatural foresight a successful prediction respecting them, it is replied, that much of this objection will be removed, by considering the incompetency of even statesmen themselves to foretel the condition, only for a few years, of the very nation whose affairs they administer. It is a well-known fact, that the present minister of Great Britain, on the very eve of the late long and destructive war with the French Republic, held out to this country a picture of fifteen successive years of peace. Indeed, the nice points on which peace and war often depend, baffle all calculations from present aspects; and a rumour of war, so loud and so alarming, as even to suspend the operations of husbandry, may terminate, as we have just seen, in nothing but rumour. Farther, let it be considered, that the wars to which this part of our LORD's prophecy referred, were to be of two kinds, and that the event corresponded accordingly; that they occurred within the period to which he had assigned them; that they fell with the most destructive severity on the Jews, to whom the prophecy at large chiefly related, and that the person who predicted them was not in the condition of a statesman, but in that of a Carpenter's son! "On this subject more in another place.

'And great earthquakes shall be in divers places.'" Of these significant emblems of political commotions, there occurred several within the scene of this prophecy, and, as our SAVIOUR predicted, in divers places in the reign of Claudius there was one at Rome, and another at Apamea in Syria, where many of the Jews resided. The earthquake at the latter place was so destructive, that the emperor, in order to relieve the distresses of the inhabitants, remitted its tribute for five years. Both these earthquakes are recorded by Tacitus. There was one also, in the same reign in Crete. This is mentioned by Philostratus, in his Life of Apollonius, who says, that 'there were others at Smyrna, Miletus, Chios, and Samos; in all which places Jews had settled.' In the reign of Nero there was an earthquake at Laodicea. Tacitus records this also. It is likewise mentioned by Eusebius and Orosius, who add that Hieropolis and Colose, as well as Laodicea, were overthrown by an earthquake. There was also one in Campania in this reign (of this both Tacitus and Seneca speak □ and another at Rome in the reign of

Galba, recorded by Suetonius ; to all which may be added those which happened on that dreadful night. When the Idumeans were excluded from Jerusalem, a short time before the siege commenced. "A heavy storm (says Josephus) burst

on them during the night violent winds arose, accompanied with the most excessive rains, with constant lightnings, most tremendous thunderings, and with dreadful roarings of earthquakes. It seemed (continues he) as if the system of the world had been confounded for the destruction of mankind; and one might well conjecture that these were signs of no common events."

Our LORD predicted "famines" also. Of these the principal was that which Agabus foretold would happen in the days of Claudius, as related in the Acts of the Apostles. It begun in the fourth year of his reign, and was of long continuance. It extended through Greece, and even into Italy, but was felt most severely in Judea, and especially at Jerusalem, where many perished for want of bread. This famine is recorded by Josephus also, who relates that "an assaron of corn was sold for five drachmae" (i.e. about 3 1/2 pints for 3s. 3d.) It is likewise noticed by Eusebius and Orosius. To alleviate this terrible calamity, Helena, queen of Adiabena, who was at that time in Jerusalem, ordered large supplies of grain to be sent from Alexandria; and Izates, her son, consigned vast sums to the governors of Jerusalem, to be applied to the relief of the more indigent sufferers. The Gentile Christian converts residing in foreign countries, also sent, at the instance of St. Paul, liberal contributions, to relieve the distresses of their Jewish brethren. (I Corin. xvi. 3.) Dion Cassius relates that there was likewise a famine in the first year of Claudius which prevailed at Rome, and in other parts of Italy; and, in the eleventh year of the same emperor, there was another, mentioned by Eusebius. To these may be added those that afflicted the inhabitants of several of the cities of Galilee and Judea, which were besieged and taken, previously to the investment of Jerusalem, where the climax of national misery, arising from this and every other cause, was so awfully completed.

Our Lord adds "pestilences" likewise. Pestilence treads upon the heels of famine, it may therefore reasonably be presumed, that this terrible scourge accompanied the famines which have just been enumerated. History, however, particularly distinguishes two instances of this calamity, which occurred before the commencement of the Jewish war. The first took place at Babylon about A. D. 40, and raged so alarmingly, that great multitudes of Jews fled from that city to Seleucia for safety, as hath been hinted already. The other happened at Rome A.D. 65, and carried off prodigious multitudes. Both Tacitus and Suetonius also record, that similar calamities prevailed, during this period, in various parts of the Roman empire. After Jerusalem was surrounded by the army of Titus, pestilential diseases soon made their appearance there to aggravate the miseries, and deepen the horrors of the siege. They were partly occasioned by the immense multitudes which were crowded together in the city, partly by the putrid effluvia which arose from the unburied dead, and partly from spread of famine.

Our Lord proceeded, "And fearful sights and great signs shall there be from heaven." [6] Josephus has collected the chief of these portents together, and introduces his account by a reflection on the strangeness of that infatuation, which could induce his countrymen to give credit to impostors, and unfounded reports, whilst they disregarded the divine admonitions, confirmed, as he asserts they were, by the following extraordinary signs:

1. "A meteor, resembling a sword, [7] hung over Jerusalem during one whole year." This could not be a comet, for it was stationary, and was visible for twelve successive months. A sword too, though a fit emblem for destruction, but ill represents a comet.

2. "On the eighth of the month Zanthicus, (before the feast of unleavened bread) at the ninth hour of the night, there shone round about the altar, and the circumjacent buildings of the temple, a light equal to the brightness of the day, which continued for the space of half an hour." This could not be the effect of lightning, nor of a vivid aurora borealis, for it was confined to a particular spoil and the light shone intermittently thirty minutes.

3. "As the High Priest were leading a heifer to the altar to be sacrificed, she brought forth a lamb, in the midst of the temple." Such is the strange account given by the historian. Some may regard it as a "Grecian fable," while others may think that they discern in this prodigy a miraculous rebuke of Jewish infidelity and impiety, for rejecting the ANTITYPICAL Lamb, who had offered Up Himself as an atonement, "once for all," and who, by thus completely fulfilling their design, had virtually abrogated the Levitical sacrifices. However this may be, the circumstances of the prodigy are remarkable. It did not occur in an obscure part of the city, but in the temple ; not at an ordinary time, but at the passover, the season of our LORD'S crucifixion in the presence, not of the vulgar merely, but of the High Priests and their attendants, and when they were leading the sacrifice to the altar. 4. "'About the sixth hour of the night, the eastern gate of the temple was seen to open without human assistance.'" When the guards informed the Curator of this event, he sent men to assist them in shutting it, who with great difficulty succeeded. – This gate, as hath been observed already, 'Was of solid brass, and required twenty men to close it every evening. It could not have been opened by a "strong gust of wind," or a slight earthquake;" for Josephus says, it was secured by iron bolts And bars, which were let down into a large threshold; consisting of one entire stone.'" [8] 5. "Soon after the feast of the Passover, in various parts of the country, before the setting of the sun, chariots and armed men were seen in the air, passing round about Jerusalem." Neither could this portentous spectacle be occasioned by the aurora borealis, for it occurred before the setting of the sun ; or merely the fancy of a few villagers, gazing at the heavens, for it was seen in various parts of the country. 6. "At the subsequent feast of Pentecost, while the priests were going, by night, into the inner, temple to perform their customary ministrations, they first felt, as they said, a shaking, accompanied by an indistinct murmuring, and afterwards voices as of a multitude, saying, in a distinct and earnest manner, "LET US DEPART HENCE." This gradation will remind the reader of that awful transaction, which the feast of Pentecost *as principally instituted to commemorate. First, a shaking was heard ; this would naturally induce the priests to listen: an unintelligible murmur succeeds; this would more powerfully arrest their attention, and while it was thus awakened arid fixed, they heard, says Josephus, the voices as of a multitude, distinctly pronouncing the words "LET US DEPART HENCE." And accordingly, before the period for celebrating this feast returned, the Jewish war had commenced, and in the space of three years afterwards, Jerusalem was surrounded by the Roman army, the temple converted

into a citadel, and its sacred courts streaming with the blood of human victims.

7. As the last and most fearful omen, Josephus relates that one Jesus, the son of Ananus, a rustic of the lower class, during the Feast of Tabernacles, suddenly exclaimed in the temple, "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 bridegrooms and brides – a voice against the whole people !" These words he incessantly proclaimed aloud both day and night, through all the streets of Jerusalem, for seven years and five months together, commencing at a time (A. D. 62) when the city was in a state of peace, and overflowing with prosperity, and terminating amidst the horrors of the siege. This disturber, having excited the attention of the magistracy, was brought before Albinus the Roman governor, who commanded that he should be scourged. But the severest stripes drew from him neither tears nor supplications. As he never thanked those who relieved, so neither did he complain of the injustice of those who struck him. And no other answer could the governor obtain to his interrogatories, but his usual denunciation of "Woe, woe to Jerusalem!" which he still continued to proclaim through the city, but especially during the festivals, when his manner became more earnest, and the tone of his voice louder. At length, on the commencement of the siege, he ascended the walls, and, in a more powerful voice than ever, exclaimed, "Woe, woe to this city, this temple, and this people!" And then, with a presentment of his own death, added, "Woe, woe to myself " he had scarcely uttered these words when a stone from one of the Roman engines killed him on the spot. Such are the prodigies related by Josephus, and which, excepting the first, he places in the year immediately preceding the Jewish war. Several of them are recorded also by Tacitus. Nevertheless, it ought to be observed, that they are received by Christian writers cautiously, and with various degrees of credit. Those, however, who are most skeptical, and who resolve them into natural causes, allow the "superintendence of GOD to awaken his people by some of these means." Whatever the fact, in this respect, may be, it is clear that they correspond to our LORD'S prediction of "fearful sights, and great signs from heaven;" and ought to be deemed a sufficient answer to the objector, who demands whether any such appearances are respectably recorded.

The next prediction of our LORD related to the persecutions of his disciples: "They shall lay their hands on you (said he), and persecute you, delivering you up to the synagogues and into prisons, being brought before kings and rulers for my name's sake:" Luke xxi. 12. "and they shall deliver you up to councils, and in the synagogues ye shall be beaten:" Mark xiii. 9. "and some of You shall they CAUSE TO BE PUT TO DEATH." Luke xxi. 16. In the very infancy of the Christian church, these unmerited and unprovoked cruelties began to be inflicted. Our LORD, and his forerunner John the Baptist, had already been put to death; the Apostles Peter and John were first imprisoned, and then, together with the other Apostles, were scourged before the Jewish council; Stephen after confounding the Sanhedrim with his irresistible eloquence, was stoned to death; Herod Agrippa "stretched forth his hands to vex certain of the church," beheaded James the brother of John, and again imprisoned Peter, designing to put him to death also; St. Paul pleaded before the Jewish council at Jerusalem, and before Felix the Roman governor, who

trembled on the judgment-seat, while the intrepid prisoner "reasoned of righteousness, temperance, and judgment to come!" Two years afterwards he was brought before the tribunal of Festus (who had succeeded Felix in the government,) king Agrippa the younger being present, who, while the governor scoffed, ingenuously acknowledged the force of the Apostle's eloquence, and, half convinced, exclaimed, "Almost thou persuadest me to be a Christian." Lastly, he pleaded before the emperor Nero at Rome; he was also brought with Silas before the rulers at Philippi, where both of them were scourged and imprisoned. Paul was likewise imprisoned two years in Judea, and afterwards twice at Rome, each time for the space of two years. He 'was scourged by the Jews five times, thrice beaten with rods, and once stoned; nay, he himself, before his conversion, was an instrument of fulfilling the predictions. St. Luke relates of him that "he made havoc of the church, entering into every house, and hating men and women, committed them to prison; when they were put to death he gave his voice against them; he punished them oft in every synagogue, and, persecuted them even into strange cities and to this agree his own declarations. (Vide Acts xxvi. 10, 11. Gal. i. 23.) At length, about two years before the Jewish war, the first general persecution commenced at the instigation of the emperor Nero, " who," says Tacitus, "inflicted upon the Christians punishments exquisitely painful;" multitudes suffered a cruel martyrdom, amidst derision and insults, and among the rest the venerable Apostles St Peter and St. Paul.

Our LORD continues "And ye shall be hated of all nations for my name's sake." Matt. xxiv. 9. The hatred from which the above recited persecutions sprang, was not provoked on the part of the Christians by a contumacious resistance to established authority, or by any violations of law, but was the unavoidable consequence of their sustaining the name, and imitating the character of their MASTER. "It was a war," says Tertullian, "against the very name: to be a Christian was of itself crime enough." And to the same effect is that expression of Pliny in his letter to Trajan: "I asked them whether they were Christians; if they confessed it, I asked them a second and a third time, threatening them with punishment, and those who persevered I commanded to be led away to death." It is added, "Of all nations." Whatever animosity or dissensions might subsist between the Gentiles and the Jews on other points, they were at all times ready to unite and co-operate in the persecution of the humble followers of Him, who came to be a LIGHT to the former, and the GLORY of the latter.

"And then shall many be offended, and shall betray one another." Matt. xxiv. 10. Concerning this fact, the following decisive testimony of Tacitus may suffice: speaking of the persecutions of the Christians under Nero, to which we have just alluded, he adds " several were seized, who confessed, and by their discovery a great multitude of others were convicted and barbarously executed."

"And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end (i.e. of the Jewish dispensation) come." Matt. xxiv. 14. Of the fulfillment of this prediction of the Epistles of St. Paul, addressed to the Christians at Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica; and those of Peter to such

as resided in Pontus, Cappadocia, and Bithynia, are monuments now standing; for neither of these Apostles were living when the Jewish war commenced. St. Paul, too, in his Epistle to the Romans, informs them that 'their faith was spoken of throughout the world;' and in that to the Colossians he observes that the "Gospel had been preached to every creature under heaven." Clement, who was a fellow-labourer with the Apostle, relates of him that "he taught the whole world righteousness, travelling from the East westward to the borders of the ocean." Eusebius says that "the Apostles preached the Gospel in all the world, and that some of them passed beyond the bounds of the ocean, and visited the Britannic isles:" [9] so says Theodoret also.

"It appears," says Bishop Newton, "from the writers of the history of the church, that before the destruction of Jerusalem the Gospel was not only preached in the Lesser Asia, and Greece, and Italy, the great theatres of action then in the world, but was likewise propagated as far northward as Scythia, as far southward as Ethiopia, as far eastward as Parthia and India, as far westward as Spain and Britain." And Tacitus asserts that "the Christian religion, which arose in Judea, spread over many parts of the world, and extended to Rome itself, where the professors of it, as early as the time of Nero, amounted to a vast multitude," insomuch that their numbers excited the jealousy of the government.

Thus completely was fulfilled a prediction contrary to every conclusion that could have been grounded on moral probability, and to the accomplishment of which every kind of impediment was incessantly opposed. The reputed son of a mechanic instructs a few simple fishermen in a new dispensation destitute of worldly incentives, but full of self-denials, sacrifices, and sufferings, and tells them that in about forty years it should spread over all the world. It spreads accordingly; and, in defiance of the exasperated bigotry of the Jews, and of all the authority, power, and active opposition of the Gentiles, is established, within that period, in all the countries into which it penetrates. Can any one doubt but that the prediction and its fulfillment were equally divine?

Such, briefly, is the account that history gives of the several events and signs, which our Lord had foretold would precede the destruction of the Holy City. No sooner were his predictions accomplished, than a most unaccountable infatuation seized upon the whole Jewish nation; so that they not only provoked, but seemed even to rush into the midst of those unparalleled calamities, which at length totally overwhelmed them. In an essay of this sort it is impossible to enter into a minute detail of the origin and progress of these evils; but such particulars as illustrate the fulfillment of the remaining part of the prophecy, and justify the strong language in which it is couched, shall be presented to the reader.

From the conquest of their country by Pompey, about sixty years B. C. the Jews had, on several occasions, manifested a refractory spirit; but after Judas the Gaulonite and Sadduc the Pharisee had taught them, that submission to the Roman assessments would pave the way to a state of abject slavery, this temper displayed itself with increasing malignity and violence. Rebellious tumults and insurrections became more and more frequent and alarming; and to these the mercenary exactions of Florus, the Roman

governor, not a little contributed. At length Eleazer, son of the High Priest, persuaded those who officiated in the temple to reject the sacrifices of foreigners, and no longer to offer up prayers for them. Thus an insult was thrown upon Caesar, his sacrifice rejected, and the foundation of the Roman war laid. The disturbances among the Jews still continuing, Cestius Gallus, president of Syria, marched an army into Judea, in order to quell them, and his career was every where marked with blood and desolation. As he proceeded, he plundered and burnt the beautiful city of Zabulon, Joppa, and all the villages which lay in his way. At Joppa he slew of the inhabitants eight thousand four hundred. He laid waste the district of Narbatene, and, sending an army into Galilee, slew there two thousand of the seditious Jews. He then burnt the city of Lydda; and after having repulsed the Jews, who made a desperate sally upon him, encamped, at length, at the distance of about one mile from Jerusalem. On the fourth day he entered its gate and burnt three divisions of the city, and might now, by its capture, have put a period to the war ; but through the treacherous persuasions of his officers, instead of pursuing his advantages, he most unaccountably raised the siege, and fled from the city with the utmost precipitation. The Jews, however, pursued him as far as Antipatris, and, with little loss to themselves, slew of his army nearly six thousand men. After this disaster had befallen Cestius, the more opulent of the Jews (says Josephus) forsook Jerusalem as men do a sinking ship. And it is with reason supposed, that on this occasion many of the Christians, or converted Jews, who dwelt there, recollecting the warnings of their divine Master, retired to Pella, a place beyond Jordan, situated in a mountainous country, [10] whither (according to Eusebius, who resided near the spot) they came from Jerusalem, and settled, before the war (under Vespasian) began. Other providential opportunities for escaping afterwards occurred, of which, it is probable, those who were now left behind availed themselves; for it is a striking act, and such as cannot be contemplated by the pious mind without sentiments of devout admiration, that history does not record that even one CHRISTIAN perished in the siege of Jerusalem. Enduring to the end faithful to their blessed MASTER, they, gave credit to his predictions, and escaped the calamity. Thus were fulfilled the words of our Lord, Matt. 24. 13. "He that shall endure unto the end (i.e. of the scene of this prophecy) shall be saved," i.e. from the calamities which wilt involve all those who shall continue obstinate in unbelief.

Nero, having been informed of the defeat of Cestius, immediately appointed Vespasian, a man of tried valour, 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, every where 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 befel 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, and 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. Such events were foretold by our LORD, when he said, "There shall be distress of nations, with perplexity ; the sea and the waves roaring." Luke xxi. 25.

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, 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. Athirst 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 Anaius and Jesus, not only slew them, but, 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 favour. 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, 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," nothing to be expected from the Romans but signal and exemplary vengeance. 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; but, alas! not to deliver it from its miseries but to fulfill the prediction, and vindicate the benevolent warning of our Lord: "When ye see (he had said to his disciples) the abomination of desolation, spoken of by the prophet Daniel, standing in the holy place, [11] and Jerusalem surrounded by armies (or camps,) then let those who are in the midst of Jerusalem depart, and let not those who are in the country enter into her," for "then know that the desolation thereof is nigh." Matt. xxiv. 15, 21 ; Luke xxi. 20, 1-11. These armies, we do not hesitate to affirm were those of the Romans, who now invested the city. From the time of the Babylonian captivity, idolatry had been held as an abomination by the Jews. 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 throu' 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. The sceptre 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.

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 enter 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.

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 again 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 revilings. 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 round about, 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 spectres 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 favourers 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.

While the city was in this dismal situation, a Jew named Mannaëus 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 tip tinder the Wang, 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? none evil can come upon us.'" (Micah iii. 11)

Meanwhile the horrors of famine grew still more melancholy and afflictive. The Jews, for want 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 tenderest emotions of sympathy, or refrain from tears while he reads our SAVIOUR'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 he, 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 straitness 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. And it deserves particular regard, as a circumstance which very 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 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, hoping to 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, wilfully deaf instead of extinguishing the flames, spread them wider and wider. Actuated by the fiercest impulses rancour 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.

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 contemned 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 from 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 tragical 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 to 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 shew great signs and wonders." In this last caution, as the connexion of the prophecy demonstrates, he evidently refers to the period of the siege, but in the former to the interval immediately preceeding 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. [12]

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, provided that 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, at a very multitude were exposed to sale, while the purchasers were few in number. And 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 colours upon the towers, and burst forth into the most 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, wrapt 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 invested the city on the fourteenth day of the fourth month, preceeding.

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 our 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 commanded 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 levelled 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 levelled 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 19:44) 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 reliques!"

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 and ever, beyond example, were the calamities which befel 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 befel the Jews, they would appear far less in comparison;" and again, "No other city ever suffered such things, 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 21:22. Nor were the calamities of this ill-fated nation even now ended; for there were still other places to subdue; and our LORD had thus predicted, "wheresoever the carcass is, there will the eagles be gathered together." (Matt. 24:28.) 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 splendour, celebrated the birth-day of his brother Domitian; and according to the barbarous manner of those times, punished many Jews in honour 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 except the transitory insurrection of the Sicarii, under Jonathan, all opposition on the part of the Jews every where 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. Every where 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, [13] 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.

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 every thing 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, 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 18) 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, Flavius Adrian built a new city on Mount Calvary, and called it Flavia, 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, and prohibited them entering the city under pain of death, and forbade 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, WawaInes, and lastly by the Turks, who now posses 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. The Jews themselves, still miraculously preserved a distinct people, are, as we see, scattered over the whole earth, invigorating the faith of the Christian, flashing conviction in the face of the infidel, and constituting an universal, permanent, and invincible evidence of the truth of Christianity.

In order to invalidate this evidence, the apostate emperor Julian, impelled by a spirit of enmity against the Christians, about A. D. 363, made an attempt to rebuild the city and temple of Jerusalem, and to recall the Jews to their own country. He assigned immense sums for the execution of this great design, and commanded Alypius or Antioch (who had formerly served as a lieutenant in Britain) to superintend the work, and the governor of the province to assist him therein. But (says Ammianus Marcellianus) "whilst they urged with vigour and diligence the execution of the work, horrible balls of fire, breaking out near the foundation, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen ; and the victorious element continuing in this manner obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned." Speaking of this event, even Gibbon, who is notorious for his scepticism, acknowledges, that "an earthquake, a whirlwind, and a fiery eruption, which overturned and scattered the new foundations of the Temple, are attested, with some variations, by contemporary and respectable evidence, by Ambrose bishop of Milan, Chrysostom, and Gregory Nazianzen, the latter of whom published his account before the expiration of the same year." [14] To these may be added the names of Zemuch David, a Jew (who confesses that "Julian was hindered by GOD in the attempt,") of Ruffinus a Latin, of Theodoret and Sozomen among the orthodox, of Philostorgius an Arian, and of Socrates a favourer of the Novatians, who all recorded the same wonderful interposition of Providence, while the eye-witness of the fact were yet living. The words of Sozomen to this purport are remarkable: " If it seem yet incredible (says he) to any one, he may repair both to witnesses of it yet living, and to them who have heard it from their mouths; yea, they may view the foundations, lying yet bare and naked. Besides, it may be added, that no other reason has ever been alleged why Julian should abandon his magnificent but impious design.

Thus was this celebrated Emperor "taken in his own craftiness," and his presumptuous attempt to frustrate the plans, and falsify the declarations of infinite Omnipotence and Wisdom, converted into a new and striking evidence of their certainty and truth.

We shall now proceed to reply to two or three objections which may be rashly opposed to the impregnable argument which the preceding account furnishes in defence of our religion.

1. It may be alleged, that the prophecies, whose fulfilment has been demonstrated, were not written until after the events, to which they refer, were past. Assertion is not proof; and even a conjecture to this effect, in the face of the historic testimony, and general sentiment of seventeen ages, would be ridiculous. On the faith, then, of all antiquity, we affirm, that the books in the Scriptures, containing these predictions were written before the destruction of Jerusalem, and we confirm this assertion by particular proof. The book of St. Matthew, who died previously to that event, supposed to have been written about eight years after the ascension of our Saviour, was published before the dispersion of the Apostles; for Eusebius says, that St. Bartholemew took a copy of it with him to India; and the dispersion of the Apostles took place within twelve years after the ascension of our Lord. St. Mark must have written his book at the latest in the time of Nero, for he died in the eighth year of that emperor's reign. The book by St. Luke was written before the Acts, as the first verses of that narrative prove ; and the Acts were written before the death of Paul, for they carry down his history only to A.D. 63; whereas he was not crucified until the 12th of Nero, the very year before the Jewish war commenced. Of Luke's death the time is uncertain. As to the Evangelist John, he both lived and wrote after the destruction of Jerusalem; "but then, as if purposely to prevent this very cavil, his book does not record the prophecies which foretold it! Learned men, indeed, differ with regard to the precise year in which the Evangelists Matthew, Mark, and Luke wrote their respective books ; but they universally agree, that they were both written and published before the destruction of Jerusalem. As to the book by St. John, some are of opinion that it was written before, and some after that event.

II. If it be objected, that, although the narratives might be written and published before the destruction of Jerusalem, yet that the predictions relating to that event may be subsequent interpolations; we reply, that this cannot but be considered as a preposterous supposition, because those predictions are not confined to the particular chapters to which we have referred, but are closely and inseparably interwoven with the general texture of the history—because the character of the style is uniform—because there is no allusion, in conformity to the practice of the sacred historians, to the fulfilment of these prophecies (vide, particularly, Acts xi. 28—because such an attempt must have destroyed the cause it professed to serve, and lastly, because "no unbeliever of the primitive times, whether Jew or Gentile, when pressed, as both frequently were, by this prophecy, appear to have had recourse to the charge of forgery or interpolation." It may be added also, that, in modern times, no distinguished unbeliever (not even the arch infidels Voltaire and Gibbon) has had the temerity so much as to insinuate a

charge of this nature. III. It may be alleged, that the accomplishment of our Lord's predictions relative to the destruction of Jerusalem, ought not to be deemed supernatural, inasmuch as the distresses of all great cities, during a siege, are similar, and because it is probable that, some time or other, such should be the fate of every city of this description; and that since the obstinacy of the Jews was great, and their fortifications strong, when war did come, Jerusalem was more likely to suffer under that form of it than any other. In answer to this objection, we remark, that it was not merely foretold that Jerusalem was to be destroyed, but that it was to be destroyed by the Romans: and so it was. But was this then a likely event? When our LORD delivered his predictions, Judea was already completely in their hands. Was it a probable thing that it should be desolated by its own masters? Or was it a natural thing that they should be indifferent to the revenue which was derived from a country so populous and so fertile? Again, was it likely that this petty province should provoke the wrath and defy the power of the universal empire? Or was it to be supposed that the mistress of the world, irresistible to all nations, instead of controlling, should deem it worthy of her utterly to exterminate a state comparatively so insignificant? Or did it accord with the disposition or custom of the Romans, like Goths to demolish buildings famed for their antiquity and magnificence? Rather was it not to have been expected that they would preserve them, to maintain the renown and glory of their empire? Nevertheless, as we have seen, they did destroy them, and even the illustrious Temple of Jerusalem, the chief ornament of Asia, and the wonder of the world. But it was predicted that "thus it must be;" and therefore Titus himself with all his authority and exertions, could not preserve it.

IV. If this prophecy be ascribed to political sagacity, we would ask, on the supposition of the infidel, how it happened that a Carpenter's Son, living nearly the whole of his life in privacy, associating chiefly with the poor, without access to the councils of princes, or to the society of the great should possess a degree of political discernment to which no Statesman would deem less than folly to lay claim? Besides, how came he to predict the ruin of his own country, and at that very season, too, when all his countrymen turned their eyes to a Deliverer, who should restore sovereignty, Consolidate its power, and extend both its boundaries and its renown? And lastly, how came he even to conceive, much more cherish, such an idea, diametrically contrary as it was to all his stubborn and deep rooted prejudices as a Jew? Thus we perceive that the very objections which infidelity opposes to our argument, instead of invalidating tend only more fully to illustrate and confirm it.

Let us, then, if we are Christians indeed offer up our grateful acknowledgments to the ALMIGHTY, who has laid such a firm foundation for our faith. Let us exult in the inviolable certainty of the Holy Word, viz. CHRIST, (John i.) and assure ourselves that his promises are as infallible as his predictions: To "the witness" within us (I John v. 10.) and to an acquaintance with the interior excellence of the gospel, let us labour to add a more perfect knowledge of the historical and moral evidence which defends it; that thus we may be better qualified to convince gainsayers.

If we are Christians in name only, let us receive a salutary admonition from that exemplary vengeance which was inflicted by the ALMIGHTY upon the whole Jewish nation; who, while "they professed that they knew God, in works denied him;" and while they boasted that they were his peculiar people, remained "strangers to the covenant of promise" Let us also seriously reflect, that as he was not a Jew who was only one "outwardly," "in the letter" merely, and whose praise was of men – so now, in like manner, he only is a Christian who is one "inwardly," whose religion is seated in the heart; "in the spirit and not in the letter"; whose praise is not of men, but of God." (Rom. ii. 28, 29.)

Let the Unbeliever, or the professed Deist, for whose benefit, chiefly, the preceding pages were written, seriously ponder their contents. It may be proper to state, that the faith which we wish him to possess is not merely an admission upon evidence, that "all Scripture is given by inspiration of God," (which, standing alone, has no higher value than the faith of education,) but a VITAL, ACTIVE PRINCIPLE, A FAITH that will purify the heart;" that "works by love that will enable him to " fight the good FIGHT," " to overcome the world," and to obtain "a crown of life," and an "in corruptible inheritance" in heaven.

Footnotes :

1. This assertion is sufficient for the writer's purpose. The fact, however, is that the Almighty hath, in this respect, as well as in every other, done for man "exceeding abundantly above that 'he' can ask or think." The scheme of that evidence which demonstrates the divine authority of the Bible could only have been constructed by Him "who knoweth all things," and who seeth the end from the beginning.
2. Luke 19, 42-44.
3. Matt. xxiii, 37-39.
4. This is not the Theudas mentioned in Acts v. 36.
5. The original word signifies that, in Scripture language, there is a clear distinction betwixt giving a sign and the sign itself, is sufficiently proved by Deut. xiii. 1,2
6. Luke xxi. 11.
7. Vida I Chron. xxi. 16.
8. The conclusion which the Jews drew. from this event was, that the security of the temple was gone.
9. It is admitted that the phrase "to all the world," "every creature," &c. are hyperbolical, but then, taken in their connexion, they evidently import the the universality of the preaching and spread of the. Gospel, previously to the destruction of Jerusalem, which is the point to be proved.
10. Such was our Lord's admonition ... : "Let them which be in Judea flee into

the mountains," &c. Matt. 16,22.

11. Not only was the temple and the mountain on which it stood accounted holy, but also the whole city of Jerusalem, and several furlongs of land round about it. Vida Neh. xi. I, Isaiah liii. I; Daniel ix. 24; and Matt. xxvii. 53.

12. From its first foundation by king Solomon, until its destruction under Vespasian, were one thousand and thirty years, seven months, and fifteen days; and from its re-erection by Haggai, to the same period, six hundred and thirty-nine years and forty five days. It has been already hinted, that, by a very singular coincidence, it was now reduced to ashes in the same month, and on the same day of the month, on which it had formerly been burnt by the Babylonians. These two eras are distinguished also by another extraordinary coincidence, which Josephus, in one of [its addresses to the Jews, pointed out to them as one of the signs which foreboded the destruction of their city. "The fountains," said he, "flow copiously for Titus, which to you were dried up; for, before he came, you know that both Siloam failed, and all the springs without the city, so that water was bought by the amphora [a vessel containing about seven gallons;] but now they are so abundant to your enemies, as to suffice, not only for themselves and their cattle, but also for their gardens. This wonder you also formerly experienced when, the king of Babylonians laid siege to your city."

13. Three times his life was preserved as by a miracle.

14. Decline and Fall, vol. 4, Sec. page 107.

Halloween and the Forces of Darkness



Halloween has its origin in the British Isles about 1300 years ago. There were many people who practiced a so-called "nature religion" known as Wicca.

Junkyard Theology



A new email friend shared this with me:

“Junkyard is a cautionary story of what will happen to some preachers near the end of the tribulation.” – from the Youtube page about the video clip below.

This is a fictional story about two men who meet each other in an automobile junkyard. The scene is set after a great catastrophic event has taken place during which 2,000,000,000 people have been killed. The implication is strong that this occurred during the Great Tribulation period of most evangelical and charismatic Christians today believe will happen during the last 7 years just before Jesus will return. The Antichrist has been revealed, and Jesus has *not* returned to take away the Believers before the Great Tribulation!. The man who entered the junkyard learns that the other man living in the junkyard is a famous preacher who was teaching that Jesus will return before the Great Tribulation! He accuses him of lying from the pulpit. Of course the preacher wasn't intentionally lying, he was merely repeating the lies he learned from other preachers who got them from the Scofield Bible which C.I. Scofield wrote the footnotes from inspiration of the teaching of John Nelson Darby. And guess who Darby ultimately got his inspiration from? The DEVIL's people, Jesuit priests!!

The Bible in Matthew 24:29-31 very clearly states that God's Elect – the true Church – the saved in Jesus Christ, Yeshua Ha-Mashiach, will be gathered together by the Lord's angels AFTER the Great Tribulation.

Matthew 24:29 **Immediately after the tribulation of those days**
shall the sun be darkened, and the moon shall not give her light,
and the stars shall fall from heaven, and the powers of the heavens
shall be shaken:
30 And **then** shall appear the sign of the Son of man in heaven: and

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.

31 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.

Update

When I first posted Junkyard Theology several years ago, I was still a follower of the school of Bible prophecy interpretation known as *Futurism*. The other two schools of Bible prophecy interpretation are called Preterism and Historicism. You can read about it on this website: [Preterism, Futurism, Historicism – 3 Schools of Interpretation of Bible Prophecy](#).

I came to hold the Historicism view of interpretation of Bible prophecy as the correct one and no longer believe in a final seven year scenario of the Antichrist rule on earth. The Antichrist HAS been ruling since the end of the Roman Empire and the beginning of the [Roman Catholic Church through the Popes](#). It's now called the "Holy See" which has infiltrated all the major and powerful nations of the earth!

The Church has already gone through *centuries* of tribulation which continues to **this very day**! Hundreds if not thousands of Christians in Africa have been [killed in recent years](#). Jesus did not spare them from death. God has not promised to save all His children from death and persecution.

John 16:33 These things I have spoken unto you, that in me ye might have peace. **In the world ye shall have tribulation:** but be of good cheer; I have overcome the world.

[Why some Protestants are leaving their churches to become Roman Catholics](#)



The wealth of the Roman Catholic Church is attracting Protestants who don't know Jesus to join it.