

# The Abomination of Desolation of Matthew 24: Jerusalem Compassed with Armies



The early Protestant Reformers asserted that "Scripture interprets Scripture", which means the Bible is its own best interpreter. With that in mind, let's look at the Olivet Discourse as told in two of the three synoptic Gospels of Matthew 24 and Luke 21. I am not including Mark 13 because it's similar to Matthew 24.

Matthew 24:15 **When ye therefore shall see the abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)  
16 Then let them which be **in Judaea** flee into the mountains:  
17 Let him which is on the housetop not come down to take any thing out of his house:  
18 Neither let him which is in the field return back to take his clothes.  
19 And woe unto them that are with child, and to them that give suck in those days!  
20 But pray ye that your flight be not in the winter, neither on the sabbath day:  
21 For **then** shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be.

The parallel passage of the Olivet Discourse in the Book of Luke adds more detail to what Matthew wrote.

Luke 21:20 And **when ye shall see Jerusalem compassed with armies**, then know that **the desolation thereof** is nigh.

21 Then let them which are **in Judaea** flee to the mountains; and let them which are in the midst of it depart out; and **let not them that are in the countries enter thereinto.**

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

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

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and **Jerusalem shall be trodden down of the Gentiles**, until the times of the Gentiles be fulfilled.

## How Luke 21 explains Matthew 24

Let's compare Matthew 24 verse by verse with Luke 21 and see what we can learn.

*Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)*

*Luke 21:20 And when ye shall see Jerusalem compassed with armies, then know that **the desolation thereof is nigh.***

Luke 21:20 tells us what Matthew 24:15 doesn't. It explains clearly the final prophecy of Daniel 9:27:

Daniel 9:27b ... and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The "overspreading of abominations" is the Roman army. "He shall make it desolate" is the destruction of Jerusalem and the Temple. Notice Luke 21:20 says, "the desolation thereof is nigh"? The desolation of what? Clearly from the context, it's talking about Jerusalem. And when? In 70AD by General Titus.

*Matthew 24:16 Then let them which be **in Judaea** flee into the mountains:*

*Luke 20:21 Then let them which are **in Judaea** flee to the mountains; and let them which are in the midst of it depart out; and **let not them that are in the countries enter thereinto.***

See how Luke adds more detail to the Olivet Discourse compared to Matthew? Not only does it tell the people of Judea to flee to the mountains, but it tells those who live outside Judea not to try to enter it! And why? Because if you do, the Romans will kill you! Do you see how this prophecy applies only to the people Jesus was talking to at the time? It's cannot possibly be an Endtime prophecy unless you include 70 AD as part of the Endtime. Jesus was telling who to flee? The people who lived in Jerusalem and Judea, not anywhere else in the world. And who obeyed Jesus' warning? The Jewish Christians! Every one of them was saved from the slaughter of the Romans! The

ones who were killed were the ones who believed the false prophets and fled to the Temple to be saved.

*Luke 24:22 For these be the **days of vengeance**, that all things which are written may be fulfilled.*

This verse is not included in Matthew 24. It explains why Rome was attacking Jerusalem. The “days of vengeance” are God’s wrath on the unbelieving Jews who rejected Jesus of Nazareth as the Christ, the Messiah. Jesus Himself brought the Roman army to destroy Jerusalem and the Temple to show that God is done with the Jews as a people. True Israel today consists of both Jews and Gentiles! The Epistles of Paul and the Book of Hebrews make this abundantly clear.

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And **if ye be Christ’s, then are ye Abraham’s seed**, and heirs according to the promise.

Hebrews 8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when **I will make a new covenant** with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

13 In that he saith, **A new covenant, he hath made the first old.** Now that which decayeth and waxeth old is ready to vanish away.

*Matthew 24:21 For then shall **be great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be.*

*Luke 21:23b ... for there shall be **great distress** in the land, and wrath upon this people.*

When was the “then” of Matthew 24:21? It was when Rome was attacking Jerusalem. The “days of vengeance” are God’s wrath on the unbelieving Jews who rejected Jesus of Nazareth as the Christ, the Messiah. Those days are over. There was never such tribulation of the Jews as there was in 70 AD!

Notice that Matthew 24 says “great tribulation” and Luke 21 says “great distress”? There are both the same thing! And Luke goes further and says, “wrath upon this people”. Upon which people? Upon the unbelieving Jews who did not obey Jesus’ warning to flee Jerusalem and Judea! They were killed by

the Romans. According to pastor Chuck Baldwin of Liberty Fellowship, General Titus did not want to totally destroy the city of Jerusalem and the Temple. His army was so enraged against the Jews his couldn't stop them! The soldiers therefore must have been divinely inspired to do what they did! Not even their own general could stop them from destroying the city and the Temple.

I hope I have given you enough food for thought in case you believe in the Futurist doctrine of a coming third Temple of Solomon and a future Antichrist occupying it for a seven-year peace pact with the Jews. The Temple may be rebuilt in the future, but I would not call it a fulfillment of prophecy. And I certainly wouldn't call it the "holy place" of Matthew 24:15! It would be an abomination to God because it would reflect yet the further rejection of the Blood of Christ in preference of the blood of animal sacrifices. God is finished with animal sacrifices! How do I know that?

Daniel 9:27 ...he (the Messiah) **shall cause the sacrifice and the oblation to cease...**

Hebrews 9:11 But **Christ** being come an high priest of good things to come, by a greater and more perfect tabernacle, **not made with hands, that is to say, not of this building;**  
12 **Neither by the blood of goats and calves, but by his own blood** he entered in once into the holy place, having obtained eternal redemption for us.

"Ok James Japan! So you're saying there won't be great tribulation in the Endtime?" I'm not saying there won't be tribulation caused by the enemies of Christ resulting in persecution of Christians. And I certainly do not believe that the Lord will rapture the Saints out of the midst or even before the beginning of great persecution. Nowhere does the Bible say that. If you think it does, please state the Scriptures that say so in the comments below. What I am saying is we do not know how long such a tribulation will last. It may be much shorter than 3 and a half years. It may be much longer than that. We cannot go by a final seven years scenario as I was taught because such a doctrine is based on a false interpretation of Daniel 9:27.

"So what will happen, James Japan?" I don't know! We only know that Christ will return for us. When? We don't know. Did any prophet of God predict that antichrists would bring the entire world into bondage and many into economic hardship by engineering the coronavirus scare which resulted in pandemic phobia and leading to greater government control of the people through vaccinations and vaccination passports? NO! NOT ONE PROPHET OF GOD PREDICTED THAT! Am I wrong? If I am, please educate me in the comments below. Thank you!

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## Silent Weapons for Quiet Wars



I do recognize this document, based upon the document's own admission, as a formal Declaration of War by the Illuminati upon the Citizens of the United States of America. I acknowledge that a State of War exists and has existed between the Citizens of the United States of America and the Illuminati aggressor based upon this recognition.

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## The Three Great Deceptions of Church History



**Forward by the webmaster:**

The text below was transcribed from a video of a talk Dr. Chuck Baldwin gave to Liberty Fellowship in Kalispell Montana on May 19, 2019. The reason I took the time to transcribe the text is to inspire you to want to listen to the entire talk!

The three great deceptions Pastor Chuck talks about are:

1. Judaism in the Church. The Apostle Paul in his epistles and the Book of Hebrews deals with it extensively but it sadly continues to this very day in the Hebrew Roots movement.
2. Romanism: The false church of Rome and the rise of the true antichrists, the office of the papacy, the Popes of Rome.
3. Christian Zionism: The false doctrine that Christian support of the modern State of Israel is needed to bring about the return of Christ.

In this talk Pastor Chuck quotes from Adam Clarke, (1762 – 1832) a British Methodist theologian and biblical scholar. He along with Matthew Henry and John Gill are Bible commentators whose works are not tainted with false doctrines of dispensationalism.

### Dr. Chuck Baldwin's Message



Dr. Chuck Baldwin

Open your Bibles please with me to the book of Matthew chapter 24. I'm going to ask for the attention of you folks here at Liberty Fellowship and you folks that are watching online because the message that I'm bringing today is the the first message of many others to follow, but it's the first message that will give you I trust a foundation for many of the things which are to follow. This message I'm preaching today is very important.

Virtually every preacher, every TV evangelist, every radio preacher you will hear will tell you that Matthew chapter 24 is speaking of the second coming of Jesus Christ. And they will interpret all of the verses in this chapter as having to do with the second coming of Jesus Christ. That is a **totally false interpretation of this chapter**. This chapter is not talking about the second coming of Jesus Christ. Only in the sense that toward the end of the chapter he relates the events of chapter 24 as a *precursor* of Christ's coming. That's the only way that this chapter deals with the second coming of Christ. It is not dealing with the second coming of Christ whatsoever.

The misinterpretation of Matthew chapter 24 by these modern Christian Zionists is a **major error** upon which much of the Christian Zionist doctrine

is built. The proper understanding of Matthew chapter 24 is the beginning of learning the truth about all of this Zionist prophecy that we hear so much about and that we ourselves believed for so long.

Let me give you the introduction of Matthew 24 by Adam Clarke. You know I love to quote these old Bible scholars who wrote in the 17th 18th and 19th centuries. If you read just about any commentator of the 20th century, in the 21st century, **you are reading error and misinterpretation of Scripture**. I don't waste my time with 20th century and 21st century commentators. I read the guys that wrote before Israel became a state in 1948 and therefore they were not blinded by that event.

Here is the introduction from Adam Clarke to Matthew 24. Listen carefully.

*This chapter contains a prediction of the utter destruction of the city and temple of Jerusalem, and the subversion of the whole political constitution of the Jews; and is one of the most valuable portions of the new covenant Scriptures, with respect to the evidence which it furnishes of the truth of Christianity.*

Not a word about the return of Christ. This chapter contains a prediction of the utter destruction of the city and the Temple of Jerusalem and a subversion of the whole political Constitution of the Jews and is one of the most valuable portions of the New Covenant scriptures with respect to the evidence which furnishes the truth of Christianity.

This chapter Adam Clarke is saying is critical to understanding the New Covenant! Meaning the misinterpretation of Matthew 24 and related Scripture means a person doesn't truly understand the New Covenant that God gave us through Christ! All these people that are laboring under this Christian Zionist philosophy of biblical prophetic eschatology are missing a very important truth relative to the New Covenant. That's what Adam Clarke is saying.

*Everything which our Lord foretold should come on the temple the city and the people of the Jews, **has been fulfilled!***

Has been fulfilled! Has been fulfilled! Past tense!

*... in the most correct and astonishing manner; and witnessed by a writer who was present during the whole, who was himself a Jew, and is acknowledged to be an historian of indisputable veracity in all those transactions which concern the destruction of Jerusalem. Without having designed it, he has written a commentary on our Lord's words, and shown how every tittle was punctually fulfilled, though he knew nothing of the Scripture which contained this remarkable prophecy. His account will be frequently referred to in the course of these notes.*

He's talking about of course the most famous of all Jewish historians, Josephus. What he's saying is, Josephus who was a eyewitness recorded accurately everything that Jesus had predicted in this passage concerning Jerusalem and the Temple and the people of the Jews.

Matthew chapter 24, and we'll pull out three verses because they're dealing with the subject at hand.

*Matthew 24 verse 4: And Jesus answered and said unto them take heed that no man deceive you.*

Verse 11: Many false prophets shall rise and shall deceive many.

He's talking about the interim 35 years or so between the death and resurrection of Christ and the destruction of the city of Jerusalem. During that 35 year period, maybe one or two years off either direction, many came pretending to be Christ. Many came predicting that they were the Messiah and trying to draw Jewish disciples after them. Jesus was predicting this would happen after His death and His resurrection that many would come and say they were the Messiah. He's telling his disciples do not believe them, do not follow them, they are false prophets coming in my Name. Do not let them deceive you.

*Verse 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch..*

And I want you to know, I want you to mark this last portion of Scripture, and I want this to sink you into your heart.

*...that, if it were possible, they shall deceive the very elect.*

If it were possible, they, these false messiahs coming to the city of Jerusalem between Christ's resurrection and the destruction of the city saying, "I'm Christ, follow me", and if it were possible, they will deceive the very elect. They will be that convincing. But it says *if it were possible*. Jesus intimates that it's not possible for the elect to be deceived by these false Christs.

Just real brief summary: When the destruction of Israel was about to begin, and it was a two-year process where first the Roman army surrounded the city of Jerusalem and cut it off from the world, dried up its water supply, its food supply etc., two years of that before they actually invaded the city. When all of this first began, God sent messengers, Oracles they're called in the Scripture, to the city of Jerusalem proclaiming to the elect Jews, those who had trusted Christ as their Savior, the elect Jews of Jerusalem as Gentiles who trust Christ as their Savior are the elect Gentiles. These Oracles told them of the impending doom coming at the hands of the Roman army and told them to flee the city to get out and head to the mountains.

This is all a matter of church history. The elect Jews of Jerusalem those who had trusted Christ as Messiah and Savior, listened to the warning of the Oracles, and they fled the city before the siege against Jerusalem took place. The Jews who were not the elect, who had not received Christ as Messiah and Lord, ignored the warnings of the Oracles, and they stayed in the city, and they were slaughtered. God spared the elect by not allowing them to succumb to the deception of the false Christs, and by giving them the discernment of spirit to follow the true Oracles of God to safety and to



salvation. Please try to remember that story as we proceed.

Let me give you just a few other scriptures of the New Testament that deal with this matter of deception.

*2 Timothy 3:13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.*

That's interesting isn't it? Because not only are they deceiving other people, they themselves are also deceived.

(End of transcript)

Please listen to the entire message!

### **Adam Clarke's commentary on Matthew 24:29**

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:

Commentators generally understand this, and what follows, of the end of the world and Christ's coming to judgment: but the word immediately shows that **our Lord is not speaking of any distant event, but of something *immediately consequent* on calamities already predicted:** and that must be the destruction of Jerusalem. "The Jewish heaven shall perish, and the sun and moon of its glory and happiness shall be darkened – brought to nothing. The sun is the religion of the Church; the moon is the government of the state; and the stars are the judges and doctors of both. Compare Isaiah 13:10; Ezekiel 32:7, Ezekiel 32:8, etc." Lightfoot.

In the prophetic language, great commotions upon earth are often represented under the notion of commotions and changes in the heavens: –

The fall of Babylon is represented by the stars and constellations of heaven withdrawing their light, and the sun and moon being darkened. See Isaiah 13:9, Isaiah 13:10.

The destruction of Egypt, by the heaven being covered, the sun enveloped with a cloud, and the moon withholding her light. Ezekiel 32:7, Ezekiel 32:8.

The destruction of the Jews by Antiochus Epiphanes is represented by casting down some of the host of heaven, and the stars to the ground. See Daniel 8:10.

And this very destruction of Jerusalem is represented by the Prophet Joel, Joel 2:30, Joel 2:31, by showing wonders in heaven and in earth – darkening the sun, and turning the moon into blood. This general mode of describing these judgments leaves no room to doubt the propriety of its application in the present case.

The falling of stars, i.e. those meteors which are called falling stars by the common people, was deemed an omen of evil times.

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## Who Are the Two Witnesses of Revelation Chapter 11?



Matthew Henry (18 October 1662 – 22 June 1714) was a nonconformist minister and author, born in Wales but spent much of his life in England. He is best known for the six-volume biblical commentary Exposition of the Old and New Testaments. (Quoted from Wikipedia)

Are the Two Witnesses of the Book of Revelation two literal people? Or can the passages about them be interpreted figuratively? Here is what Matthew Henry has to say:

In this time of treading down (of Jerusalem by the Gentiles), God has reserved to himself his faithful witnesses, who will not fail to attest the truth of his word and worship, and the excellency of his ways. Here observe,

I. The number of these witnesses: it is but a small number and yet it is sufficient. 1. It is but small. Many will own and acknowledge Christ in times of prosperity who will desert and deny him in times of persecution; one witness, when the cause is upon trial, is worth many at other times. 2. It is a sufficient number; for in the mouth of two witnesses every cause shall be established. Christ sent out his disciples two by two, to preach the gospel. Some think these two witnesses are Enoch and Elias, who are to return to the earth for a time: others, the church of the believing Jews and that of the Gentiles: it should rather seem that they are God's eminent faithful ministers, who shall not only continue to profess the Christian religion, but to preach it, in the worst of times.

II. The time of their prophesying, or bearing their testimony for Christ. A thousand two hundred and threescore days; that is (as many think), to the period of the reign of antichrist; and, if the beginning of that interval

could be ascertained, this number of prophetic days, taking a day for a year, would give us a prospect when the end shall be.

III. Their habit, and posture: they prophesy in sackcloth, as those that are deeply affected with the low and distressed state of the churches and interest of Christ in the world.

IV. How they were supported and supplied during the discharge of their great and hard work: they stood before the God of the whole earth, and he gave them power to prophesy. He made them to be like Zerubbabel and Joshua, the two olive-trees and candlestick in the vision of Zechariah, ch. 4:2, etc. God gave them the oil of holy zeal, and courage, and strength, and comfort; he made them olive-trees, and their lamps of profession were kept burning by the oil of inward gracious principles, which they received from God. They had oil not only in their lamps, but in their vessels-habits of spiritual life, light, and zeal.

V. Their security and defence during the time of their prophesying: If any attempted to hurt them, fire proceeded out of their mouths, and devoured them, v. 5. Some think this alludes to Elias's calling for the fire from heaven, to consume the captains and their companies that came to seize him, 2 Ki. 1:12. God promised the prophet Jeremiah (ch. 5:14), Behold, I will make my words in thy mouth fire, and this people shall be wood, and it shall devour them. By their praying and preaching, and courage in suffering, they shall gall and wound the very hearts and consciences of many of their persecutors, who shall go away self-condemned, and be even terrors to themselves; like Pashur, at the words of the prophet Jeremiah, ch. 20:4. They shall have that free access to God, and that interest in him, that, at their prayers, God will inflict plagues and judgments upon their enemies, as he did on Pharaoh, turning their rivers into blood, and restraining the dews of heaven, shutting heaven up, that no rain shall fall for many days, as he did at the prayers of Elias, 1 Ki. 17:1. God has ordained his arrows for the persecutors, and is often plaguing them while they are persecuting his people; they find it hard work to kick against the pricks.

VI. The slaying of the witnesses. To make their testimony more strong, they must seal it with their blood. Here observe, 1. The time when they should be killed: When they have finished their testimony. They are immortal, they are invulnerable, till their work be done. Some think it ought to be rendered, when they were about to finish their testimony. When they had prophesied in sackcloth the greatest part of the 1260 years, then they should feel the last effect of antichristian malice. 2. The enemy that should overcome and slay them—the beast that ascendeth out of the bottomless pit. Antichrist, the great instrument of the devil, should make war against them, not only with the arms of subtle and sophistical learning, but chiefly with open force and violence; and God would permit his enemies to prevail against his witnesses for a time. 3. The barbarous usage of these slain witnesses; the malice of their enemies was not satiated with their blood and death, but pursued even their dead bodies. (1.) They would not allow them a quiet grave; their bodies were cast out in the open street, the high street of Babylon, or in the high road leading to the city. This city is spiritually called Sodom for monstrous wickedness, and Egypt for idolatry and tyranny; and here Christ in his

mystical body has suffered more than in any place in the world. (2.) Their dead bodies were insulted by the inhabitants of the earth, and their death was a matter of mirth and joy to the antichristian world, v. 10. They were glad to be rid of these witnesses, who by their doctrine and example had teased, terrified, and tormented the consciences of their enemies; these spiritual weapons cut wicked men to the heart, and fill them with the greatest rage and malice against the faithful.

VII. The resurrection of these witnesses, and the consequences thereof. Observe, 1. The time of their rising again; after they had lain dead three days and a half (v. 11), a short time in comparison of that in which they had prophesied. Here may be a reference to the resurrection of Christ, who is the resurrection and the life. Thy dead men shall live, together with my dead body shall they arise. Or there may be a reference to the resurrection of Lazarus on the fourth day, when they thought it impossible. God's witnesses may be slain, but they shall rise again: not in their persons, till the general resurrection, but in their successors. God will revive his work, when it seems to be dead in the world. 2. The power by which they were raised: The spirit of life from God entered into them, and they stood upon their feet. God put not only life, but courage into them. God can make the dry bones to life; it is the Spirit of life from God that quickens dead souls, and shall quicken the dead bodies of his people, and his dying interest in the world. 3. The effect of their resurrection upon their enemies: Great fear fell upon them. The reviving of God's work and witnesses will strike terror into the souls of his enemies. Where there is guilt, there is fear; and a persecuting spirit, though cruel, is not a courageous, but a cowardly spirit. Herod feared John the Baptist.

VIII. The ascension of the witnesses into heaven and the consequences thereof, v. 12, 13. Observe, 1. Their ascension. By heaven we may understand either some more eminent station in the church, the kingdom of grace in this world, or a high place in the kingdom of glory above. The former seems to be the meaning: They ascended to heaven in a cloud (in a figurative, not in a literal sense) and their enemies saw them. It will be no small part of the punishment of persecutors, both in this world and at the great day, that they shall see the faithful servants of God greatly honoured and advanced. To this honour they did not attempt to ascend, till God called them, and said, Come up hither. The Lord's witnesses must wait for their advancement, both in the church and in heaven, till God calls them; they must not be weary of suffering and service, nor too hastily grasp at the reward; but stay till their Master calls them, and then they may gladly ascend to him. 2. The consequences of their ascension—a mighty shock and convulsion in the antichristian empire and the fall of a tenth part of the city. Some refer this to the beginning of the reformation from popery, when many princes and states fell off from their subjection to Rome. This great work met with great opposition; all the western world felt a great concussion, and the antichristian interest received a great blow, and lost a great deal of ground and interest, (1.) By the sword of war, which was then drawn; and many of those who fought under the banner of antichrist were slain by it. (2.) By the sword of the Spirit: The fear of God fell upon many. They were convinced of their errors, superstition, and idolatry; and by true repentance, and

embracing the truth, they gave glory to the God of heaven. Thus, when God's work and witnesses revive, the devil's work and witnesses fall before him.

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## Matthew 24 and Luke 21 Compared Verse by Verse: The Destruction of Jerusalem in 70 A.D.



The best commentator of Scripture is *other* Scripture! It's been my observation that the reason much of Matthew 24, also known as the *Olivet Discourse*, is thought of as an Endtime event is that it's not compared with the other two accounts of it in the Gospels of Mark and Luke, the two other synoptic Gospels. The Gospel of Luke especially uses different words to describe the events, and when compared verse by verse to Matthew 24, add light and a better understanding of the prophecy.

On one website I found:

Matthew 24 and Luke 21 aren't really talking about the same event. It starts off the same, but then the passages take a turn in the other direction. Matthew's account is speaking of the abomination of desolation that's yet future, while Luke's account is describing the destruction of the temple in 70AD. It's clearer when we use Matthew 24:5-8 and Luke 21:8-11 as an event marker.

Both passages start off pretty much with "For many shall come in my name..." and ends with "earthquakes in divers places..." in once you get to Matthew 24:9 and Luke 21:12 it takes a turn in the other direction.

You will see from this study that the statement above is *false*! When Matthew 24 and Luke 21 are compared verse by verse, you will see they are indeed the **same event**! Both Gospels add detail to each other.

In the right column, I am mainly quoting from a famous Bible commentator, John Gill, a Baptist pastor who lived from November 23, 1697, to October 14,

1771.

When I didn't find a verse in either Matthew or Luke that corresponds to the other Gospel, I left it blank. I hope you will see that the two synoptic Gospels are still close enough to be talking about the same event. Mark 13 is also the same event. Maybe later I will add Mark 13 to this article.

Matthew 24	Luke 21	Comments
1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.	5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.	<b>John Gill:</b> The Jews give very great encomiums of the second temple, as repaired by Herod; and it was undoubtedly a very fine structure. They say that he built the house of the sanctuary, "an exceeding beautiful building"; and that he repaired the temple, in beauty "greatly exceeding" that of Solomon's.
2 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.	7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?	What things? The destruction of the Temple. Notice Luke doesn't say "end of the world" as Matthew days. Jesus was talking about the end of the Jewish age at 70 AD. God gave the Jews 40 more years to repent.
3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?	8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.	<b>John Gill: Take heed that no man deceive you:</b> by pretending to come from God with a new revelation, setting himself up for the Messiah, after my departure; suggesting himself to be the person designed by God to be the deliverer of Israel, and to be sent by him, to set up a temporal kingdom, in great worldly splendour and glory; promising great names, and high places of honour and trust in it; things which Christ knew his disciples were fond of, and were in danger of being ensnared by; and therefore gives them this suitable and seasonable advice, and caution.
4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many.	9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.	This is the point that the two narratives are supposed to go in different directions. But do they really? As you can see, Luke adds more details to Matthew 24 8-9. Luke says "delivering you up to the synagogues" which shows Jesus was talking to His Jewish disciples, not to us today!
6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.	10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.	<b>John Gill: And many false prophets shall rise</b> Out of, from among the churches of Christ; at least under the name of Christians; for false teachers are here meant, men of heretical principles, pretending to a spirit of prophecy, and to new revelations, and a better understanding of the Scriptures; such as Simon Magus, Ebion, and Cerinthus, who denied the proper deity, and real humanity of Christ; Carpocrates, and the Gnostics his followers, the Nicolaitans, Hymeneus, Philetus, and others:
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.	12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And it shall turn to you for a testimony. 14 Settle it therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake.	<b>and shall deceive many:</b> as they all of them had their followers, and large numbers of them, whose faith was subverted by them; and who followed their pernicious ways, being imposed upon and seduced by their fair words, specious pretences, and licentious practices.
8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another.	18 But there shall not an hair of your head perish. 19 In your patience possess ye your souls.	Jesus was referring to His believing disciples who heeded His warning to flee Jerusalem and Judea when they saw the Roman army advancing. Every Jewish Christian was saved from death by the hands of the Romans!
11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.		

Luke explains Daniel 9:27, "the overspreading of abominations he shall make it desolate" John Gill:

**When ye therefore shall see the abomination of desolation,**

"From signs, Christ proceeds to the immediate cause of the destruction of Jerusalem; which was, "the abomination of desolation", or the desolating abomination; or that abominable thing, which threatened and brought desolation upon the city, temple, and nation: by which is meant, not any statue placed in the temple by the Romans, or their order; not the golden eagle which Herod set upon the temple gate, for that was before Christ said these words; nor the image of Tiberius Caesar, which Pilate is said to bring into the temple; for this, if true, must be about this time; whereas Christ cannot be thought to refer to anything so near at hand; much less the statue of Adrian, set in the most holy place, which was an hundred and thirty years and upwards, after the destruction of the city and temple; nor the statue of Titus, who destroyed both, which does not appear: ever to be set up, or attempted; nor of Caligula, which, though ordered, was prevented being placed there: but the Roman army is designed; see ( Luke 21:20 ) which was the (Mmvm Myuwqv Pnk) , "the wing", or "army of abominations making desolate", ( Daniel 9:27 ) . Armies are called wings, ( Isaiah 8:8 ) and the Roman armies were desolating ones to the Jews, and to whom they were an abomination; not only because they consisted of Heathen men, and uncircumcised persons, but chiefly because of the images of their gods, which were upon their ensigns: for images and idols were always an abomination to them; so the "filthiness" which Hezekiah ordered to be carried out of the holy place, ( 2 Chronicles 29:5 ) is by the Targum called, ((aqwxyr) , "an abomination"; and this, by the Jewish writers F23, is said to be an idol, which Ahaz had placed upon the altar; and such was the abomination of desolation, which Antiochus caused to be set upon the altar:

"Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;" ( 1 Maccabees 1:54)

And so the Talmudic writers, by the abomination that makes desolate, in ( Daniel 12:11 ) ( 9:27 ) to which Christ here refers, understand an image, which they say F24 one Apostomus, a Grecian general, who burnt their law, set up in the temple. Now our Lord observes, that when they should see the Roman armies encompassing Jerusalem, with their ensigns flying, and these abominations on them, they might conclude its desolation was near at hand; and he does not so much mean his apostles, who would be most of them dead, or in other countries, when this would come to pass; but any of his disciples and followers, or any persons whatever, by whom should be seen this desolating abomination, **spoken of by Daniel the prophet:**

not in ( Daniel 11:31 ) which is spoken of the abomination in the times of Antiochus; but either in ( Daniel 12:11 ) or rather in ( Daniel 9:27 ) since this desolating abomination is that, which should follow the cutting off of the Messiah, and the ceasing of the daily sacrifice. It is to be observed, that Daniel is here called a prophet, contrary to what the Jewish writers say F25, who deny him to be one; though one of F26 no inconsiderable note among them affirms, that he attained to the end, (yyawbnh lwbgh) , "of the prophetic border", or the ultimate degree of prophecy: when therefore this that Daniel, under a spirit of prophecy, spoke of should be seen,

**standing in the holy place;**

near the walls, and round about the holy city Jerusalem, so called from the sanctuary and worship of God in it; and which, in process of time, stood in the midst of it, and in the holy temple, and destroyed both; then

**whoso readeth, let him understand:**

that is, whoever then reads the prophecy of Daniel; will easily understand the meaning of it, and will see and know for certain, that now it is accomplished; and will consider how to escape the desolating judgment, unless he is given up to a judicial blindness and hardness of heart; which was the case of the greater part of the nation.

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

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

16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For **these be the days of vengeance**, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for **there shall be great distress in the land, and wrath upon this people.**

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Luke clearly defines the "great tribulation" of Matthew 24 as "days of vengeance" and "great distress in the land, and wrath upon this people – the Jews who rejected Jesus as the Messiah.

**John Gill: Then let them which be in Judea**

When this signal is given, let it be taken notice of and observed; let them that are in the city of Jerusalem, depart out of it; or who are in any other parts of Judea, in any of the towns, or cities thereof; let them not betake themselves to Jerusalem, imagining they may be safe there, in so strong and fortified a place, but let them flee elsewhere; see ( Luke 21:21 ) and accordingly it is observed, that many did flee about this time; and it is remarked by several interpreters, and which Josephus F1 takes notice of with surprise, that Cestius Gallus having advanced with his army to Jerusalem, and besieged it, on a sudden, without any cause, raised the siege, and withdrew his army, when the city might have been easily taken; by which means a signal was made; and an opportunity given to the Christians, to make their escape: which they accordingly did, and went over Jordan, as Eusebius says F2, to a place called Pella; so that when Titus came a few mouths after, there was not a Christian in the city, but they had fled as they are here bidden to

**flee into the mountains;**

or any places of shelter and refuge: these are mentioned particularly, because they are usually such; and design either the mountains in Judea, or in the adjacent countries. The Syriac and Persic versions read in the singular number, "into the mountain"; and it is reported that many of them did fly, particularly to Mount Libanus



**John Gill: And except those days should be shortened**

That is, those days of tribulation which commenced at the siege of Jerusalem; and therefore cannot refer to the times before it, and the shortening of them by it, which were very dreadful and deplorable through the murders and robberies of the cut-throats and zealots; but to those after the siege began, which were very distressing to those that were within; and which, if they had not been shortened, or if the siege had been lengthened out further,

**there should no flesh be saved;**

not one Jew in the city of Jerusalem would have been saved; they must everyone have perished by famine, or pestilence, or sword, or by the intestine wars and murders among themselves: nor indeed, if the siege had continued, would it have fared better with the inhabitants of the other parts of the country, among whom also many of the same calamities prevailed and spread themselves; so that, in all likelihood, if these days had been continued a little longer, there had not been a Jew left in all the land.

**But for the elect's sake;**

those who were chosen in Christ, before the foundation of the world, to believe in him, and to be saved by him with an everlasting salvation; both those that were in the city, or, at least, who were to spring from some that were there, as their immediate offspring, or in future ages, and therefore they, and their posterity, must not be cut off; and also those chosen ones, and real believers, who were at Pella, and in the mountains, and other places, for the sake of these, and that they might be delivered from these pressing calamities,

**those days shall be shortened:**

for otherwise, if God had not preserved a seed, a remnant, according to the election of grace, that should be saved, they had been as Sodom and as Gomorrha, not one would have escaped. The shortening of those days is not to be understood literally, as if the natural days, in which this tribulation was, were to be shorter than usual. The Jews indeed often speak of the shortening of days in this sense, as miraculously done by God: so they say, that

“five miracles were wrought for our father Jacob, when he went from Beersheba to go to Haran. The first miracle was, that, “the hours of the day were shortened for him”, and the sun set before its time, because his word desired to speak with him.”

They also say,

“that the day in which Ahaz died, was shortened ten hours, that they might not mourn for him; and which afterwards rose up, and in the day that Hezekiah was healed, ten hours were added to it.”

But the meaning here is, that the siege of Jerusalem, and the calamities attending it, should be sooner ended: not than God had determined, but than the sin of the Jews deserved, and the justice of God might have required in strict severity, and might be reasonably expected, considering the aggravated circumstances of their iniquities. A like manner of speech is used by the Karaites, who say,

“if we walk in our law, why is our captivity prolonged, and there is not found balm for our wounds? and why are not, “the days” of the golden and silver kingdom “lessened”, for the righteousness of the righteous, which were in their days?”

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28 For wheresoever the carcass is, there will the eagles be gathered together.

**John Gill: Immediately after the tribulation of those days**

That is, immediately after the distress the Jews would be in through the siege of Jerusalem, and the calamities attending it; just upon the destruction of that city, and the temple in it, with the whole nation of the Jews, shall the following things come to pass; and therefore cannot be referred to the last judgment, or what should befall the church, or world, a little before that time, or should be accomplished in the whole intermediate time, between the destruction of Jerusalem, and the last judgment: for all that is said to account for such a sense, as that it was usual with the prophets to speak of judgments afar off as near; and that the apostles often speak of the coming of Christ, the last judgment, and the end of the world, as just at hand; and that one day with the Lord is as a thousand years, will not answer to the word "immediately", or show that that should be understood of two thousand years after: besides, all the following things were to be fulfilled before that present generation, in which Christ lived, passed away, (Matthew 24:34) and therefore must be understood of things that should directly, and immediately take place upon, or at the destruction of the city and temple. **Shall the sun be darkened:** not in a literal but in a figurative sense; and is to be understood not of the religion of the Jewish church; nor of the knowledge of the law among them, and the decrease of it; nor of the Gospel being obscured by heretics and false teachers; nor of the temple of Jerusalem, senses which are given into by one or another; but of the Shekinah, or the divine presence in the temple. The glory of God, who is a sun and a shield, filled the tabernacle, when it was reared up; and so it did the temple, when it was built and dedicated; in the most holy place, Jehovah took up his residence; here was the symbol of his presence, the mercy seat, and the two cherubim over it: and though God had for some time departed from this people, and a voice was heard in the temple before its destruction, saying, "let us go hence"; yet the token of the divine presence remained till the utter destruction of it; and then this sun was wholly darkened, and there was not so much as the outward symbol of it: **and the moon shall not give her light;**

which also is to be explained in a figurative and metaphorical sense; and refers not to the Roman empire, which quickly began to diminish; nor to the city of Jerusalem; nor to the civil polity of the nation; but to the ceremonial law, the moon, the church is said to have under her feet, ( Revelation 12:1 ) so called because the observance of new moons was one part of it, and the Jewish festivals were regulated by the moon; and especially, because like the moon, it was variable and changeable. Now, though this, in right, was abolished at the death of Christ, and ceased to give any true light, when he, the substance, was come; yet was kept up by the Jews, as long as their temple was standing; but when that was destroyed, the daily sacrifice, in fact, ceased, and so it has ever since; the Jews esteeming it unlawful to offer sacrifice in a strange land, or upon any other altar than that of Jerusalem; and are to this day without a sacrifice, and without an ephod: **and the stars shall fall from heaven;**

which phrase, as it elsewhere intends the doctors of the church, and preachers falling off from purity of doctrine and conversation; so here it designs the Jewish Rabbins and doctors, who departed from the word of God, and set up their traditions above it, fell into vain and senseless interpretations of it, and into debates about things contained in their Talmud; the foundation of which began to be laid immediately upon their dispersion into other countries: and the powers of the heavens shall be shaken;

meaning all the ordinances of the legal dispensation; which shaking, and even removing of them, were foretold by ( Haggai 2:6 ) and explained by the author of the Epistle to the Hebrews, ( Hebrews 12:26 Hebrews 12:27 ) whereby room and way were made for Gospel ordinances to take place, and be established; which shall not be shaken, so as to be removed, but remain till the second coming of Christ. The Jews themselves are sensible, and make heavy complaints of the great declensions and alterations among them, since the destruction of the temple; for after having taken notice of the death of several of their doctors, who died a little before, or after that; and that upon their death ceased the honour of the law, the splendour of wisdom, and the glory of the priesthood, they add;

"from the time that the temple was destroyed, the wise men, and sons of nobles, were put to shame, and they covered their heads; liberal men were reduced to poverty; and men of violence and calumny prevailed; and there were none that expounded, or inquired, or asked. R. Elezer the great, said, from the time the sanctuary were destroyed, the wise men began to be like Scribes, and the Scribes like to the Chazans, (or sextons that looked after the synagogues,) and the Chazans like to the common people, and the common people grew worse and worse, and there were none that inquired and asked;" that is, of the wise men there were no scholars, or very few that studied in the law.

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.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

29 And he spake to them a parable; Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

"This generation" is what generation? The generation of Baby Boomers of the 20th century who were born just before or just after Israel was established as a State by the United Nations in 1948? No! Not at all! Jesus was talking to the generation of His disciples who lived 40 more years and witnessed the fulfillment of His prophecy first hand!

35 Heaven and earth shall pass away, but my words shall not pass away.

33 Heaven and earth shall pass away: but my words shall not pass away.

**John Gill: Heaven and earth shall pass away**

This is either an assertion, which will be true at the end of time; not as to the substance of the heavens and earth, which will always remain, but as to the qualities of them, which will be altered: they will be renewed and refined, but not destroyed; the bad qualities, or evil circumstances, which attend them through the sin of man, will be removed and pass away, but they themselves will continue in being: or is a comparative expression, and the sense is, that the heavens and the earth, and the ordinances thereof, than which nothing can be more firm and strong, being fixed and supported by God himself, shall sooner pass away, than anything asserted and predicted by Christ shall: but my words shall not pass away; be vain and empty, and unaccomplished; which is true of anything, and everything spoken by Christ; and especially here regards all that he had said concerning the calamities that should befall the Jews, before, at, or upon the destruction of their nation, city, and temple; and the design of the expression, is to show the certainty, unalterableness, and sure accomplishment of these things.

**John Gill: But of that day and hour knoweth no man**

Which is to be understood, not of the second coming of Christ, the end of the world, and the last judgment; but of the coming of the son of man, to take vengeance on the Jews, and of their destruction; for the words manifestly regard the date of the several things going before, which only can be applied to that catastrophe, and dreadful desolation: now, though the destruction itself was spoken of by Moses and the prophets, was foretold by Christ, and the believing Jews had some discerning of its near approach; see ( Hebrews 10:25 ) yet the exact and precise time was not known:

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

**John Gill: Then shall two be in the field**

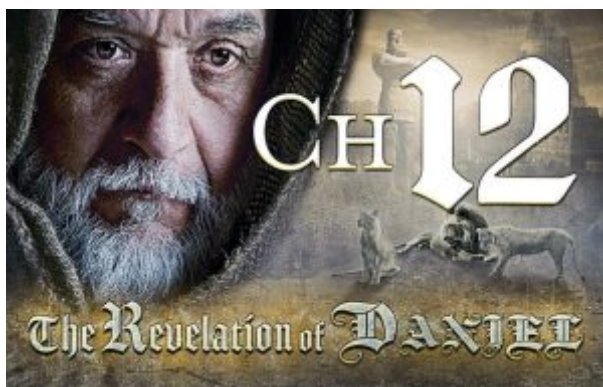
About their proper business, of husbandry, ploughing, or sowing, or any other rural employment: **the one shall be taken;** not by the preaching of the Gospel, into the kingdom of God, or Gospel dispensation; though such a distinction God makes, by the ministry of the word, accompanied by his Spirit and power; nor by angels, to meet Christ in the air, and to be introduced into his kingdom and glory; **but by the eagles, the Roman army, and either killed or carried captive by them:** and the other left; not in a state of nature and unregeneracy, as many are, to whom the Gospel is preached; nor with devils at the last day, to be thrust down by them into the infernal regions; but by the Romans, being by some remarkable providence, or another, delivered out of their hands; which was the case of some few, and these of the meaner sort; and therefore persons of a rural life and occupation are instanced in.

42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellowservants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

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## [Daniel 12 Explained in the Light of History](#)



The text below is from [Philip Mauro](#)'s book, [THE SEVENTY WEEKS AND THE GREAT TRIBULATION](#).

**MICHAEL THE GREAT PRINCE. THE TIME OF TROUBLE. MANY AWAKENING. MANY RETURNING TO AND FRO. KNOWLEDGE INCREASED. HOW LONG THE END.**

The first four verses of Daniel 12 should not be disconnected from Chapter 11, for they are an integral part of the prophecy, there being no break at all at the place where the chapter division has been made. These concluding verses of the prophecy read as follows:

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise (lit. cause to be wise) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.”

These are the last words of the long prophecy, and they bring it to an appropriate climax. They tell what will happen “at that time,” emphasizing this by repetition. This expression connects the passage directly with verse 40 of the preceding Chapter, where the words “at the time of the end” occur. The same words are repeated in verse 4 of Chapter 12, just quoted. There is, therefore, no room to doubt that the events here foretold were to occur during the very last stage of “the latter days” of Jewish history. Moreover, the statement of verse 7, that when the power of the holy people should be scattered, then all these things should be finished, absolutely confines the fulfillment of the entire prophecy to the period anterior to the capture of Jerusalem by Titus. We specially ask attention to the great oath recorded in this verse, and trust that our readers will not miss the meaning of it.

Four things are specified in the passage last quoted. They are:

1. The standing up of Michael, the great prince who stands for the children of Daniel’s people.
2. A time of trouble such as never was at which time those found written in the book were to escape.
3. Many to awake from the dust of the earth, some to everlasting life, and some to shame and everlasting contempt, in which connection is given a great promise to those who cause to be wise, and who turn many to righteousness.
4. Many to run to and fro, and knowledge to be increased.

## **Michael the Prince**

Many able and sound expositors hold that Michael is one of the names of the Lord Jesus Christ and hence that this part of the prophecy was fulfilled by His first coming. But the reasons that have been advanced in support of this view do not seem to us sufficient to establish it. This prophecy makes several references to great angelic beings, which are deeply interesting. Thereby it appears that national destinies are in some way presided over, and shaped, by mighty angels; and that Michael is specially charged to care for the interests of the people of God.

Jude speaks of “Michael the archangel” as contending with the devil about the body of Moses (Jude 9); and in (Revelation 12:7), Michael is again seen in conflict with the devil. Paul mentions the archangel (without naming him) as having to do with the resurrection of the saints (1 Thessalonians 4:16).

In Daniel there are three references to Michael, all in this prophecy given by the angel who appeared to Daniel on the banks of the Tigris. The first reference is in (Daniel 10:13,) where the angel says that the prince of the kingdom of Persia had withstood him, but Michael, one of the chief princes, came to his aid. Again in the same chapter (Daniel 10:20–21) are the words: "And now I will return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Greece shall come ... And there is none that holdeth with me in these things, but Michael your prince."

From these words it appears that the political destinies of the great heathen nations of earth are presided over by mighty beings, who are rebels against the authority of God, high potentates in the Kingdom of Satan. None of those angelic beings stands for God "in these things" i.e., the affairs of the world except Michael, the archangel. This is in accord with the words of the Lord Jesus who speaks of the devil as "the prince of this world" (John 14:30, etc.).

Commenting upon Daniel 10:20–21, Dr. Taylor says:

"Then resuming his former theme, the heavenly revealer indicated that he had to return to fight again with the Persian evil angel, and that while he was going forth for (or continuing) that conflict, the prince of Greece would come, and a new battle would begin with him, in which the representative of God's people would be left to his own resources, with the single exception of the assistance of Michael.

"This description of the conflicts in the spirit world between the rival angels foreshadows the opposition encountered by Zerubbabel, Ezra, Nehemiah and their compatriots during the reigns of the Persian kings Darius Hystaspes, Xerxes and Artaxerxes, and also that which, at a later time, the descendants of the restorers of Jerusalem met with at the hands of the Syrian representatives of the Greek Empire. It prepares the way, therefore, for the literal statements which follow (Chapter 11) and from which we learn that, while the Persian kingdom lasted, the enmity of the World power to the people of God would be largely restrained, and the monarchs would be either positively favourable to them, or at least indisposed to harm them. But with the Grecian Empire, especially in one of the four divisions into which it was to be broken up, a different course would be pursued, and the descendants of Israel would be reduced by it, for a season, to the most terrible extremities."

There is no revelation of the precise part taken by Michael, the great prince, in the affairs of God's people in the critical days to which this part of the prophecy relates, that is to say, the beginning of New Testament times; for Michael is not mentioned by name in the Gospels or Acts. But it was a time of manifest angelic activity; and we may be sure that Michael had

a leading part in the events which were connected with the coming of Christ into the World. Moreover, we read that "the angel of the Lord" appeared several times to Joseph; that "the angel of the Lord" came to the shepherds on Bethlehem's plain, announcing the birth of the Savior; that "the angel of the Lord" opened the prison doors, setting the apostles free (Acts 5:9), and again released Peter from the prison, into which he had been cast by Herod Agrippa I (Acts 12:7); that the same "angel of the Lord" smote that king upon his throne when, upon a great public occasion, he gave not glory to God (Acts 12:23); and the same angel came to Paul at the time of the great shipwreck with God's message of deliverance (Acts 27:23). If this "angel of the Lord" was Michael, then we have many instances of his "standing up," in behalf of the people of God "at that time." But especially at the great crisis of danger the siege of Jerusalem by the Roman armies, which was particularly and definitely revealed to Daniel would there be need of intervention by those celestial beings who "excel in strength," and no doubt Michael then "stood up" for the deliverance of Daniel's people, even on behalf of "as many as were found written in the book."

It should be stated, in this connection, that the expression "written in the book" had been known since the days of Moses (Exodus 32:32) as a figurative description of those whom the Lord acknowledges as His own.

### **A Time of Trouble Such As Never Was**

The prediction of "a time of trouble such as never was since there was a nation even to that same time," is the last thing in the chain of national events revealed in this prophecy; and in perfect agreement with it is the well known fact that the Jewish nation came to its end with a time of tribulation, distress and sufferings, of a severity beyond anything that was ever heard since the world began. Of this period of unparalleled tribulation Josephus says, in the introduction of his Wars of the Jews:

"It had come to pass that our city Jerusalem had arrived at a higher degree of felicity than any other city under the Roman government, and yet at last fell into the sorest of calamities again. Accordingly it appears to me that the misfortunes of all men from the beginning of the world, if they be compared to those of the Jews, are not so considerable as they were."

The sufferings of the Jews had this peculiar characteristic, namely, that they were mostly inflicted upon themselves by the warring factions within the city, concerning whom Joseph says in another place:

"It is impossible to go distinctly over every instance of these men's iniquity. I shall, therefore, speak my mind here at once briefly: That neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world" (Wars V. 10:5).

This "great tribulation" is commonly in our day assigned to the future; and this view was held by the present writer himself until he made a personal study of the question. Our observations on this point, however, belong to the second division of our subject, the Lord's Prophecy on Mount Olivet (Matthew

24), so we will only say at present that so conclusive to our mind is the proof that the "great tribulation" of Matthew 24:21 was the then approaching siege of Jerusalem, that we are bound to believe that competent teachers who relegate it to the future have never examined and weighed the evidence.

Mr. Farquharson on this point says as follows:

"Our Savior certainly referred to the tribulations attendant on the fearful destruction of Jerusalem and the dispersion of the Jewish people by the Roman arms under Titus; and when we understand Daniel's time of trouble as belonging to the same events ... then the whole of his prophecy in Chapter 12 can be easily demonstrated to have received a signal and complete fulfillment in the Advent of Christ, in the deliverance wrought by Him ... in the awakening of men from the death of sin ... in the prophecy itself not being understood until explained by Christ (and then not understood by the unbelieving Jews, but understood by the Christian converts), in the continued impenitence and increasing wickedness of the unbelieving Jews, in the judgments at last sent upon them in the Roman war, in the duration of that war, and in the immediate abatement of the sufferings attending it upon Titus getting unexpected possession of the last strongholds of Jerusalem."

In the last clause of the above quotation the author had in mind the words of Christ "and except those days should be shortened there should no flesh be saved" (Matthew 24:22), upon all of which deeply interesting matters we hope to comment in the second part of our work.

## **Many Awakening Out of the Dust**

The words "and many that sleep in the dust of the earth shall awake," etc. are commonly taken as referring to the bodily resurrection of the dead, and this is one reason why the entire passage is frequently relegated to the future. But there is nothing said here about either death or resurrection. On the other hand, it can be abundantly shown that the words "sleep" and "awake" are common figurative expressions for the condition of those who are at first oblivious to the truth of God, but who are aroused by a message from Him out of that condition. Isaiah describes the people of Israel as being under the influence of "the spirit of deep sleep" (Isaiah 29:10); and again he says, "the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isaiah 9:2), which words are declared by the evangelist to have been fulfilled by the personal ministry of Christ in Israel (Matthew 4:14-16). Paul paraphrases another word of Isaiah (Isaiah 60:1) as having the meaning, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5:14). And the Lord Himself declared that the era of this spiritual awakening had come, when He said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John 5:25). In both these last two passages the reference is to those who were spiritually dead, as all would agree.



The whole nation of Israel was "awakened" out of a sleep of centuries through the ministry of John the Baptist, followed by that of the Lord Himself, and lastly by that of the apostles and evangelists, who "preached the gospel unto them with the Holy Ghost sent down from heaven." It will be observed that the prophecy does not indicate that those who are "awakened" shall all be saved. On the contrary, it says that for some the awakening would be "to everlasting life" and for others "to shame and everlasting contempt." In agreement with this is the fact which the Gospels so clearly set forth that, although multitudes came to John's baptism, and "all men mused in their hearts concerning him," and while multitudes also followed Christ because of the miracles done by Him, and for the sake of the loaves and fishes, yet the outcome was that Israel was divided into two classes, those who "received Him," and those who "received Him not." Thus "there was a division because of Him." His own words distinguish the two classes: "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the Name of the only begotten Son of God" (John 3:18). The former class awoke to "everlasting life" (John 3:16), and the latter "to shame and everlasting contempt" (John 3:36).

To the same effect the apostle John writes: "Nevertheless, among the chief rulers also many believed on Him; but because of the Pharisees, they did not confess Him, lest they should be put out of the synagogue. For they loved the praise of men, more than the praise of God" (John 12:42-43). These, though awakened, refused to meet Christ's simple conditions of salvation by confessing Him (Matthew 10:32); therefore they awoke unto "shame," even as He Himself declared, when He said: "For whosoever shall be ashamed of Me, and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels" (Luke 9:26).

The next verse of the prophecy strongly confirms the view we are now presenting; for there we have mention of the reward of those who "cause to be wise," and who "turn many to righteousness." What class of persons could possibly be meant but those who spread the truth of the gospel? There are none others, and never will be others, who cause their fellows to be "wise" unto salvation, and "who turn many" from sin "to righteousness." Seeing, therefore, that we have the awakening foretold in verse 2 connected closely with a clear reference to those who preach the gospel of Christ, we have good reason to conclude that the passage had its fulfillment in that great and wonderful era of Jewish national existence, "the time of the end" thereof, during which Christ was announced and manifested, was rejected and crucified, was raised up and glorified, and finally was preached to the whole nation in the power of the Holy Ghost.

The nature of the reward promised to those "who cause to be wise" and "who turn many to righteousness" helps also to illustrate the meaning of the passage. These are to shine as the brightness of the firmament and as the stars forever and ever. This reminds us that the people of God are to let their light shine before men, and that they are "the light of the world." In holding forth the word of life they "shine as lights in the world." Once they were darkness, but now are they "light in the Lord;" and their reward shall be to shine as the stars for ever and ever; for as "one star differeth from

another star in glory, so also is the resurrection of the dead" (1 Corinthians 15:41–42).

## **Many Shall Run To and Fro**

Various meanings have been assigned to the words "many shall run to and fro, and knowledge shall be increased." These words bring the prophecy to an end; and it is not difficult to see the resemblance they bear to the final words of the first Gospel, "Go ye, teach (or make disciples of) all nations." Another Gospel records their obedience to this command; for it is written that "They went forth, and preached everywhere, the Lord working with them" (Mark 16:20).

The word "run" in Daniel 12:4 is not the usual word for the action of running. Strong's Concordance says it means primarily to push, hence to travel or go about. What helps fix the meaning is that, in nearly all its occurrences in the Bible, it is joined, as here, with the words "to and fro," which signify a complete covering of the ground. Thus, the prophet said to King Asa, "The eyes of the Lord run to and fro throughout the whole earth" (2 Chronicles 16:9). Jeremiah says, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek," etc. (Jeremiah 5:1); and again, "Lament, and run to and fro by the hedges" (Jeremiah 49:3). Amos says, "They shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:12), this being just the reverse of the Word of the Lord seeking after them. Zechariah also has the expression, "They are the eyes of the Lord, which run to and fro through the whole earth" (Zechariah 4:10), signifying His discerning presence in every place.

By these scriptures, therefore, it appears that the words we are considering are most appropriate to describe that worldwide activity in spreading the truth of the gospel which the Lord specially pressed upon His disciples, and to which the apostle Paul refers in the words, "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Romans 10:14–5, quoting Isaiah 52:7). The gospel messenger is frequently figured as one who runs, because of the urgency of the tidings he bears (Habakkuk 2:2–3).

And what was the purpose, and what the result of this going forth of the disciples to every part of the world with the gospel? It was the increase of knowledge; and certainly, in such a prophecy, it is the knowledge of the true God that is spoken of (John 17:4; 1 Corinthians 15:34; Colossians 1:10). The world lay in the darkness of ignorance. Paul describes those times as "the times of this ignorance," wherein even the cultivated Athenians erected an altar to "the Unknown God" (Acts 17:23–30); and God Himself had said, even of the Jews, "My people are destroyed for lack of knowledge" (Hosea 4:6). Thus we see the direct relation of the two clauses, "Many shall run to and fro," and "knowledge shall be increased," and how both are clearly fulfilled in the activities of the first gospel preachers.

As to this Mr. Farquharson remarks:

"The Divine 'knowledge,' which the apostles and first Christians ran to and fro to communicate to all nations, maintains, and ever will maintain, a lofty and unapproachable superiority over all the knowledge that man can discover for himself ... In this way then the prediction of Daniel was literally fulfilled. The day spring of true knowledge from on high waited upon the footsteps of the apostles of Christ, as they traversed the Gentile world, dispelling darkness, and doubt and fear, and diffusing light, and confidence and joy over every condition of human life."

Thus understood, the words "many shall run to and fro, and knowledge shall be increased," bring the prophecy to a most appropriate conclusion, and one that is strictly in keeping with its announced purpose, and with its purport as a whole; whereas, to make those words refer to the multiplication of rapidly moving conveyances, as rail road trains, automobiles, etc., and to the spread of "education" by means of schools, colleges, and books, is to introduce into the prophecy an element that is incongruous, almost to the point of absurdity.

## **How Long the End?**

With Chapter 12:4, the long prophecy, which had proceeded without interruption and without passing over any important event in the history of "the latter days" of the Jewish people, comes to an end. But a remarkable incident follows, and it affords help to the understanding of this part of the prophecy. At this point Daniel looked and beheld two others besides the one clothed in linen, which two were standing the one on the one side, and the other on the other side of the bank of the river (the Tigris). And thereupon one of these two put to the man who was clothed in linen a question, to which evidently it was desired that special attention be paid. Furthermore, the reply was given by the man in linen in the most solemn and impressive manner; for in replying he held up both hands to heaven, and swore by Him Who liveth forever. This further goes to show that we have here a matter of exceptional importance. Let us then give special heed to it.

The question was, "How long the end of these wonders?" In quoting it thus we have omitted the words, "shall it be to," which the translators have supplied, and which materially change the sense. We have seen that the expression "the time of the end" means, not the actual termination, but the period of time at the very end, the last stage of the entire era of the renewed national life of Israel. Evidently it is the duration of that "time of trouble," spoken of in verse 1, and concerning which the Lord Himself when on earth was so deeply distressed and grieved, as we shall point out more particularly hereafter. It is the same period as that to which He was referring when He said, "these be the days of vengeance that all things that are written may be fulfilled" (Luke 21:22); and again, "And except those days be shortened there should no flesh be saved, but for the elects' sake those days shall be shortened" (Matthew 24:22). So it is concerning the duration of those days of unparalleled distress for Israel that the question was asked.

Let us then note carefully the reply of the one clothed in linen, which was in these words, "that it shall be for a time, times, and a half (or apart, margin); and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished" (verse 7).

Here we have information, very clearly stated, which, if we give heed thereto, will make perfectly plain to us the time when this entire prophecy was to be fulfilled. For the celestial messenger, in answering the question, made known first what would be the duration of the closing period of "trouble such as never was," and second what was to be the end of the whole series of events, "all these things," predicted in the entire prophecy. The words are clear and precise. They tell us that the last act of all was to be the scattering of the power of the holy people, and that when God had accomplished that, and then would "all these things be finished." To the same effect are the words of Christ, Who, in telling His disciples what the very end of those "days of vengeance" would be, said that "they shall be led away captive into all nations" (Luke 21:24).

This makes it certain that the entire prophecy spoken to Daniel by the one clothed in linen, including the time of trouble such as never was, and the awakening of many from the dust of the earth, was fulfilled at and prior to the destruction of Jerusalem, and the scattering of the power of the holy people by the Romans in A.D. 70. It also affords substantial help in understanding the Lord's discourse on Mount Olivet, to which we will shortly come.

## **A Time, Times and A Part**

But before the scattering of the holy people a judgment which Moses had predicted (see Deuteronomy 28:49-68, and particularly the words, "And the Lord shall scatter thee among all people, from the one end of the earth even to the other," verse 64) a certain period of extreme distress, "the days of vengeance," was to run. This is given by the angel as "a time, times, and a part," which is understood by nearly all expositors to be three full years and a part (not necessarily the half) of a fourth. But no event was mentioned from which this era of three years and a fraction was to run. So Daniel says, "I heard, but I understood not;" and therefore he asks, "What shall be the end of these things?" (Daniel 12:6)

In replying to this question the one clothed in linen gave information additional to that asked for; but we will notice first what he said in direct reply to Daniel's question. This is found in Daniel 12:11-12) where we read: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth (i.e., survives, or endures) and cometh to the thousand three hundred and five and thirty days."

It is to be noted that the two measures of time here given, 1290 days and 1335 days, both fall within the period of three years and a part, given in verse 7 as the full measure of the time of the end. This tends still further

to confirm the view that by "a time, times, and a part" is meant three full rounds of the annual feasts of the Jews, and part of a fourth.

It will further be seen from this answer that Daniel's question had reference to the very last epoch of Jewish history; for it was in that very last stage of their national existence that the daily sacrifice was caused to cease, which was by them regarded (when it came to pass in the days of the siege of Jerusalem, as we shall presently show) the harbinger of some dire calamity.

## **The Taking Away of the Daily Sacrifice**

We take the marginal reading (which is the more literal) as giving the sense, the words of the margin being "and to set up the abomination," etc. This reading would make the 1290 days the measure of time between the two specified events. But we have lately seen an interpretation, based on the text of the A.V., which makes the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate, simultaneous events, both governed by the preposition "from." But this obviously leaves the verse without meaning; for it gives a measure of time from two specified events, without stating to what that measure brings us.

The "daily sacrifice" was the sacrifice of a lamb every morning and evening. This was to be kept up by the children of Israel throughout all their generations, and a special promise was given upon condition that this offering be continued (Exodus 29:38-45). (It should be observed that the causing of the sacrifice and oblation to cease, as foretold in Daniel 9:27, is a very different thing.)

Now, as a matter of historic fact, the daily sacrifice was taken away during the siege of Jerusalem; and this was counted by the Jews an event of such importance, and such a portent of approaching disaster, that Josephus has recorded the very date on which it occurred, saying:

"And now Titus gave orders to his soldiers that were with him to dig up the foundations of the tower of Antonia, and make a ready passage for his army to come up, while he himself had Josephus brought to him; for he had been informed that, on that very day, which was the seventeenth day of Panemus, the sacrifice called 'the daily sacrifice' had failed, and had not been offered to God for want of men to offer it; and that the people were grievously troubled at it" (Wars, VI. 2.1.).

The Roman army, which, by comparison of the Lord's words in (Matthew 24:15-16 Luke 21: 20-21,) is clearly seen to be "the abomination which maketh desolate," encompassed Jerusalem before the failure of the daily sacrifice; whereas it might appear from the wording of the prophecy that those events occurred in the reverse order. But Mr. Farquharson shows that "there is nothing whatever in the verbs of the sentence to indicate which of the events should precede the other; the interval of time between them only is expressed."

The first approach of the Roman armies under Cestius is described by Josephus in his book of Wars, III, 17, 10. This was in the month corresponding to our

November, A.D. 66. The taking away of the daily sacrifice was in the month Panemus, corresponding to the Hebrew Tammuz, and our July, A.D. 70 (Hartwell Horne's Chronological Table). Thus the measure of time between the two events was three years, and part of a fourth.

But more than this: the measure 1290 days is exactly 43 great months (30 days each, according to the Hebrew method of reckoning), and inasmuch as their practice was to reckon by even weeks, months, and years the fulfillment of this part of the prophecy is seen in the fact that it is just 43 even months between the two events, ignoring the parts of the two months in which the events severally occurred.

In verse 12 those are pronounced "blessed," or happy, who survive a further period of 45 days, and thus come to the 1335 days. In correspondence with this is the recorded fact that, about a month and a half after the daily sacrifice failed, the siege was ended by Titus' getting sudden and unexpected possession of the upper city, the last stronghold of the besieged. This last action took place, according to Josephus, the seventh day of the Hebrew month Elul, answering to our September; so that the further duration of the siege after the failure of the daily sacrifice was approximately one month and a half (Wars, VI 8, 4, 5).

That those days were "shortened" (as the Lord had promised) by some Divine interference, is indicated by the abrupt and unexpected manner in which the last stronghold fell. Josephus tells how the "tyrants" (the dominant faction in the city):

"Did now wholly deprive themselves of the security they had in their own power, and came down from those very towers of their own accord, wherein they could never have been taken by force. ... They left those towers of themselves; or rather they were ejected out of them by God Himself ... The Romans, when they had gotten on the last wall without any bloodshed, could hardly believe what they found to be true" (ibid).

As regards the promised blessing of verse 12 (Daniel 12:12), it may be observed that Titus immediately extended clemency to the survivors and he set free those who had been bound by the tyrants (Wars, VI, 9, 1).

But we agree with Farquharson that blessing of a higher sort is here intended. For we would recall words of like import spoken by the Lord when, referring to the same period of unequalled distress, He said, "But he that shall endure unto the end, the same shall be saved" (Matthew 24:13). As to this Mr. Farquharson says:

"Unquestionably this is His promise to the faithful and persevering and obedient in all ages of His Church; but, as being comprehended in His prediction of the destruction of Jerusalem, it has special reference to those who should endure under the trials peculiar to the last great war, in which that city was to be trodden down. Those trials, He intimated, would be very severe. He said, 'There shall arise false Christs, and false prophets, and shall show great

signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.'"

But to those who should endure all those trials there was the assurance of special blessing.

In concluding our comments under this heading we would observe that, in Daniel's deep concern regarding this time of "the end," as to which he inquired with such anxiety, we see a further and a convincing reason for the view that the period in question was that of the unparalleled calamities which were to accompany the extinction of his nation and the destruction of the beloved city, as foretold also in the preceding prophecy of the Seventy Weeks. It is most unlikely that Daniel would have evinced such concern regarding the end of some far off Gentile dispensation characterized by the wide diffusion of secular knowledge, and by the many automobiles and other swiftly moving conveyances of this present time. Daniel had the spirit of the Lord Himself in showing acute sorrow because of the unequalled distresses which were to befall his people and their holy city and temple.

### **The Period of Three And A Half Years**

In commenting upon the period of three and a half years, and upon the various theories to which it has given rise, Dr. Taylor says:

"We cannot pass this note of number without remarking on the singular coincidences presented by its frequent occurrence both in history and prophecy. The drought in the days of Elijah lasted three years and six months. The little horn which appeared on the head of the fourth beast was to have the saints given into his hands 'until a time, and times, and the dividing of time.' The public ministry of the Messiah was to continue for half a week (or heptad) of years; that is, for three years and a half. His Gospel was to be preached to the Jews after His ascension for another half heptad before it was proclaimed to the Gentiles. Then, in the Book of Revelation, it is said that the woman shall be nourished in the wilderness 'for a time and times and a half a time,' and that the holy city should be trodden under foot forty and two months, which are three and a half years.<sup>1</sup> "Now all these are marvelous coincidences, and they point to the existence of some hidden harmony which has not yet been discovered. I might add that three and a half is the half of the number seven, which (found in the week) has been recognized as the symbol of completeness. The sacred lamp has seven branches; the seventh was the Sabbatic year; and at the end of seven sevens came the Jubilee. So also the seventy years of the captivity were made the basis of the seven seventies of years which were to run their course from the time when the edict to rebuild Jerusalem went forth until the appearance of the Messiah upon the earth. I do not know what to make of all this. I frankly acknowledge that it baffles me to find a reason for it. I merely state the fact,

and leave you to ponder it for yourselves, that you may learn how much there is, not only in prophecy, but also in history, which lies beyond our ken ...

“If any choose to regard all this as being not only applicable to Antiochus, but also through him, as typical of the New Testament Antichrist, and should take the days of the history of the one for years in the history of the other, I have only to say that I find nothing, either here or in the New Testament, to sanction such a procedure. For me, the interpretation which I have endeavored to give is sufficient. They who go further leave the domain of certainty for that of speculation, and the very number of their conflicting opinions is a warning to every expositor not to venture beyond his depth into these dark waters. For myself, I am content to stand upon the shore and wait, like him to whom were first addressed these reassuring words, ‘Go thy way; for thou shalt rest, and stand in thy lot at the end of the days.’”

<sup>1</sup> Also God's two witnesses (Revelation 11:3) are to prophecy a thousand two hundred and threescore days (the same period stated in terms of days): and of the ten-horned Beast it is said that power would be given unto him to continue forty and two months. (Revelation 13:5.)

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## [Daniel 11:21-45 Explained in the Light of History](#)

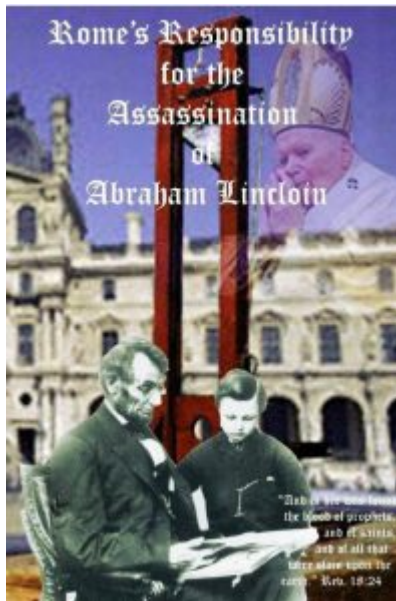


To correctly interpret Bible prophecy, we must have a good knowledge of history lest we think a fulfilled prophecy is yet to be fulfilled in the future.



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## Rome's Responsibility for the Assassination of Abraham Lincoln



Abraham Lincoln was murdered by the Jesuits because he stood against the Vatican's plans to take over the USA.

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## The True Authors of Communism & Socialism: The Jesuits



This is without a doubt the clearest explanation I have ever come across about the historical origin of Communism and Socialism, and who formulated its ideology.

To understand the Hegelian character of Jesuitical deception, (Hegelian

dialectic, a very old Jesuit principle explained in the picture below) we must consider that **the doctrines of Communism were designed by the Jesuits** through what were known as their **Reductions in Paraguay in the 17th and 18th centuries**, which were a series of communes in which Jesuit priest exercised authority over the natives there. In that environment, the Jesuit Order maintained control over a group of South American Guarani Indians, who they educated and trained to work on their behalf, generating goods that were later sold in the markets of Europe. From a 1933 book titled, "The Revolutionary Movement" by J. Findlater, we read the following:

*"...the Jesuits had established twenty strong Mission centres, called Reductions, with many thousands of the Guaranis enrolled as their members....The Jesuits aimed to set up there a completely communistic system, in the sense that no individual rights were recognized and there was no private property. Everything belonged to the State, and was supposed to be shared in common. But in reality much the greater part of the proceeds of goods sold was always remitted to the Camarilla (Jesuit superiors) in Europe; and the Guaranis got only the bare necessities of life in return for their toil and sweat."*

The Jesuit leaders provided the necessary food, clothing, and health care the Indians needed, while using them as "worker bees" to generate income for the order. Just as the Soviet Union would do in the 20th century, the Jesuits maintained strict control over the activities of their subjects:

*"...neither would they allow any Guarani to learn Spanish, nor would they tolerate and intercourse between the Guaranis and the peoples of the surrounding Spanish Colonies—a prohibition maintained at the sword's point."*

They perfected their system of totalitarian control, all the while telling the world that their oppression over other people was, in fact, "Utopia," a deluded fantasy maintained by some Catholic historians to this day. Perhaps worst of all is that the Jesuit did not present any form of the Gospel or what might be called the Christian faith to these poor Indians.

*"There is no evidence that any effort was ever made by the Jesuits to impart the truths, properly so called, of the Christian religion....When the Jesuits were expelled, the Guaranis, having had no moral or religious training to fit them to continue in the Christian Faith, in a few years....became as if no religious teachers had ever lived and worked among them..."*

The ideas the Jesuits developed in Paraguay over a period of 158 years, **were then communicated to Karl Marx in the nineteenth century:**

*"For five years Karl Marx went to the Jesuit school in Trier, which during the Prussian period was known as the Friederich-Wilhem Gymnasium."*

Along with Karl Marx, other leading Communists like Joseph Stalin and Fidel Castro were also trained by the Jesuits. In fact, the former Jesuit General, Pedro Arrupe (1965-1983) once boasted:

*"And what makes you think we are not proud of Fidel Castro?"*

While it is true that the Popes are known for condemning Communism, this on their part seems to be more political manipulation than anything else, since Rome has repeatedly supported the principles of Communist thought. "The Communist Manifesto" was first published in 1848, and within less than fifty years we find the **Vatican publishing declarations in agreement with it.** In his book, "Ecclesiastical Megalomania," author John W. Robbins notes the following:

*"One of the Roman Church-State's most influential statements on economic matters is the 1891 encyclical Rerum Novarum, On the the Condition of the working Classes. In this encyclical the Roman Church-State allied herself with the proletariat, which in Marxism is the great and final enemy of the capitalist order. The encyclical's Marxism is so blatant that one Roman Catholic writer declared that 'much of encyclical (Rerum Novarum) appeared only to repeat in more orthodox language what Marx had said ten years before'....Indeed, there are paragraphs, if not pages, **in The Communist Manifesto that might have been written by the pope.."***

Then, incredibly, after about a hundred years of various Papal diatribes against Communism in all its forms, the Sunday Times of London reported that:

*"Karl Marx, who famously described religion as 'the opium of the people', has joined Galileo, Charles Darwin and Oscar Wilde on growing list of historical figures to have undergone an unlikely reappraisal by the Roman Catholic Church."*

The article goes on to quote Georg Sans, a professor at the Vatican's Gregorian University, who, with the utmost subtlety, speaks about Marxism in a way that seems carefully designed to **undermine capitalism and promote the communist principles that Rome has always aligned herself with.** Any study of the Papal influence in world governments—will prove that Capitalism, which is the promotion of free enterprise, is the very antithesis of official Roman Catholic dogma.

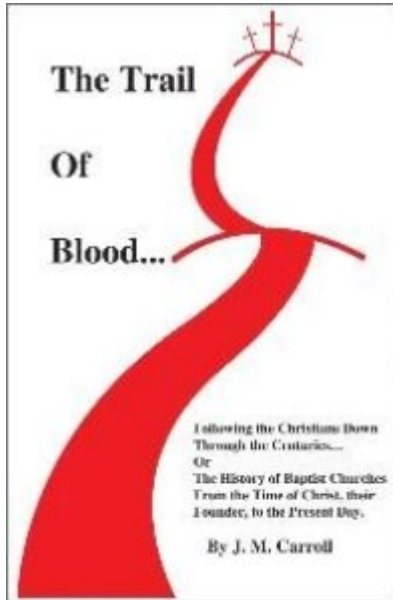
Because of these things, we cannot help but consider the possibility that the real purpose of the McCarthy era was to manipulate the American mentality with **Hegelian tactics**, intended to take the anti-Communist fury to such an extreme that it would become offensive to the American people. McCarthy's methods were so unreasonable that **the idea of condemning someone for being a Communist was collectively shunned.** If we consider the growing influence of Communism today, we can only wonder if McCarthyism had been part of the Jesuits' greater plan all along: condition the people to despise anti-Communist "witch-hunting," then use their desire for toleration as an open door to usher in a more moderate version of it (i.e. Socialism) later on. Such tactics would be impossible to believe, except for the fact that **we find Rome on both sides of the issue.**

(End of article)

This article is an excerpt from my friend Walt Stickel's website: [The Root of Communism "The Jesuits"](#) Please read the rest of it.

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# “The Trail of Blood” . . . Following the Christians Down Through the Centuries – by J.M. Carroll



. . . or The History of Baptist Churches From the Time of Christ, Their Founder, to the Present Day

THIS LITTLE BOOK is sent forth for the purpose of making known the little-known history of those FAITHFUL WITNESSES of the Lord Jesus, who, as members of the CHURCH JESUS BUILT, “Overcame Satan by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto death,” Rev. 12:11.

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## **The Trail of Blood**

**INTRODUCTION By CLARENCE WALKER**

### **I**

Dr. J. M. Carroll, the author of this book, was born in the state of Arkansas, January 8, 1858, and died in Texas, January 10, 1931. His father, a Baptist preacher, moved to Texas when Brother Carroll was six years old. There he was converted, baptized, and ordained to the Gospel ministry. Dr. Carroll not only became a leader among Texas Baptist, but an outstanding figure of Southern Baptists, and of the world.

Years ago he came to our church and brought the messages found in this book. It was then I became greatly interested in Brother Carroll’s studies. I, too,

had made a special research in Church History, as to which is the oldest Church and most like the churches of the New Testament.

Dr. J. W. Porter attended the lectures. He was so impressed he told Brother Carroll if he would write the messages he would publish them in a book. Dr. Carroll wrote the lectures and gave Dr. Porter the right to publish them along with the chart which illustrates the history so vividly.

However, Dr. Carroll died before the book came off the press, but Dr. Porter placed them before the public and the whole edition was soon sold. Now, by the grace of God, we are able to present this 66th edition of 20,000. I want to ask all who read and study these pages to join me in prayer and work that an ever-increasing number shall go forth.

“To make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Christ Jesus; to the intent that now unto the principalities and powers in Heavenly places might be known by the Church, the manifold wisdom of God ... unto Him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen.” (Eph. 3:9-10, 21)

## II

It was wonderful to hear Dr. Carroll tell how he became interested in the history of the different denominations—ESPECIALLY THEIR ORIGIN. He wrote the book after he was 70 years old, but he said, “I was converted unto God when I was just a boy. I saw the many denominations and wondered which was the church the Lord Jesus founded.”

Even in his youth he felt that in the study of the Scriptures and history, he could find the church which was the oldest and most like the churches described in the New Testament.

This research for the truth led him into many places and enabled him to gather one of the greatest libraries on church history. This library was given at his death to the Southwestern Baptist Seminary, Ft. Worth, Texas.

He found much church history—most of it seemed to be about the Catholics and Protestants. The history of Baptists, he discovered, was written in blood. They were the hated people of the Dark Ages. Their preachers and people were put into prison and untold numbers were put to death. The world has never seen anything to compare with the suffering, the persecutions, heaped upon Baptists by the Catholic Hierarchy during the Dark Ages. The Pope was the world's dictator. This is why the Ana-Baptists, before the Reformation, called the Pope The Anti-Christ.

Their history is written in the legal documents and papers of those ages. It is through these records that the “TRAIL OF BLOOD” winds its way as you find such statements-

“At Zurich, after many disputations between Zuinglius and the Ana-Baptists, the Senate made an Act, that if any presume to rebaptize those who were baptized before (i.e. as infants) they should be drowned. At Vienna many Ana-

Baptists were tied together in chains that one drew the other after him into the river, wherein they were all suffocated (drowned)." (Vida Supra, p.61)

"In the year of our Lord 1539 two Ana-Baptists were burned beyond Southwark, and a little before them 5 Dutch Ana-Baptists were burned in Smithfield," (Fuller, Church History.)

"In 1160 a company of Paulicians (Baptists) entered Oxford. Henry II ordered them to be branded on the forehead with hot irons, publicly whipped them through the streets of the city, to have their garments cut short at the girdles, and be turned into the open country. The villages were not to afford them any shelter or food and they perished a lingering death from cold and hunger." (Moore, Earlier and Later Nonconformity in Oxford, p. 12.)

The old Chronicler Stowe, A.D. 1533, relates:

"The 25th of May—in St. Paul's Church, London—examined 19 men and 6 women. Fourteen of them were condemned; a man and a woman were burned at Smithfield, the other twelve of them were sent to towns there to be burned."

Froude, the English historian, says of these Ana-Baptist martyrs-

"The details are all gone, their names are gone. Scarcely the facts seem worth mentioning. For them no Europe was agitated, no court was ordered in mourning, no papal hearts trembled with indignation. At their death the world looked on complacent, indifferent or exulting. Yet here, out of 25 poor men and women were found 14, who by no terror of stake or torture could be tempted to say they believed what they did not believe. History has for them no word of praise, yet they, too, were not giving their blood in vain. Their lives might have been as useless as the lives of most of us. In their death they assisted to pay the purchase of English freedom."

Likewise, in writings of their enemies as well as friends, Dr. Carroll found, their history and that their trail through the ages was indeed bloody:

**Cardinal Hosius (Catholic, 1524), President of the Council of Trent:**

"Were it not that the baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater number than all the Reformers." (Hosius, Letters, Apud Opera, pp. 112, 113.)

The "twelve hundred years" were the years preceding the Reformation in which Rome persecuted Baptists with the most cruel persecution thinkable.

**Sir Isaac Newton:**

"The Baptists are the only body of known Christians that have never symbolized with Rome."

**Mosheim (Lutheran):**

"Before the rise of Luther and Calvin, there lay secreted in almost all the

countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists.”

### **Edinburg Cyclopedia (Presbyterian):**

“It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Ana-Baptists. Indeed this seems to have been their leading principle from the time of Tertullian to the present time.”

Tertullian was born just fifty years after the death of the Apostle John.

### III

Baptists do not believe in Apostolic Succession. The Apostolic office ceased with the death of the Apostles. It is to His churches that He promised a continual existence from the time He organized the first one during His earthly ministry until He comes again. He promised-

**“I will build my church and the gates of hell shall not prevail against it.” (Matt. 16:18)**

Then, when He gave the great Commission, which tells what His churches are to do, He promised-

**“I will be with you alway, even unto the end of the age.” (Matt. 28:20)**

This Commission—this work—was not given to the Apostles as individuals, but to them and the others present in their church capacity. The Apostles and the others who heard Him give this Commission were soon dead—BUT, His Church has lived on through the ages, making disciples (getting folks saved), baptizing them, and teaching the truth—the doctrines—He committed to the Jerusalem Church. These faithful churches have been blessed with His presence as they have traveled the TRAIL OF BLOOD. This history shows how the Lord’s promise to His churches has been fulfilled. Dr. Carroll shows that churches have been found in every age which have taught the doctrines He committed unto them. Dr. Carroll calls these doctrines the “marks” of New Testament Churches

### **“MARKS OF THE NEW TESTAMENT CHURCH”**

1. Its Head and Founder—CHRIST. He is the law-giver; the Church is only the executive. (Matt. 16:18; Col. 1:18)
2. Its only rule of faith and practice—THE BIBLE. (II Tim. 3:15-17)
3. Its name—“CHURCH,” “CHURCHES.” (Matt. 16:18; Rev. 22:16)
4. Its polity—CONGREGATIONAL—all members equal. (Matt. 20:24-28; Matt. 23:5-12)
5. Its members—only saved people. (Eph. 2:21; I Peter 2:5)
6. Its ordinances—BELIEVERS’ BAPTISM, FOLLOWED BY THE LORD’S SUPPER. (Matt. 28:19-20)
7. Its officers—PASTORS AND DEACONS. (I Tim. 3:1-16)
8. Its work—getting folks saved, baptizing them (with a baptism that meets all the requirements of God’s Word), teaching them (“to observe all things whatsoever I have commanded you”). (Matt. 28:16-20)

9. Its financial plan—"Even so (TITHES and OFFERINGS) hath the Lord ordained that they which preach the gospel should live of the gospel," (I Cor. 9:14)
10. Its weapons of warfare—spiritual, not carnal. (II Cor. 10:4; Eph. 6:10-20)
11. Its independence—separation of Church and State. (Matt. 22:21)

#### IV

In any town there are many different churches—all claiming to be the true church. Dr. Carroll did as you can do now—take the marks, or teachings, of the different churches and find the ones which have these marks, or doctrines. The ones which have these marks, or doctrines, taught in God's Word, are the true churches.

This, Dr. Carroll has done, to the churches of all ages. He found many had departed from "these marks, or doctrines." Other churches, however, he found had been true to these marks" in every day and age since Jesus said, "I will build my church and the gates of hell shall not prevail against it." (Matt. 16:18)  
"I will be with you alway, even unto the end of the age." (Matt. 28:21)

#### **"THE TRAIL OF BLOOD"**

or

Following the Christians Down Through the Centuries  
From  
The Days of Christ to the Present Time

Or to express it differently, but still expressively—"A history of the Doctrines as taught by Christ, and His Apostles and those who have been loyal to them."

"Remember the days of old. Consider the years of many generations; Ask thy father and he will show thee. Thy elders and they will tell thee." (Deut. 32:7)

1. What we know today as "Christianity" or the Christian Religion, began with Christ, A.D. 25-30 in the days and within the bounds of the Roman Empire. One of the greatest empires the world has ever known in all its history.
2. This Empire at that period embraced nearly all of the then known inhabited world. Tiberius Caesar was its Emperor.
3. In its religion, the Roman Empire, at that time, was pagan. A religion of many gods. Some material and some imaginary. There were many devout believers and worshipers. It was a religion not simply of the people, but of the empire. It was an established religion. Established by law and supported by the government. (Mosheim, Vol. 1, Chap. 1.)



4. The Jewish people, at that period, no longer a separate nation, were scattered throughout the Roman Empire. They yet had their temple in Jerusalem, and the Jews yet went there to worship, and they were yet jealous of their religion. But it, like the pagan, had long since drifted into formalism and had lost its power. (Mosheim, Vol. 1, Chap. 2.)

5. The religion of Christ being a religion not of this world, its founder gave it no earthly head and no temporal power. It sought no establishment, no state or governmental support. It sought no dethronement of Caesar. Said its author, "Render unto Caesar the things that are Caesar's and to God the things that are God's." (Matt, 22:19-22; Mark 12:17; Luke 20:20). Being a spiritual religion it was a rival of no earthly government. Its adherents, however, were taught to respect all civil law and government. (Rom. 13:1-7; Titus 3:1; 1 Pet. 2:13-16)

6. I want now to call your attention to some of the landmarks, or ear-marks of this religion—the Christian Religion. If you and I are to trace it down through 20 long centuries, and especially down through 1,200 years of midnight darkness, darkened by rivers and seas of martyr blood, then we will need to know well these marks. They will be many times terribly disfigured. But there will always be some indelible mark. But let us carefully and prayerfully beware. We will encounter many shams and make-believes. If possible, the very elect will be betrayed and deceived. We want, if possible, to trace it down through credible history, but more especially through the unerring, infallible, words and marks of Divine truth.

### **Some Unerring, Infallible Marks**

If in going down through the centuries we run upon a group or groups of people bearing not these distinguishing marks and teaching other things for fundamental doctrines, let us beware.

1. Christ, the author of this religion, organized His followers or disciples into a Church. And the disciples were to organize other churches as this religion spread and other disciples were "made." (Ray, Bapt, Succession, Revised Edition, 1st Chap.)

2. This organization or church, according to the Scriptures and according to the practice of the Apostles and early churches, was given two kinds of officers and only two—pastors and deacons. The pastor was called "Bishop." Both pastor and deacons to be selected by the church and to be servants of the church.

3. The churches in their government and discipline to be entirely separate and independent of each other, Jerusalem to have no authority over Antioch—nor Antioch over Ephesus; nor Ephesus over Corinth, and so forth. And their government to be congregational, democratic. A government of the people, by the people, and for the people.

4. To the church were given two ordinances and only two, Baptism and the Lord's Supper. These to be perpetual and memorial.

5. Only the "saved" were to be received as members of the church (Acts 2:47). These saved ones to be saved by grace alone without any works of the law (Eph, 2:5, 8, 9). These saved ones and they only, to be immersed in the name of the Father, Son and Holy Spirit (Matt. 28:19). And only those thus received and baptized, to partake of the Lord's Supper, and the supper to be celebrated only by the church, in church capacity.

6. The inspired scriptures, and they only, in fact, the New Testament and that only, to be the rule and guide of faith and life, not only for the church as an organization, but for each individual member of that organization.

7. Christ Jesus, the founder of this organization and the savior of its members, to be their only priest and king, their only Lord and Lawgiver, and the only head of the churches. The churches to be executive only in carrying out their Lord's will and completed laws, never legislative, to amend or abrogate old laws or to make new ones.

8. This religion of Christ to be individual, personal, and purely voluntary or through persuasion. No physical or governmental compulsion. A matter of distinct individual and personal choice. "Choose you" is the scriptural injunction. It could be neither accepted nor rejected nor lived by proxy nor under compulsion.

9. Mark well! That neither Christ nor His apostles, ever gave to His followers, what is know today as a denominational name, such as "Catholic," "Lutheran," "Presbyterian," "Episcopal," and so forth—unless the name given by Christ to John was intended for such, "The Baptist," "John the Baptist" (Matt. 11:11 and 10 or 12 other times.) Christ called the individual follower "disciple." Two or more were called "disciples." The organization of disciples, whether at Jerusalem or Antioch or elsewhere, was called Church. If more than one of these separate organizations were referred to, they were called Churches. The word church in the singular was never used when referring to more than one of these organizations. Nor even when referring to them all.

10. I venture to give one more distinguishing mark. We will call it—Complete separation of Church and State. No combination, no mixture of this spiritual religion with a temporal power. "Religious Liberty," for everybody And now, before proceeding with the history itself, let me call your attention to-

## THE CHART



43. Either the pagans or Jews gave them that name in derision. All the other names in that column were given in the same manner—Montanists, Novationists, Donatists, Paulicians, Albigenses, Waldenses, etc., and Ana-Baptists. All of these will again and again be referred to as the lectures progress.

But look again at the chart. See the red circles. They are scattered nearly all over the chart. They represent churches. Single individual churches in Asia, in Africa, in Europe, in mountains and valleys, and so forth. Their being blood red indicates martyr blood. Christ their founder died on the Cross. All the Apostles save two, John and Judas, suffered martyr deaths. Judas betrayed his Lord and died in a suicide. The Apostle John, according to history, was boiled in a great cauldron of oil.

You will note some circles that are solidly black. They represent churches also. But erring churches. Churches that had gone wrong in life or doctrine. There were numbers of these even before the death of Peter, Paul and John.

Having now about concluded with a general introduction and some very necessary and even vital preliminaries, I come to the regular history-

#### FIRST PERIOD A.D. 30-500

1. Under the strange but wonderful impulse and leadership of John the Baptist, the eloquent man from the wilderness, and under the loving touch and miracle-working power of the Christ Himself, and the marvelous preaching of the 12 Apostles and their immediate successors, the Christian religion spread mightily during the first 500-year period. However, it left a terribly bloody trail behind it. Judaism and Paganism bitterly contested every forward movement. John the Baptist was the first of the great leaders to give up his life. His head was taken off. Soon after him went the Savior Himself, the founder of this Christian religion. He died on the Cross, the cruel death of the Cross.

2. Following their Savior in rapid succession fell many other martyred heroes: Stephen was stoned, Matthew was slain in Ethiopia, Mark dragged through the streets until dead, Luke hanged, Peter and Simeon were crucified, Andrew tied to a cross, James beheaded, Philip crucified and stoned, Bartholomew flayed alive, Thomas pierced with lances, James, the less, thrown from the temple and beaten to death, Jude shot to death with arrows, Matthias stoned to death and Paul beheaded.

3. More than one hundred years had gone by before all this had happened. This hard persecution by Judaism and Paganism continued for two more centuries. And yet mightily spread the Christian religion. It went into all the Roman Empire, Europe, Asia, Africa, England, Wales, and about everywhere else, where there was any civilization. The churches greatly multiplied and the disciples increased continuously. But some of the churches continued to go into error.

4. The first of these changes from New Testament teachings embraced both policy and doctrine. In the first two centuries the individual churches rapidly multiplied and some of the earlier ones, such as Jerusalem, Antioch,

Ephesus, Corinth, etc., grew to be very large; Jerusalem, for instance, had many thousand members (Acts 2:41; 4:4, 5:14), possibly 25,000 or even 50,000 or more. A close student of the book of Acts and Epistles will see that Paul had a mighty task even in his day in keeping some of the churches straight. See Peter's and Paul's prophecies concerning the future (II Pet. 2:12; Acts 20:29-31. See also Rev., second and third chapters).

These great churches necessarily had many preachers or elders (Acts 20:17). Some of the bishops or pastors began to assume authority not given them in the New Testament. They began to claim authority over other and smaller churches. They, with their many elders, began to lord it over God's heritage (III John 9). Here was the beginning of an error which has grown and multiplied into many other seriously hurtful errors. Here was the beginning of different orders in the ministry running up finally to what is practiced now by others as well as Catholics. Here began what resulted in an entire change from the original democratic policy and government of the early churches. This irregularity began in a small way, even before the close of the second century. This was possibly the first serious departure from the New Testament church order.

5. Another vital change which seems from history to have had its beginning before the close of the second century was on the great doctrine of Salvation itself. The Jews as well as the Pagans, had for many generations, been trained to lay great stress on Ceremonials. They had come to look upon types as anti-types, shadows as real substances, and ceremonials as real saving agencies. How easy to come thus to look upon baptism. They reasoned thus: The Bible has much to say concerning baptism. Much stress is laid upon the ordinance and one's duty concerning it. Surely it must have something to do with one's salvation. So that it was in this period that the idea of "Baptismal Regeneration" began to get a fixed hold in some of the churches. (Shackelford, page 57; Camp p. 47; Benedict, p. 286; Mosheim, vol. 1, p. 134; Christian, p. 28.)

6. The next serious error to begin creeping in, and which seems from some historians (not all) to have begun in this same century and which may be said to have been an inevitable consequence of the "baptismal regeneration" idea, was a change in the subjects of baptism. Since baptism has been declared to be an agency or means to salvation by some erring churches, then the sooner baptism takes place the better. Hence arose "infant baptism." Prior to this "believers" and "believers" only, were regarded as proper subjects for baptism. "Sprinkling" and "pouring" are not now referred to. These came in much later. For several centuries, infants, like others, were immersed. The Greek Catholics (a very large branch of the Catholic church) up to this day, have never changed the original form of baptism. They practice infant baptism but have never done otherwise than immerse the children. (Note—Some of the church historians put the beginning of infant baptism within this century, but I shall quote a short paragraph from Robinson's Ecclesiastical Researches.)

"During the first three centuries, congregations all over the East subsisted in separate independent bodies, unsupported by government and consequently without any secular power over one another. All this time they were baptized

churches, and though all the fathers of the first four ages, down to Jerome (A.D. 370), were of Greece, Syria and Africa, and though they give great numbers of histories of the baptism of adults, yet there is not one of the baptism of a child till the year 370." (Compendium of Baptist History, Shackelford, p. 43; Vedder, p. 50; Christian, p, 31; Orchard, p. 50, etc.)

7. Let it be remembered that changes like these here mentioned were not made in a day, nor even within a year. They came about slowly and never within all the churches. Some of the churches vigorously repudiated them. So much so that in A.D. 251, the loyal churches declared non-fellowship for those churches which accepted and practiced these errors. And thus came about the first real official separation among the churches.

8. Thus it will be noted that during the first three centuries three important and vital changes from the teachings of Christ and His Apostles had their beginnings. And one significant event took place, Note this summary and recapitulation:

(1) The change from the New Testament idea of bishop and church government. This change grew rapidly, more pronounced, and complete and hurtful.

(2) The change from the New Testament teachings as to Regeneration to "baptismal regeneration."

(3) The change from "believers' baptism" to "infant baptism." (This last, however, did not become general nor even very frequent for more than another century.)

9. "Baptismal regeneration" and "infant baptism." These two errors have, according to the testimony of well-established history, caused the shedding of more Christian blood, as the centuries have gone by, than all other errors combined, or than possibly have all wars, not connected with persecution, if you will leave out the recent "World War." Over 50,000,000 Christians died martyr deaths, mainly because of their rejection of these two errors during the period of the "dark ages" alone—about twelve or thirteen centuries.

10. Three significant facts, for a large majority of the many churches, are clearly shown by history during these first three centuries.

(1) The separateness and independence of the Churches.

(2) The subordinate character of bishops or pastors.

(3) The baptism of believers only.

I quote now from Mosheim—the greatest of all Lutheran church historians. Vol., 1, pages 71 and 72: "But whoever supposes that the bishops of this golden age of the church correspond with the bishops of the following centuries must blend and confound characters that are very different, for in this century and the next, a bishop had charge of a single church, which might ordinarily be contained in a private house; nor was he its Lord, but was in reality its minister or servant. . . All the churches in those primitive times were independent bodies, or none of them subject to the jurisdiction of any other. For though the churches

1. We closed the first Lecture with the close of the fifth century. And yet a

number of things had their beginnings back in those early centuries, which were not even mentioned in the first Lecture. We had just entered the awful period known in the world's history as "The Dark Ages." Dark and bloody and awful in the extreme they were. The persecutions by the established Roman Catholic Church are hard, cruel and perpetual. The war of intended extermination follows persistently and relentlessly into many lands, the fleeing Christians. A "Trail of Blood" is very nearly all that is left anywhere. Especially throughout England, Wales, Africa, Armenia, and Bulgaria. And anywhere else Christians could be found who were trying earnestly to remain strictly loyal to New Testament teaching.

2. We now call attention to these Councils called "Ecumenical," or Empire wide. It is well to remember that all these Councils were professedly based upon, or patterned after the Council held by the Apostles and others at Jerusalem (see Acts 15:1), but probably nothing bearing the same name could have been more unlike. We here and now call attention to only eight, and these were all called by different Emperors, none of them by the Popes. And all these held among the Eastern or Greek churches. Attended, however, somewhat by representatives from the Western Branch or Roman Churches.

3. The first of these Councils was held at Nice or Nicea, in A.D. 325. It was called by Constantine the Great, and was attended by 318 bishops. The second met at Constantinople, A.D. 381, and was called by Theodosius the Great. There were present 150 bishops. (In the early centuries, bishops simply meant pastors of the individual churches.)

The third was called by Theodosius II, and by Valentinian III. This had 250 bishops present. It met at Ephesus, A.D. 431.

The fourth met at Calcedon, A.D. 451, and was called by Emperor Marian; 500 or 600 bishops or Metropolitans (Metropolitans were City pastors or First Church pastors) were present. During this Council the doctrine of what is now known as Mariolatry was promulgated. This means the worship of Mary, the mother of Christ. This new doctrine at first created quite a stir, many seriously objecting. But it finally won out as a permanent doctrine of the Catholic Church.

The fifth of these eight councils was held at Constantinople (which was the second to be held there). This was called by Justinian, A.D. 553, and was attended by 165 bishops. This, seemingly, was called mainly to condemn certain writings.

In the year A.D. 680 the Sixth Council was called. This was also held at Constantinople and was called by Constantine Pegonator, to condemn heresy. During this meeting Pope Honorius by name was deposed and excommunicated. However, at this time infallibility had not yet been declared.

The Seventh Council was called to meet at Nicea A.D. 787. This was the second held at this place. The Empress Irene called this one. Here in this meeting seems to have been the definite starting place, of both "Image Worship" and "Saints Worship." You can thus see that these people were getting more markedly paganized than Christianized.

The last of what were called the "Eastern Councils," those, called by the Emperors, was held in Constantinople, in A.D. 869. This was called by Basilus Maredo. The Catholic Church had gotten into serious trouble. There had arisen a controversy of a very serious nature between the heads of the two branches of Catholicism—the Eastern and Western, Greek and Roman—Pontius the Greek at Constantinople and Nicholas the 1st at Rome. So serious was their trouble, that they had gone so far as to excommunicate each other. So for a short time Catholicism was entirely without a head. The council was called mainly to settle, if possible, this difficulty. This break in the ranks of Catholicism has never, even to this day, been satisfactorily settled. Since that far away day, all attempts at healing that breach have failed. The Lateran-power since then has been in the ascendancy. Not the Emperors, but the Roman Pontiffs calling all Councils. The later Councils will be referred to later in these lectures.

4. There is one new doctrine to which we have failed to call attention. There are doubtless others but one especially—and that "Infant Communion." Infants were not only baptized, but received into the church, and being church members, they were supposed to be entitled to the Lord's Supper. How to administer it to them was a problem, but it was solved by soaking the bread in the wine. Thus it was practiced for years. And after awhile another new doctrine was added to this—it was taught that this was another means of Salvation. As still another new doctrine was later added to these, we will again refer to this a little later in the lectures.

5. During the 5th Century, at the fourth Ecumenical Council, held at Chalcedon, 451, another entirely new doctrine was added to the rapidly growing list—the doctrine called "Mariolatry," or the worship of Mary, the Mother of Jesus. A new mediator seems to have been felt to be needed. The distance from God to man was too great for just one mediator, even though that was Christ, God's Son, the real God-Man. Mary was thought to be needed as another mediator, and prayers were to be made to Mary. She was to make them to Christ.

6. Two other new doctrines were added to the Catholic faith in the 8th Century. These were promulgated at the Second Council held at Nicea (Nice), the Second Council held there (787). The first of these was called "Image Worship, a direct violation of one of the commands of God. "Thou shalt not make unto thee any graven image," (Ex. 20:3, 4, 5). Another addition from Paganism. Then followed the "worship of Saints." This doctrine has no encouragement in the Bible. Only one instance of Saint worship is given in the Bible and that is given to show its utter folly—the dead rich man praying to Abraham, (Luke 16:24-31). These are some, not all of the many revolutionary changes from New Testament teachings, that came about during this period of Church history.

7. During the period that we are now passing through the persecuted were called by many and varied names. Among them were Donatists, Paterines, Cathari, Paulicians, and Ana Baptists; and a little later, Petro-Brussians, Arnoldists, Henricians, Albigenses, and Waldenses. Sometimes one group of these was the most prominent and sometimes another. But some of them were almost always prominent because of the persistency and terribleness of their



persecution.

8. Let it not be thought that all these persecuted ones were always loyal in all respects to New Testament teachings. In the main they were. And some of them, considering their surroundings, were marvelously so. Remember that many of them at that far away, time, had only parts of the New Testament or the Old Testament as to that. The book was not printed. It was written in manuscript on parchment or skins or something of that kind, and was necessarily large and bulky. Few, if any, families or even simple churches had complete copies of the whole Bible. Before the formal close of the Canon (end of fourth century) there were probably very few simple manuscripts of the entire New Testament. Of the one thousand known manuscripts only about 30 copies included all the books.

9. Furthermore, during all the period of the "Dark Ages," and the period of the persecution, strenuous efforts were made to destroy even what Scripture manuscripts the persecuted did possess. Hence in many instances these people had only small parts of the Bible.

10. It is well to note also that in order to prevent the spread of any view of any sort, contrary to those of the Catholics very extreme plans and measures were adopted. First, all writings of any sort, other than those of the Catholics, were gathered and burned. Especially was this true of books. For several centuries these plans and measures were strictly and persistently followed. That is, according to history, the main reason why it is so difficult to secure accurate history. About all persistent writers and preachers also died martyr deaths. This was a desperately bloody period. All of the groups of persistent heretics (So-called) by whatever name distinguished, and wherever they had lived, were cruelly persecuted. The Donatists and Paulicians, were prominent among the earlier groups. The Catholics, strange as it may seem, accused all who refused to depart from the faith with them, believe with them—accused them of being heretics, and then condemned them as being heretics. Those called Catholics became more thoroughly paganized and Judaized than they were Christianized, and were swayed far more by civil power, than they were by religious power. They made far more new laws, than they observed old ones.

11. The following are a few of the many new variations that came about in New Testament teachings during these centuries. They are probably not always given in the order of their promulgation. In fact it would sometimes be next to impossible to get the exact date of the origin of some of these changes. They have been somewhat like the whole Catholic system. They are growths of development. In the earlier years especially, their doctrines or teachings were subject to constant change—by addition or subtraction, or substitution or abrogation. The Catholic Church was now no longer, even if it had ever been, a real New Testament Church. It no longer was a purely executive body, to carry out the already made laws of God, but had become actively legislative, making new ones, changing or abrogating old ones at will.

12. One of their new doctrines or declarations about this time was "There is no salvation outside of the Church"—the Catholic Church, of course, as they declared there was no other—be a Catholic or be lost. There was no other

alternative.

13. The doctrine of Indulgences and the Sale of Indulgences was another absolutely new and serious departure from New Testament teachings. But in order to make that new teaching really effective, still another new teaching was imperatively necessary: A very large Credit Account must somehow be established—a credit account in heaven, but accessible to earth. So the merit of “good works” as a means of Salvation must be taught, and as a means of filling up, putting something in the credit account, from which something could be drawn. The first large sum to go into the account in heaven was of course the work of the Lord Jesus. As He did no evil, none of His good works were needed for Himself, so all His good works could and would of course, go into the credit account. And then in addition to that, all the surplus good works (in addition to what each might need for himself) by the Apostles, and by all good people living thereafter, would be added to that credit account, making it enormously large. And then all this immense sum placed to the credit of the church—the only church(?)! and permission given to the church to use as needed for some poor sinning mortal, and charging for that credit as much as might be thought wise, for each one needed the heavenly credit. Hence came the Sale of Indulgences. Persons could buy for themselves or their friends, or even dead friends. The prices varied in proportion to the offense committed—or to be committed. This was sometimes carried to a desperate extreme, as admitted by Catholics themselves. Some histories or Encyclopedias give a list of prices charged on different sins for which Indulgences were sold.

14. Yet another new doctrine was necessary, yea imperative, to make thoroughly effective the last two. That new doctrine is called Purgatory, a place of intermediate state between heaven and hell, at which all must stop to be cleansed from all sins less than damning sins. Even the “Saints” must go through purgatory and must remain there until cleansed by fire—unless they can get help through that credit account, and that they can get only through the prayers or the paying for Indulgences, by those living. Hence the Sale of Indulgences. One departure from New Testament teachings lead inevitably to others.

15. It may be well just here to take time to show the differences between the Roman and Greek Catholics:

(1) In the Nationalities: The Greeks mainly are Slavs, embracing Greece, Russia, Bulgaria, Serbia, etc., speaking Greek. The Romans are mainly Latins, embracing Italy, France, Spain, South and Central America, Mexico etc.

(2) The Greek Catholics reject sprinkling or pouring for baptism. The Romans use sprinkling entirely, claiming the right to change from the original Bible plan of immersion.

(3) The Greek Catholics continue the practice of Infant Communion. The Romans have abandoned it though once taught it as another means of Salvation.

(4) The Greeks in administering the Lord’s Supper give the wine as well as the bread to the laity. The Romans give the bread only to the laity—the priests drink the wine.

(5) The Greeks have their priests to marry. The Roman priests are forbidden to marry.

(6) The Greeks reject the doctrine of Papal "Infallibility," the Romans accept and insist upon that doctrine. The above are at least the main points on which they differ, otherwise the Greek and Roman Catholic churches, it seems, would stand together.

16. In our lectures we have just about gotten through with the ninth century. We begin now with the tenth. Please note the chart. Just here where the separation has taken place between the Roman and Greek Catholics. You will soon see as the centuries advance, other new laws and doctrines—and other desperately bitter persecution. (Schaff, Herzogg, En., Vol. 11, page 901.)

### **"THE TRAIL OF BLOOD"**

17. I again call your attention to those upon whom the hard hand of persecution fell. If fifty million died of persecution during the 1,200 years of what are called the "Dark Ages," as history seems positively to teach—then they died faster than an average of four million every one hundred years. That seems almost beyond the limit of, human conception. As before mentioned, this iron hand, dripping with martyr blood, fell upon Paulicians, Arnoldists, Henricians, Petro Brussians, Albigenses, Waldenses and Ana-Baptists—of course much harder upon some than others. But this horrid part of our story we will pass over hurriedly.

18. There came now another rather long period of Ecumenical Councils, of course not continuously or consecutively. There were all through the years many councils that were not Ecumenical, not "Empire Wide." These Councils were largely legislative bodies for the enactment or amendment of some civil or religious (?) laws, all of which, both the legislation and the laws, were directly contrary to the New Testament. Remember these were the acts of an established church—a church married to a Pagan government. And this church has become far more nearly paganized than the government has become Christianized.

19. When any people discard the New Testament as embracing all necessary laws for a Christian life, whether for the individual Christian or the whole church, that people has launched upon a limitless ocean. Any erroneous law, (and any law added to the Bible is erroneous) will inevitably and soon demand another, and others will demand yet others, without ever an end. That is why Christ gave His churches and to preachers no legislative powers. And again, and more particularly, that is why the New Testament closes with these significant words,

"For I certify unto every man that heareth the words of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in the book." Rev. 22:18, 19.

NOTE: We insert here this parenthetical clause, as a warning. Let Baptist Churches beware of even disciplinary and other varieties of resolutions, which they sometimes pass in their conferences, which resolutions might be

construed as laws or rules of Church government, The New Testament has all necessary laws and rules.

20. The extreme limit of this little book precludes the possibility of saying much concerning these councils or law-making assemblies, but it is necessary to say some things.

21. The first of these Lateran or Western Councils, those called by the popes, was called by Calixtus II, A.D. 1123. There were present about 300 bishops. At this meeting it was decreed that Roman priests were never to marry. This was called the Celibacy of the priests. We of course do not attempt to give all things done at these meetings.

22. Years later, 1139 A.D., Pope Innocent II, called another of these Councils especially to condemn two groups of very devout Christians, known as Petro-Brussians and Arnoldists.

23. Alexander III called yet another, A.D. 1179, just forty years after the last. In that was condemned what they called the "Errors and Impieties" of the Waldenses and Albigenses.

24. Just 36 years after this last one, another was called by Pope Innocent III. This was held A.D. 1215, and seems to have been the most largely attended of possibly any of these great councils. According to the historical account of this meeting, "there were present 412 bishops, 800 Abbots and priors, Ambassadors from the Byzantine court, and a great number of Princes and Nobles." From the very make-up of this assembly you may know that spiritual matters were at least not alone to be considered. At that time was promulgated the new doctrine of "Transubstantiation," the intended turning of the bread and wine of the Lord's

1. These three centuries, fifteenth, sixteenth, and seventeenth, are among the most eventful in all the world's history, and especially is this true in Christian history. There was almost a continual revolution inside the Catholic Church—both Roman and Greek—seeking a Reformation. This awakening of long dormant Conscience and the desire for a genuine reformation really began in the thirteenth century or possibly even a little earlier than that. History certainly seems to indicate it.

2. Let's go back just a little. The Catholic Church by its many departures from New Testament teachings, its many strange and cruel laws, and its desperately low state of morals, and its hands and clothes reeking with the blood of millions of martyrs, has become obnoxious and plainly repulsive to many of its adherents, who are far better than their own system and laws and doctrines and practices. Several of its bravest and best and most spiritual priests and other leaders, one by one, sought most earnestly to reform many of its most objectionable laws and doctrines and get back, at least nearer, to the plain teachings of the New Testament. We give some striking examples. Note, not only how far apart and where the reformatory fires began, but note also the leaders in the reformation. The leaders were, or had been, all Catholic priests or officials of some kind. There was, even yet, a little of

good in the much evil. However, at this time there was probably not one solitary unmarred doctrine of the New Testament retained in its original purity—but now note some of the reformers and where they labored. 3. It is well to note, however, that for many centuries prior to this great reformation period, there were a number of noted characters, who rebelled against the awful extremes of the Catholic—and earnestly sought to remain loyal to the Bible—but their bloody trail was about all that was left of them. We come now to study for awhile this most noted period—the “Reformation.”

4. From 1320 to 1384 there lived a man in England who attracted world-wide attention. His name was John Wycliff. He was the first of the brave fellows who had the courage to attempt a real reformation inside the Catholic Church. He is many times referred to in history as “The Morning Star of the Reformation.” He lived an earnest and effective life. It would really require several volumes to contain anything like an adequate history of John Wycliff. He was hated, fearfully hated, by the leaders of the Catholic hierarchy. His life was persistently sought. He finally died of paralysis. But years later, so great was Catholic hatred, his bones were dug and burned, and his ashes scattered upon the waters.

5. Following tolerably close on the heels of Wycliff came John Huss, 1373-1415, a distinguished son from far away Bohemia. His soul had felt and responded to the brilliant light of England’s “Morning Star.” His was a brave and eventful life, but painfully and sadly short. Instead of awakening a responsive chord among his Catholic people in favor of a real reformation, he aroused a fear and hatred and opposition which resulted in his being burned at the stake—a martyr among his own people. And yet he was seeking their own good. He loved his Lord and he loved his people. However, he was only one of many millions who had thus to die.

6. Next to John Huss of Bohemia, came a wonderful son of Italy, the marvelously eloquent Savonarola, 1452-1498. Huss was burned in 1415, Savonarola was born 37 years later. He, like Huss, though a devout Catholic, found the leaders of his people—the people of Italy—like those of Bohemia, against all reformation. But he, by his mighty eloquence, succeeded in awakening some conscience and securing a considerable following. But a real reformation in the Hierarchy meant absolute ruin to the higher-ups in that organization. So Savonarola, as well as Huss, must die. HE TOO WAS BURNED AT THE STAKE.

Of all the eloquent men of that great period, Savonarola possibly stood head and shoulders above all others. But he was contending against a mighty organization and their existence demanded that they fight the reformation, so Savonarola must die.

7. Of course, in giving the names of the reformers of this period, many names are necessarily to be left out. Only those most frequently referred to in history are mentioned here. Following Italy’s golden tongued orator came a man from Switzerland. Zwingli was born before Savonarola died. He lived from 1484 to 1531. The spirit of reformation was beginning now to fill the whole land. Its fires are now breaking out faster and spreading more rapidly and

becoming most difficult to control. This one kindled by Zwingle was not yet more than partially smothered before another, more serious than all the rest, had broken out in Germany. Zwingle died in battle.

8. Martin Luther, probably the most noted of all the fifteenth and sixteenth century reformers, lived 1483 to 1546, and as can be seen by the dates, was very nearly an exact contemporary of Zwingle. He was born one year earlier and lived fifteen years later. Far more, probably, than history definitely states, his great predecessors have in great measure made easier his hard way before him. Furthermore, he learned from their hard experience, and then later, and most thoroughly from his own, that a genuine reformation inside the Catholic Church would be an utter impossibility. Too many reform measures would be needed. One would demand another and others demand yet others, and so on and on.

9. So Martin Luther, after many hard fought battles with the leaders of Catholicism, and aided by Melancthon and other prominent Germans, became the founder in 1530, or, about then, of an entirely new Christian organization, now known as the Lutheran Church, which very soon became the Church of Germany. This was the first of the new organizations to come directly out of Rome and renounce all allegiance to the Catholic Mother Church (as she is called) and to continue to live thereafter.

10. Skipping now for a little while, the Church of England, which comes next to the Lutheran in its beginnings, we will follow for a little while the Reformation on the Continent. From 1509 to 1564, there lived another of the greatest of the reformers. This was John Calvin, a Frenchman, but seeming at the time to be living in Switzerland. He was really a mighty man. He was a contemporary of Martin Luther for 30 years, and was 22 years old when Zwingle died. Calvin is the accredited founder of the Presbyterian church. Some of the historians, however, give that credit to Zwingle, but the strongest evidence seems to favor Calvin. Unquestionably the work of Zwingle, as well as that of Luther, made much easier the work of Calvin. So in 1541, just eleven years (that seems to be the year), after the founding by Luther of the Lutheran Church, the Presbyterian Church came into existence. It too, as in the case of the Lutherans, was led by a reformed Catholic priest or at least official. These six—Wycliff, Huss, Savonarola, Zwingle, Luther and Calvin, great leaders in their great battles for reformation, struck Catholicism a staggering blow.

11. In 1560, nineteen years after Calvin's first organization in Geneva, Switzerland, John Knox, a disciple of Calvin, established the first Presbyterian Church in Scotland, and just thirty-two years later, 1592, the Presbyterian became the State Church of Scotland.

12. During all these hard struggles for Reformation, continuous and valuable aid was given to the reformers, by many Ana-Baptists, or whatever other name they bore. Hoping for some relief from their own bitter lot, they came out of their hiding places and fought bravely with the reformers, but they were doomed to fearful disappointment. They were from now on to have two additional persecuting enemies. Both the Lutheran and Presbyterian Churches brought out of their Catholic Mother many of her evils, among them her idea

of a State Church. They both soon became Established Churches. Both were soon in the persecuting business, falling little, if any, short of their Catholic Mother.

### **"THE TRAIL OF BLOOD"**

Sad and awful was the fate of these long-suffering Ana-Baptists. The world now offered no sure place for hiding. Four hard persecutors were now hot on their trail. Surely theirs was a "Trail of Blood."

13. During the same period, really earlier by several years than the Presbyterians, arose yet another new denomination, not on the continent, but in England. However, this came about not so much by way of reformation (though that evidently made it easier) as by way of a real split or division in the Catholic ranks. More like the division in 869, when Eastern Catholics separated from the Western, and became from that time on, known in history as the Greek and Roman Catholic Churches. This new division came about somewhat in this wise:

England's king, Henry VIII, had married Catherine of Spain, but unfortunately, after some time his somewhat troublesome heart had fallen in love with Anne Boleyn. So he wanted to divorce Catherine and marry Annie. Getting a divorce back then was no easy matter. Only the Pope could grant it, and he in this case, for special reasons, declined to grant it. Henry was in great distress. Being king, he felt he ought to be entitled to follow his own will in the matter. His Prime Minister (at that time Thomas Cromwell) rather made sport of the King. Why do you submit to papal authority on such matters? Henry followed his suggestion, threw off papal authority and made himself head of the Church of England. Thus began the new Church of England. This was consummated in 1534 or 1535. At that time there was no change in doctrine, simply a renunciation of the authority of the Pope. Henry at heart really never became a Protestant. He died in the Catholic faith.

14. But this split did ultimately result in some very considerable change, or reformation, While a reformation within the Catholic Church and under papal authority, as in the case of Luther and others, was impossible, it became possible after the division. Cranmer, Latimer, Ridley and others led in some marked changes. However, they and many others paid a bloody price for the changes when a few years later, Mary, "Bloody Mary," a daughter of the divorced Catherine, came to the English throne, and carried the new Church back under the papal power. This fearful and terrific reaction ended with the strenuous and bloody five-year reign of Mary. While the heads were going under the bloody axe of Mary, hers went with them. The people had gotten, however, a partial taste of freedom so when Elizabeth, the daughter of Anne Boleyn (for whom Catherine was divorced), became Queen, the Church of England again overthrew papal power and was again re-established.

15. Thus, before the close of the Sixteenth Century, there were five established Churches—churches backed up by civil governments—the Roman and Greek Catholics counted as two; then the Church of England; then the Lutheran, or Church of Germany; then the Church of Scotland, now known as the Presbyterian. All of them were bitter in their hatred and persecution of the

people called Ana-Baptists, Waldenses and all other non-established churches, churches which never in any way had been connected with the Catholics. Their great help in the struggle for reformation had been forgotten, or was now wholly ignored. Many more thousands, including both women and children were constantly perishing every day in the yet unending persecutions. The great hope awakened and inspired by the reformation had proven to be a bloody delusion. Remnants now find an uncertain refuge in the friendly Alps and other hiding places over the world. 16. These three new organizations, separating from, or coming out of the Catholics, retained many of their most hurtful errors, some of which are as follows:

- (1) Preacher-church government (differing in form).
- (2) Church Establishment (Church and State combination).
- (3) Infant BAPTISM
- (4) Sprinkling or Pouring for Baptism.
- (5) Baptismal Regeneration (some at least, and others, if many of their historians are to be accredited).
- (6) Persecuting others (at least for centuries).

17. In the beginning all these established Churches persecuted one another as well as every one else, but at a council held at Augsburg in 1555, a treaty of peace, known as the "Peace of Augsburg" was signed between the "Catholics" on the one hand, and the "Lutherans" on the other, agreeing not to persecute each other. You let us alone, and we will let you alone. For Catholics to fight Lutherans meant war with Germany, and for Lutherans to fight or persecute Catholics meant war with all the countries where Catholicism predominated.

### **"THE TRAIL OF BLOOD"**

18. But persecutions did not then cease. The hated Ana-Baptists (called Baptists today), in spite of all prior persecutions, and in spite of the awful fact that fifty million had already died martyr deaths, still existed in great numbers. It was during this period that along one single European highway, thirty miles distance, stakes were set up every few feet along this highway, the tops of the stakes sharpened, and on the top of each stake was placed a gory head of a martyred Ana-Baptist. Human imagination can hardly picture a scene so awful! And yet a thing perpetrated, according to reliable history, by a people calling themselves devout followers of the meek and lowly Jesus Christ.

19. Let it be remembered that the Catholics do not regard the Bible as the sole rule and guide of faith and life. The claim that it is indeed unerring, but that there are two other things just as much so, the "Writings of the Fathers" and the decrees of the Church (Catholic Church) or the declarations of the Infallible Pope. Hence, there could never be a satisfactory debate between Catholic and Protestant or between Catholic and Baptist, as there could never possibly be a basis of final agreement. The Bible alone can never settle anything so far as the Catholics are concerned.

20. Take as an example the question of "Baptism" and the final authority for the act and for the mode. They claim that the Bible unquestionably teaches



Baptism and that it teaches immersion as the only mode. But they claim at the same time that their unerring Church had the perfect right to change the mode from immersion to sprinkling but that no others have the right or authority, none but the infallible papal authority.

21. You will note of course, and possibly be surprised at it, that I am doing in these lectures very little quoting. I am earnestly trying to do a very hard thing, give to the people the main substance of two thousand years of religious history in six hours of time.

22. It is well just here to call attention to facts concerning the Bible during these awful centuries. Remember the Bible was not then in print and there was no paper upon which to have printed even if printing had been invented. Neither was there any paper upon which to write it. Parchment, dressed goat of sheep skins, or papyrus (some kind of wood pulp), this was the stuff used upon which to write. So a book as big as the Bible, all written by hand and with a stylus of some sort, not a pen like we use today, was an enormous thing, probably larger than one man could carry. There were never more than about thirty complete Bibles in all the world. Many parts or books of the Bible like Matthew, Mark, Luke, John, or Acts, or some one of the Epistles, or Revelation or some one book of the Old Testament. One of the most outstanding miracles in the whole world's history—according to my way of thinking—is the nearness with which God's people have thought and believed together on the main and vital points of Christianity. Of course God is the only solution. It is now a most glorious fact that we can all and each, now have a full copy of the whole Bible and each in our own native tongue.

23. It is well also for us all to do some serious and special thinking on another vital fact concerning the Bible. It has already been briefly mentioned in the lecture preceding this, but is so very vital that it will probably be wise to refer to it again. It was the action taken by the Catholics at the Council of Toulouse, held in 1229 A. D., when they decided to withhold the Bible, the Word of God from the vast majority of all their own people, the "Laymen." I am simply stating here just what they stated in their great Council. But lately in private a Catholic said to me, "Our purpose in that is to prevent their private interpretation of it." Isn't it marvelous that God should write a book for the people and then should be unwilling for the people to read it. And yet according to that book the people are to stand or fall in the day of judgment on the teachings of that book. No wonder the declaration in the book—"Search the Scriptures (the book) for in them ye think ye have eternal life. And they are they which testify of me." Fearful the responsibility assumed by the Catholics!

### **The Trail of Blood**

1. This lecture begins with the beginning of the Seventeenth Century (A.D. 1601). We have passed very hurriedly over much important Christian history, but necessity has compelled this.

2. This three-century period begins with the rise of an entirely new denomination. It is right to state that some historians give the date of the

beginning of the Congregational Church (at first called "Independents") as 1602. However, Schaff-Herzog, in their Encyclopedia, place its beginning far back in the sixteenth century, making it coeval with the Lutheran and Presbyterian. In the great reformation wave many who went out of the Catholic Church were not satisfied with the extent of the reformation led by Luther and Calvin. They decided to repudiate also the preacher rule and government idea of the churches and return to the New Testament democratic idea as had been held through the fifteen preceding centuries by those who had refused to enter Constantine's hierarchy.

3. The determined contention of this new organization for this particular reform brought down upon its head bitter persecution from Catholic, Lutheran, Presbyterian and Church of England adherents—all the established churches. However, it retained many other of the Catholic made errors, such for instance as infant baptism, pouring or sprinkling for baptism, and later adopted and practiced to an extreme degree the church and state idea. And, after refugeeing to America, themselves, became very bitter persecutors.

4. The name "Independents" or as now called "Congregationalists," is derived from their mode of church government. Some of the distinguishing principles of the English Congregationalists as given in Schaff-Herzog Encyclopedia are as follows:

(1) That Jesus Christ is the only head of the church and that the Word of God is its only statute book.

(2) That visible churches are distinct assemblies of Godly men gathered out of the world for purely religious purposes, and not to be confounded with the world.

(3) That these separate churches have full power to choose their own officers and to maintain discipline.

(4) That in respect to their internal management they are each independent of all other churches and equally independent of state control.

5. How markedly different these principles are from Catholicism, or even Lutheranism, or Presbyterianism or the Episcopacy of the Church of England. How markedly similar to the Baptists of today, and of all past ages, and to the original teachings of Christ and His apostles.

6. In 1611, the King James English Version of the Bible appeared. Never was the Bible extensively given to the people before. From the beginning of the general dissemination of the Word of God began the rapid decline of the Papal power, and the first beginnings for at least many centuries, of the idea of "religious liberty."

7. In 1648 came the "Peace of Westphalia." Among other things which resulted from that peace pact was the triple agreement between the great denominations—Catholic, Lutheran and Presbyterian, no longer to persecute one another. Persecutions among these denominations meant war with governments backing them. However, all other Christians, especially the Ana-Baptists, were to continue to receive from them the same former harsh treatment, persistent persecution.

8. During all the seventeenth century, persecutions for Waldenses, Ana-Baptists, and Baptists (in some places the "Ana" was now being left off) continued to be desperately severe; in England by the Church of England, as John Bunyan and many others could testify; in Germany by the Lutherans; in Scotland by the Church of Scotland (Presbyterian); in Italy, in France, and in every other place where the papacy was in power, by the Catholics. There is now no peace anywhere for those who are not in agreement with the state churches, or some one of them.

9. It is a significant fact well established in credible history that even as far back as the fourth century those refusing to go into the Hierarchy, and refusing to accept the baptism or those baptized in infancy, and refusing to accept the doctrine of "Baptismal Regeneration" and demanding rebaptism for all those who came to them from the Hierarchy, were called "Ana-Baptists." No matter what other names they then bore, they were always referred to as "Ana-Baptists." Near the beginning of the sixteenth century, the "Ana" was dropped, and the name shortened to simply "Baptist," and gradually all other names were dropped. Evidently, if Bunyan had lived in an earlier period his followers would have been called "Bunyanites" or "Ana-Baptists." Probably they would have been called by both names as were others preceding him.

10. The name "Baptist" is a "nickname," and was given to them by their enemies (unless the name can be rightfully attributed to them as having been given to them by the Savior Himself, when He referred to John as "The Baptist"). To this day, the name has never been officially adopted by any group of Baptists. The name, however, has become fixed and is willingly accepted and proudly borne. It snugly fits. It was the distinguishing name of the forerunner of Christ, the first to teach the doctrine to which the Baptists now hold.

11. I quote a very significant statement from the Schaff- Herzogg Encyclopedia, under "History of Baptists in Europe," Vol. 1, page 210, "The Baptists appeared first in Switzerland about 1523, where they were persecuted by Zwingle and the Romanists. They are found in the following years, 1525-1530, with large churches fully organized, in Southern Germany, Tyrol and in middle Germany. In all these places persecutions made their lives bitter." (Note—that all this is prior to the founding of the Protestant churches—Lutheran, Episcopal, or Presbyterian.)

We continue the quotation-

"Moravia promised a home of greater freedom, and thither many Baptists migrated, only to find their hopes deceived. After 1534 they were numerous in Northern Germany, Holland, Belgium, and the Walloon provinces. They increased even during Alva's rule, in the low countries, and developed a wonderful missionary zeal." (Note—"Missionary Zeal." And yet some folks say that the "Hardshells" are primitive Baptists.)

Where did these Baptists come from? They did not come out of the Catholics during the Reformation. They had large churches prior to the Reformation.

12. As a matter of considerable interest, note the religious changes in

England as the centuries have gone by: The Gospel was carried to England by the Apostles and it remained Apostolic in its religion until after the organization of the Hierarchy in the beginning of the fourth century, and really for more than another century after that. It then came under the power of the Hierarchy which was rapidly developing into the Catholic Church. It then remained Catholic—that was the state religion, until the split in 1534-1535, during the reign of Henry VIII. It was then called the Church of England. Eighteen years later, 1553-1558, during the reign of Queen Mary (“Bloody Mary”) England was carried back to the Catholics, and a bloody five-years period was this. Then Elizabeth, a half-sister of Mary, the daughter of Anna Boleyn, came to the throne, 1558. The Catholics were again overthrown, and again the Church of England came into power. And thus things remained for almost another century, when the Presbyterian Church came for a short while into the ascendancy, and seemed for a while as if it might become the State Church of England as well as that of Scotland. However, following the time of Oliver Cromwell, the Church of England came back to her own and has remained the established church of England ever since.

13. Note the gradual softening down of religious matters in England from the hard and bitter persecutions of the established church for more than a century.

(1) The first toleration act came in 1688, one hundred and fifty-four years after the beginning of this church. This act permitted the worship of all denominations in England except two—the Catholics and the Unitarians. (2) The second toleration act came in 1778, eighty-nine years still later. This act included in the toleration the Catholics, but still excluded the Unitarians. (3) The third toleration act came in 1813, thirty-five years later. This included the Unitarians.

(4) In 1828-1829 came what is known as the “Test Act” which gave the “dissenters” (the religionists not in accord with the “Church of England”) access to public office and even to Parliament.

(5) In 1836-37 and 1844 came the “Registration” and “Marriage” acts. These two acts made legal baptisms and marriages performed by “dissenters.”

(6) The “Reform Bill” came in 1854. This bill opened the doors of Oxford and Cambridge Universities to dissenting students. Up to this time no child of a “dissenter” could enter one of these great institutions.

14. Thus has been the march of progress in England toward “Religious Liberty.” But it is probably correct to state that real religious liberty can never come into any country where there is and is to remain an established church. At best, it can only be toleration, which is certainly a long way from real religious liberty. As long as one denomination among several in any country is supported by the government to the exclusion of all others this favoritism and support of one, precludes the possibility of absolute religious liberty and equality.

15. Very near the beginning of the eighteenth century there were born in England three boys who were destined to leave upon the world a deep and unfading impression. These boys were John and Charles Wesley, and George Whitfield. John and Charles Wesley were born at Epworth (and here comes a suggestion for the name Epworth League), the former June 28, 1703, and the

latter March 29, 1708. George Whitfield was born in Gloucester, December 27, 1714. The story of the lives of these boys cannot be told here, but they are well worth being told, and then retold. These three boys became the fathers and founders of Methodism. They were all three members of the Church of England, and all studying for the ministry; and yet at that time, not one of them converted (which at that time was not unusual among the English clergy. Remember, however, that in those days, the parent frequently, if not usually, decided on the profession or line of the life to be followed by the boy). But these boys were afterwards converted, and genuinely and wonderfully converted.

16. These men seemed to have no desire to be the founders of a new denomination. But they did seem to greatly desire and earnestly strive for a revival of pure religion and a genuine spiritual reformation in the Church of England. This they tried in both England and America. The doors of their own churches were soon closed against them. Their services were frequently held out in the open, or in some private house, or, as especially in the case of Whitfield, in the meeting houses of other denominations. Whitfield's great eloquence attracted markedly great attention everywhere he went.

17. The definite date of the founding of the Methodist Church is hard to be determined. Unquestionably Methodism is older than the Methodist Church. The three young men were called Methodists before they left college. Their first organizations were called "Societies." Their first annual conference in England was held in 1744. The Methodist Episcopal Church was officially and definitely organized in America, in Baltimore in 1784. Their growth has really been marvelous. But, when they came out of the Church of England, or the Episcopal Church, they brought with them a number of the errors of the mother and grandmother churches. For instance, as the Episcopacy, or preacher-church government. On this point they have had many internal wars and divisions, and seem destined to have yet others. Infant Baptism and sprinkling for baptism, etc., but there is one great thing which they have, which they did not bring out with them, a genuine case of spiritual religion.

18. September 12, 1788, there was born in Antrim, Ireland, a child, who was destined in the years to come, to create quite a religious stir in some parts of the world, and to become the founder of a new religious denomination. That child was Alexander Campbell. His father was a Presbyterian minister. The father, Thomas Campbell, came to America in 1807. Alexander, his son, who was then in college, came later. Because of changed views, they left the Presbyterians and organized an independent body, which they called "The Christian Association," known as "The Brush Run Church." In 1811, they adopted immersion as baptism and succeeded in persuading a Baptist preacher to baptize them, but with the distinct understanding that they were not to unite with the Baptist Church. The father, mother, and Alexander were all baptized. In 1813 their independent church united with the Red Stone Baptist Association. Ten years later, because of controversy, they left that association and joined another.

1. Through the Spanish and others of the Latin races, the Catholics as religionists, came to be the first representatives of the Christian religion

in South and Central America. But in North America, except Mexico, they have never strongly predominated. In the territory of what is now the United States except in those sections which were once parts of Mexico they have never been strong enough, even during the Colonial period to have their religious views established by law.

2. Beginning with the Colonial period, in the early part of the seventeenth century, the first settlements were established in Virginia, and a little later in that territory now known as the New England States. Religious, or more properly speaking—irreligious persecutions, in England, and on the continent, were, at least, among the prime causes which led to the first settlement of the first United States Colonies. In some of the groups of immigrants which first came, not including the Jamestown group (1607) and those known as the “Pilgrims” (1620), were two groups, one, at least, called “Puritans”—these were “Congregationalists.” Governor Endicott was in control of their colony. The other group were Presbyterians. Among these

two groups, however, were a number of Christians with other views than theirs, also seeking relief from persecution

#### **“THE TRAIL OF BLOOD IN AMERICA”**

3. These refugeeing Congregationalists and Presbyterians established different Colonies and immediately within their respective territories established by law their own peculiar religious views. In other words, “Congregationalism” and “Presbyterianism” were made the legal religious views of their colonies. This to the absolute exclusion of all other religious views. Themselves fleeing the mother country, with the bloody marks of persecution still upon them and seeking a home of freedom and liberty for themselves, immediately upon being established in their own colonies, in the new land and having the authority, they deny religious liberty to others, and practice upon them the same cruel methods of persecution. Especially did they, so treat the Baptists.

4. The Southern colonies in Virginia, North and South Carolina were settled mainly by the adherents of the Church of England. The peculiar views of the Church were made the established religion of these colonies. Thus in the new land of America, where many other Congregationalists, Presbyterians and Episcopalians have come seeking the privilege of worshipping God according to the dictates of their own consciences, there were soon set up three established churches. No religious liberty for any except for those who held governmental authority. The Children of Rome are following in the bloody footsteps of their mother. Their own reformation is yet far from complete.

5. With the immigrants to America came many scattering Baptists (by some still called “Ana-Baptists”). There were probably some in every American-bound vessel. They came, however, in comparatively small groups, never in large colonies. They would not have been permitted to come in that way. But they kept coming. Before the colonies are thoroughly established the Baptists are numerous and almost everywhere. But they soon began to feel the heavy hands of the three State churches. For the terrible offenses of “preaching the Gospel” and “refusing to have their children baptized,” “opposing infant

baptism," and other like conscientious acts on their part, they were arrested, imprisoned, fined, whipped, banished, and their property confiscated, etc. All that here in America. From many sources, I give but a few illustrations.

6. Before the Massachusetts Bay Colony is twenty years old, with the Congregational as the State Church, they passed laws against the Baptists and others. The following is a sample of the laws: "It is ordered and agreed, that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the ministration of the ordinance . . . after due time and means of conviction—every such person or persons shall be sentenced to banishment." This law was enacted especially against the Baptists.

7. By the Authorities in this colony, Roger Williams and others were banished. Banishment in America in those days was something desperately serious. It meant to go and live among the Indians. In this case Williams was received kindly and for quite a while lived among the Indians, and in after days proved a great blessing to the colony which had banished him. He saved the colony from destruction by this same tribe of Indians, by his earnest entreaties in their behalf. In this way he returned good for evil.

8. Roger Williams, later, together with others, some of whom, at least, had also been banished from that and other of the colonies among whom was John Clarke, a Baptist preacher, decided to organize a colony of their own. As yet they had no legal authority from England to do such a thing, but they thought this step wiser under existing conditions than to attempt to live in existing colonies with the awful religious restrictions then upon them. So finding a small section of land as yet unclaimed by any existing colony they proceeded to establish themselves on that section of land now known as Rhode Island. That was in the year 1638, ten years later than the Massachusetts Bay Colony, but it was about 25 years later (1663) before they were able to secure a legal charter.

9. In the year 1651 (?) Roger Williams and John Clarke were sent by the colony to England to secure, if possible legal permission to establish their colony. When they reached England, Oliver Cromwell was in charge of the government, but for some reason he failed to grant their request. Roger Williams returned home to America. John Clarke remained in England to continue to press his plea. Year after year went by. Clarke continued to remain. Finally Cromwell lost his position and Charles II sat upon the throne of England. While Charles is regarded in history as one of the bitterest of persecutors of Christians, he finally, in 1663, granted that charter. So Clarke, after 12 long years of waiting returned home with that charter. So in 1663, the Rhode Island colony became a real legal institution, and the Baptists could write their own constitution.

10. That Constitution was written. It attracted the attention of the whole wide world. In that Constitution was the world's first declaration of "Religious Liberty." The battle for absolute religious liberty even in America alone is a great history within itself. For a long time the Baptists

seem to have fought that battle entirely alone, but they did not fight it for themselves alone, but for all peoples of every religious faith. Rhode Island, the first Baptist colony, established by a small group of Baptists after 12 years of earnest pleading for permission was the first spot on earth where religious liberty was made the law of the land. The settlement was made in 1638; the colony legally established in 1663.

11. In this colony two Baptist churches were organized even prior to the legal establishment of the colony. As to the exact date of the organization of at least one of these two churches, even the Baptists, according to history, are at disagreement. All seem to be agreed as to the date of the organization of the one at Providence, by Roger Williams, in 1639. As to the date of the one organized at Newport by John Clarke, all the later testimony seems to give the date at 1638. All the earlier seems to give it later, some years later. The one organized by Roger Williams at Providence seems to have lived but a few months. The other by John Clarke at Newport, is still living. My own opinion as to the date of organization of Newport church, based on all available data, is that 1638 is the correct date. Personally, I am sure this date is correct.

12. As to the persecutions in some of the American colonies, we give a few samples. It is recorded that on one occasion one of John Clarke's members was sick. The family lived just across the Massachusetts Bay Colony line and just inside that colony. John Clarke, himself, and a visiting preacher by the name of Crandall and a layman by the name of Obediah Holmes—all three went to visit that sick family. While they were holding some kind of a prayer service with that sick family, some officer or officers of the colony came upon them and arrested them and later carried them before the court for trial. It is also stated, that in order to get a more definite charge against them, they were carried into a religious meeting of their church (Congregationalist), their hands being tied (so the record states). The charge against them was "for not taking off their hats in a religious service." They were all tried and convicted. Gov. Endicott was present. In a rage he said to Clarke, while the trial was going on, "You have denied infants baptism" (this was not the charge against them). "You deserve death. I will not have such trash brought into my jurisdiction." The penalty for all was a fine, or be well-whipped. Crandall's fine (a visitor) was five pounds (\$25.00), Clarke's fine (the pastor) was twenty pounds (\$100.00). Holmes' fine (the records say he had been a Congregationalist and had joined the Baptists) so his fine was thirty pounds (\$150.00). Clark's and Crandall's fines were paid by friends. Holmes refused to allow his fine paid, saying he had done no wrong, so was well whipped. The record states that he was "stripped to the waist" and then whipped (with some kind of a special whip) until the blood ran down his body and then his legs until his shoes overflowed. The record goes on to state that his body was so badly gashed and cut that for two weeks he could not lie down, so his body could touch the bed. His sleeping had to be done on his hands or elbows and knees. Of this whipping and other things connected with it I read all records, even Holmes' statement. A thing could hardly have been more brutal. And here in America!

13. Painter, another man, "refused to have his child baptized," and gave as



his opinion "that infant baptism was an anti-Christian ordinance." For these offenses he was tied up and whipped. Governor Winthrop tells us that Painter was whipped "for reproaching the Lord's ordinance."

14. In the colony where Presbyterianism was the established religion, dissenters (Baptist and others) seemed to fare no better than in the Massachusetts Bay Colony where Congregationalism was the established religion. In this colony was a settlement of Baptists. In the whole settlement were only five other families. The Baptists recognized the laws they were under and were, according to the records, obedient to them. This incident occurred:

It was decided by authorities of the colony to build a Presbyterian meeting house in that Baptist settlement. The only way to do it seemed by taxation. The Baptists recognized the authority of the Presbyterians to levy this new and extra tax, but they made this plea against the tax at this time—"We have just started our settlement. Our little cabins have just been built, and little gardens and patches just been opened. Our fields not cleared. We have just been taxed to the limit to build a fort for protection against the Indians. We cannot possibly pay another tax now." This is only the substance of their plea. The tax was levied. It could not possibly be paid at that time. An auction was called. Sales were made. Their cabins and gardens and patches, and even their graveyards, were sold—not their unopened fields. Property valued at 363 pounds and 5 shillings sold for 35 pounds and 10 shillings. Some of it, at least, was said to have been bought by the preacher who was to preach there. The settlement was said to have been left ruined.

A large book could be filled with oppressive laws. Terrifically burdensome acts of taxation, hard dealing of many sorts, directed mainly against the Baptists. But these lectures cannot enter into these details.

15. In the southern colonies, throughout the Carolinas and especially Virginia, where the Church of England held sway, persecution of Baptists was serious and continuous. Many times their preachers were fined and imprisoned. From the beginning of the colonial period to the opening of the Revolutionary War, more than 100 years, these persecutions of Baptists were persisted in.

1. During every period of the "Dark Ages" there were in existence many Christians and many separate and independent Churches, some of them dating back to the times of the Apostles, which were never in any way connected with the Catholic Church. They always wholly rejected and repudiated the Catholics and their doctrines. This is a fact clearly demonstrated by credible history.

2. These Christians were the perpetual objects of bitter and relentless persecution. History shows that during the period of the "Dark Ages," about twelve centuries, beginning with A.D. 426, there were about fifty millions of these Christians who died martyr deaths. Very many thousands of others, both preceding and succeeding the "Dark Ages," died under the same hard hand of persecution.

3. These Christians, during these dark days of many centuries, were called by

many different names, all given to them by their enemies. These names were sometimes given because of some specially prominent and heroic leader and sometimes from other causes; and sometimes, yea, many times, the same people, holding the same views, were called by different names in different localities. But amid all the many changes of names, there was one special name or rather designation, which clung to at least some of these Christians, throughout all the "Dark Ages," that designation being "Ana-Baptist." This compound word applied as a designation of some certain Christians was first found in history during the third century; and a suggestive fact soon after the origin of Infant Baptism, and a more suggestive fact even prior to the use of the name Catholic. Thus the name "Ana-Baptists" is the oldest denominational name in history.

4. A striking peculiarity of these Christians was and continued to be in succeeding centuries: They rejected the man-made doctrine of "Infant Baptism" and demanded rebaptism, even though done by immersion for all those who came to them, having been baptized in infancy. For this peculiarity they were called "Ana-Baptists." 5. This, special designation was applied to many of these Christians who bore other nicknames; especially is this true of the Donatists, Paulicians, Albigenses and Ancient Waldenses and others. In later centuries this designation came to be a regular name, applied to a distinct group. These were simply called "Ana-Baptists" and gradually all other names were dropped. Very early in the sixteenth century, even prior to the origin of the Lutheran Church, the first of all the Protestant Churches, the word "ana" was beginning to be left off, and they were simply called "Baptists."

6. Into the "dark ages" went a group of many churches which were never in any way identified with the Catholics. Out of the "dark ages" came a group of many churches, which had never been in any way identified with the Catholics. The following are some of the fundamental doctrines to which they held when they went in: And the same are, the fundamental doctrines to which they held when they came out: And the same are the fundamental doctrines to which they now hold.

#### **FUNDAMENTAL DOCTRINES**

1. A spiritual Church, Christ its founder, its only head and law giver.
2. Its ordinances, only two, Baptism and the Lord's Supper. They are typical and memorial, not saving.
3. Its officers, only two, bishops or pastors and deacons; they are servants of the church.
4. Its Government, a pure Democracy, and that executive only, never legislative.
5. Its laws and doctrines: The New Testament and that only.
6. Its members. Believers only, they saved by grace, not works, through the regenerating power of the Holy Spirit.
7. Its requirements. Believers on entering the church to be baptized, that by immersion, then obedience and loyalty to all New Testament laws.
8. The various churches—separate and independent in their execution of laws and discipline and in their responsibilities to God—but cooperative in work.

9. Complete separation of Church and State.
10. Absolute Religious liberty for all.

Partial list of books used in preparing lectures on "the Trail of Blood"

History of Baptists in Virginia, Semple  
Baptist Succession, Ray  
Baptists in Alabama, Holcomb  
History of the Huguenots, Martin  
Fifty Years Among the Baptists, Benedict  
Fox's Book of Martyrs  
My Church, Moody  
The World's Debt to Baptists, Porter  
Church Manual, Pendleton  
Evils of Infant Baptism, Howell  
Reminiscences, Sketches and Addresses, Hutchinson  
Short History of the Baptists, Vedder  
The Struggle Religious Liberty in Virginia, James  
The Genesis of American Anti-Missionism, Carroll  
The True Baptist, A. Newton  
A Guide to the Study of Church History, McGlothlin  
Baptist Principles Reset, Jeter  
Virginia Presbyterianism and Religious Liberty in Colonial and Revolutionary  
Times, Johnson  
Presbyterianism 300 Years Ago, Breed  
History of the Presbyterian Church of the World, Reed  
Catholic Belief, Bruno  
Campbellism Examined, Jeter  
History of the Baptists in New England, Burrage  
History of Redemption, Edwards  
Principles and Practices of Baptist Churches, Wayland  
History of the Liberty Baptist Association of North Carolina, Sheets  
On Baptism, Carson  
History and Literature of the Early Churches, Orr  
History of Kentucky Baptists, Spencer  
Baptist History, Orchard  
Baptist Church Perpetuity, Jarrell  
Disestablishment, Harwood  
Progress of Baptist Principles, Curtis  
Story of the Baptists, Cook  
Romanism in Its Home, Eager  
Americanism Against Catholicism, Grant  
The Faith of Our Fathers, Cardinal Gibbons  
The Faith of Our Fathers Examined, Stearns  
The Story of Baptist Missions, Hervey  
Baptism, Conant  
Christian "Baptism," Judson  
Separation of Church and State in Virginia, Eckenrode  
The Progress of Religious Liberty, Schaff  
Doctrines and Principles of the M. E. Church  
The Churches of the Piedmont, Allix  
The History of the Waldenses, Muston

The History of Baptists, Backus  
The Ancient Waldenses and Albigenses, Faber  
The History of the Waldenses of Italy, Combs  
History of the Baptists, Benedict  
Baptist Biography, Graham  
Early English Baptists, Evans  
History of the Welsh Baptists, Davis  
Baptist History, Cramp  
History of the Baptists, Christian  
Short History of the Baptists, Vedder  
The Plea for the Cumberland Presbyterian Church, Jones  
Religions of the World, Many writers  
History of the Reformation in Germany, Ranke  
Church History, Kurtz  
Constitution of the Presbyterian Church in the USA  
Doctrines and Discipline, African M. E. Church, Emory  
Church History, Jones  
History of the Christian Religion and Church, Neader  
Ecclesiastical History, Mosheim  
History of the Christian Church, Gregory  
History of the Church, Waddington  
Handbook of Church History, Green  
Manual of Church History, Newman  
History of Anti-Pedobaptists, Newman  
Catholic Encyclopedia (16 vols.)  
The Baptist Encyclopedia, Cathcart  
Encyclopedia of Religious Knowledge, Brown  
Encyclopedia Britannica  
Origin of Disciples, Whittsitt  
Encyclopedia of Religious Knowledge, Schaff-Herzog  
Book of Martyrs, Foxe  
Baptist History, Schackelford

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Lexington, KY 40502  
606-266-4341

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**[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 palm-branches, the emblems of victory, in their hands, rejoiced and gave praises to GOD for all the mighty works they had seen, singing "Hosanna! blessed be the KING that cometh in the name of the LORD ! peace in heaven, and glory in the highest !" But while the people 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, be 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 years afterwards, under Cumanus, 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 was 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 Caesarea 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 foretell 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 will 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 Mannaes fled to Titus, and informed him, that from the beginning of the siege (4th mo. 14th) to the 1st of 7th mo. following, one hundred and fifteen thousand eight hundred and eighty dead bodies had been carried through one gate only, which he had guarded. This man had been appointed to pay the public allowance for carrying the bodies out, and was therefore obliged to register them. Soon after, several respectable individuals deserted to the Romans, and assured Titus that the whole number of the poor who had been cast out at the different gates was not less than six hundred thousand. The report of these calamities excited pity in the Romans, and in a particular manner affected Titus, who, while surveying the immense number of dead bodies which were piled 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 preceding the Jewish war. (Vide Matt. xxiv. Compare 5, and 23, 24, 25, 26, verses.)

The Temple now presented little more than a heap of ruins; and the Roman army as in triumph on the event, came and reared their ensigns against a fragment of the eastern gate, and, with sacrifices of thanksgiving, proclaimed the imperial majesty of Titus, with every possible demonstration of joy.

Thus terminated the glory and existence of this sacred and venerable Edifice, which from its stupendous size, its massy solidity, and astonishing strength, seemed formed to resist the most violent operations of human force, and to stand, like the pyramids, amid the shocks of successive ages, until the final dissolution of the globe. [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, preceding.

Before their final demolition, however, Titus took a survey of the city and

its fortifications; and, while contemplating their impregnable strength, could not help ascribing his success to the peculiar interposition of the ALMIGHTY HIMSELF. "Had not God himself (exclaimed he) aided 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.