

# **Lessons from Church History**

## **Book II:**

### **The Jewish Revolts**

**(66-135 A.D.)**

**By**

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#### **Table of Contents**

Chapter 1: Root Causes of the Jewish Revolts .....	1
Chapter 2: Forty Years of Grace .....	7
Chapter 3: Consequences .....	15
Chapter 4: The Abomination of Desolation .....	19
Chapter 5: The Reconstruction of Judaism .....	23
Chapter 6: The Second Jewish Revolt Begins .....	27
Chapter 7: A New “Messiah” Arrives .....	31
Chapter 8: The Revolt Crushed .....	35
Chapter 9: The Heart Problem Continues .....	39

# Chapter 1

## Root Causes of the Jewish Revolts

Book I brought us to the death of Peter, Paul, and especially James, the last great intercessor for Jerusalem. With the martyrdom of James in 62 A.D., the spiritual path was paved for the destruction of Jerusalem.

There were, of course, many political causes of that destruction, and on different levels, blame can be placed on many factors. My perspective, however, is that of the sovereignty of God and the fact that History is simply “His Story.” In my view, then, history cannot be understood unless it is told from God’s perspective, which takes into account the spiritual causes of the political events.

The spiritual causes of this war are clearly laid out in Scripture, and I covered these in detail in my book, The Struggle for the Birthright. When God made a covenant with His people in the days of Moses, He told them in no uncertain terms that if they were disobedient to the Law, they would be judged. And if they continued in disobedience, refusing to repent, He would put an iron yoke upon them (Deut. 28:48). He defined that iron yoke as being deported off the land by a foreign nation. Deut. 28:63 says (NASB),

**<sup>63</sup> . . . the Lord will delight over you to make you perish and destroy you; and you shall be trn from the land where you are entering to possess it.**

The parallel passage in Lev. 26 tells us further,

**<sup>23</sup> And if by these things you are not turned to Me, but act with hostility against Me, <sup>24</sup> then I will act with hostility against you.**

In other words, when His people were in disobedience, God would become their “enemy,” as Isaiah 63:10 tells us,

**<sup>10</sup> But they rebelled and grieved His Holy Spirit; therefore, He turned Himself to become their ENEMY; He fought against them.**

In other words, no Israelite could say that he or his nation was immune from divine judgment on account of being “chosen.” God shows no partiality, but deals with everyone according to their level of knowledge and accountability. Those who possess the law and claim to believe it have more accountability than others, as even Jesus affirmed in Luke 12:47 and 48,

**<sup>47</sup> And that slave who knew his master’s will and did not get ready or act in accord with his will, shall receive many lashes. <sup>48</sup> but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more.**

In the book of Judges we read how God judged Israel for disobedience, as God “sold” them into the hands of various nations until they repented. (See Judges 3:8; 4:2; 10:7.) The people eventually repented, and God then sent “Judges” to deliver them and set them free.

But as time passed, the people refused to repent and to hear the prophet’s message. So God first sent the house of Israel into an Assyrian captivity in 745-721 B.C., from which they were scattered among the nations (as Deut. 28:64 had threatened). This was the iron yoke upon the northern house of Israel.

A century later, because the southern house of Judah also refused to repent and hear the word of Jeremiah, God sent that nation to Babylon for 70 years under an iron yoke. Even so, God was merciful to Judah and offered them an alternative to the iron yoke. He sent Jeremiah to offer them a wooden yoke (Jer. 27:2), whereby they might serve their sentence in their own land, paying tribute but without war or deportation. In essence, God was offering them the same kind of judgment that their forefathers had experienced in the days of the Judges.

But the national prophet, Hananiah, broke that wooden yoke (Jer. 28:10), thus signifying the people’s refusal to submit to this more merciful divine judgment. Their foolish rejection of the wooden yoke automatically placed them under the iron yoke (Jer. 28:13).

For this reason, God sent Judah to Babylon under an iron yoke. They returned 70 years later to serve out the rest of the sentence under a wooden yoke, for after the fall of Babylon, they remained under the rule of Medo-Persia, followed by

Greece and then Rome. Daniel's prophecies had made it clear that this Babylonian captivity was to consist of more than just 70 years under Babylon. Babylon was merely the "head" of gold, which was to be followed by Medo-Persia, the "arms" of silver, then Greece, the "belly" of bronze, and finally Rome, the "legs" of iron.

The people of Judah, however, seemed totally ignorant of Daniel's prophecy. Certainly, they did not believe it. Instead, they grumbled and complained at the wooden yoke. False religious teachers arose who preached patriotic religion, convincing the people that their captivity was in violation of God's will, instead of divine judgment for the sins of their forefathers.

Such men taught that God had commanded the people to break the wooden yoke of nations, even as Hananiah had broken Jeremiah's yoke. Their teaching succeeded in implanting the desire for independence without giving them the understanding of the proper way in which to obtain it. While it was true that God intended for them to be free, it was equally true that their freedom and land inheritance in Canaan was conditional upon their obedience. The law clearly stated that He would disinherit them if they violated His covenant with them.

It is easy to say that one believes in God. It is easy to say that God is sovereign and is to be obeyed. It is even easy to say that God judges sin. But when the judgment drags on for centuries, people become impatient, and it becomes easier for people to be fooled into thinking that the judgment has gone on long enough. At that point, false messiahs find more and more people who are willing to believe that God expects them to fight for their independence and freedom.

As their false messiahs failed to deliver them from the yoke, the people were disillusioned with those messiahs and bitter against God Himself. They considered God to be unjust for allowing the captivity to go on for so long. Religiosity prevented them from directing their anger and bitterness against God, and so they took it out on their rulers. The rulers reacted by oppressing them further to keep "law and order."

After the Babylonian captivity's "iron yoke," Judea was placed under the wooden yoke of Persia from 537-335 B.C. Then the dominion was given to the Grecian Empire. Alexander the Great ruled only a short time, and then his kingdom was divided among his four generals (Dan. 8:8), two of whom fought over Palestine for centuries.

In the Providence of God, the Greeks were given dominion over Judea from 335-63 B.C., at which time the dominion was given to the iron kingdom of Rome. However, the dominion of the Greeks was cut short by a century because they abused their position so badly in the days of Antiochus Epiphanes. Antiochus attempted to turn the temple in Jerusalem into a pagan temple in 168 B.C. For this reason, God allowed the Jewish Maccabees to lead the people to victory and overthrow the wooden yoke for precisely one century (163-63 B.C.).

This was the final century that God had allotted to the Grecian empire. God cut their time short by a century and gave the Kingdom of Judea its independence for a hundred years.

But the fourth kingdom of Daniel was yet to come, and the Scriptures could not be broken. It seems as though the people had forgotten Daniel's prophecy, hoping that their independence would last forever. But God put Judah back under the wooden yoke when the time came for the fourth kingdom of Daniel's prophecy to receive its allotted time. The Roman general Pompey took control of Jerusalem in 63 B.C.

That previous century of independence under the Hasmonean Dynasty only served to give the people a taste of freedom. Not believing either Jeremiah or Daniel, the people revolted from Roman rule as often as they could, led by many false prophets calling themselves messiahs. It was commonly believed that the true Messiah would be successful at overthrowing the rule of Rome and establishing Judah in its place as head of the nations. In fact, this was their ultimate test of messiahship.

Unfortunately, their carnal viewpoint was such that they envisioned themselves ruling as oppressors of the nations in much the same manner as Rome was oppressing the nations. Instead of contemplating how to set the nations free in the glorious liberty of the sons of God, they dreamed of enslaving the nations by the power of the Messiah.

When men are oppressed in life, they either vow never to oppress others as they were oppressed, or else they cannot help but oppress others in imitation of their own oppressors. It is noteworthy that abused children often grow up to abuse their own children. It is the same with whole nations and cultures of abuse. The divine law says in Ex. 22:21,

**<sup>21</sup> You shall not wrong a foreigner or oppress him, for you were foreigners in the land of Egypt.**

Again, we read in Exodus 23:9,

**<sup>9</sup> And you shall not oppress a foreigner, since you yourselves know the feelings of a foreigner, for you also were foreigners in the land of Egypt.**

In other words, God says, you know what it is like to be oppressed as a foreigner, so you are not to oppress them either. This is based upon the Golden Rule as stated negatively: *Do not do to others what you would not want them to do to you.*

The majority of the Judeans developed the opinion that they were the ones entitled to oppress the nations even as they themselves had been oppressed. It became the calling of the Messiah, as they saw it, to do unto others what the others had done to them. Each Jew would be given 2,500 slaves, and non-Jews were considered to be sub-human, as the Talmudic writings show.

Whenever a false messiah presented himself, there were always men ready to follow and fight for him. But when the true Messiah came in the person of the Prince of Peace, they rejected Him, for He was much too friendly with the Romans and with non-Jewish people. He showed no inclination to learn the arts of war. He did not come as a great military commander to overthrow Rome. He did not treat Samaritans or Romans with disrespect. He did not fit their idea of a Messiah. He did not even get along with the Temple's respected leaders.

But the fact is, Jesus submitted Himself to the wooden yoke of Rome, as the law and the prophets had commanded. This was so unusual that even His own disciples did not really understand Him until after the day of Pentecost. Philip's revival in Samaria, followed by Peter's vision, taught the early Church that the Holy Spirit, "*the Promise of the Father,*" (Luke 24:49; Acts 1:4), was for EVERYONE—not just an exclusive blessing for the few. This absolutely amazed them (Acts 10:45).

But meanwhile, "*He came to His own, and those who were His own did not receive Him*" (John 1:11). His rejection and death were prophesied by all of the laws of sacrifice as well as in Isaiah 53 and was thus written into the Divine Plan. Nonetheless, God held the nation accountable for its actions. Yet He gave them 40 years of grace in which to repent, as established by the intercession of the prophet Ezekiel (4:6). During much of that period, James interceded for them as an extension of Ezekiel's ministry.

This intercession resulted in many believers, but the nation as a whole continued to reject the true Messiah. They stoned and clubbed to death their intercessor, James, while he was praying for them in 62 A.D. As a result, God became their enemy and fought against them, as Isaiah put it. He sent Roman procurators to Judea who were the worst in their history and who would *provoke them to revolt*. Thus, the purposes of God were fulfilled to bring judgment upon Jerusalem.

The revolt was the equivalent to breaking the wooden yoke offered to them in the days of Jeremiah and Hananiah. They had rebellious hearts against God Himself. And so, because they refused to submit to the wooden yoke, God put upon them an iron yoke, destroying their city and scattering them into all nations, as the law had threatened.

The reasons for this judgment were not posted in secret, but in the very law in which they trusted. Their rebellious hearts prevented them from believing what was written. And so, what they thought was a revolt against Rome in order to better serve God was actually a revolt against God and His judgments.

# Chapter 2

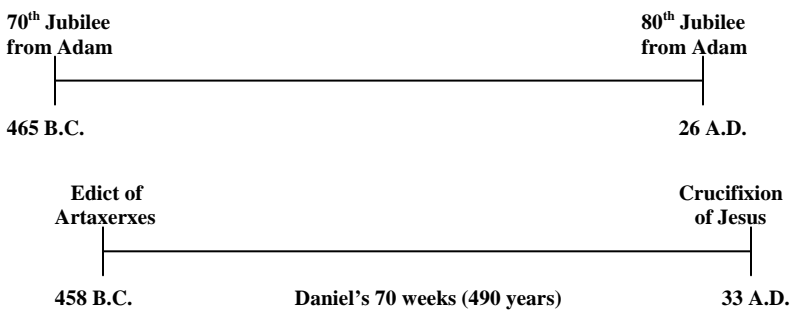
## Forty Years of Grace

In Ezekiel 4:5, the prophet was told to lie on his left side for 390 days, a day for a year, to intercede for the House of Israel. Then in verse 6 he was told to lie on his right side for 40 days, a day for a year, to intercede for the House of Judah. Ezekiel's actions established grace periods for Israel and Judah on very different time lines.

Our present focus is on the 40-year grace period that Ezekiel obtained for the House of Judah. Certainly, there could be more than one fulfillment of this prophetic time period, but the 40-year period leading to the fall of Jerusalem in the first century is relevant to us now.

This 40-year period follows the 70th week of Daniel, which extended from 26-33 A.D. The 70 "weeks" (i.e., Sabbatical cycles of 7 years each) began with the Edict of Artaxerxes I of Persia in the Spring of 458 B.C. Because his Edict came 7 years after the 70th Jubilee from Adam (465 B.C.), the end of the 70 weeks was also 7 years past the 80th Jubilee (26 A.D.).

Daniel's seventieth week extended into the first rest-year cycle of the 81st Jubilee from Adam.



In the middle of Daniel's 70th week was September of 29 A.D., when Jesus was baptized by John to begin His ministry. John had begun to minister six months earlier when he turned 30 years of age, according to the law of priesthood (Num. 4:3). John was about six months older than Jesus, their mothers being pregnant at the same time (Luke 1). So when Jesus turned 30 in September of 29 A.D., He came to John for baptism.

A few months after this, John was cast into prison for preaching against Herod's unlawful marriage to his brother's wife (Matt. 14:4). We know that even after Jesus had been baptized, He recognized that He still had to wait for John to complete his ministry, and for this reason, at the marriage feast of Cana, Jesus told them "My hour has not yet come" (John 2:4). It is obvious that Jesus was restrained in His ministry until John was taken out of the way. But Mark 1:14, 15 tells us,

**<sup>14</sup> And after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, <sup>15</sup> and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."**

The high priests in those days were appointed by the political authorities and were no longer chosen according to the law of Moses. So while they were legitimate in the eyes of men, they were not necessarily so in the eyes of God. In my view, God recognized John the Baptist as the high priest of the day, for his father Zacharias was a priest (Luke 1:5).

Jesus was destined to become the high priest of a new Order, but He could not fully enter this calling until John's time of ministry had been completed. And so, when John was cast into prison, Jesus came into Galilee to preach the gospel, picking it up where John had left off. Even so, John's imprisonment was a transition into the new dynasty of priesthood (Melchizedek Order).

When John died, then was Jesus fully invested with the high priesthood in the sight of God. John died childless, and so the high priesthood (in the eyes of God) passed to his nearest relative, his first cousin, Jesus Christ. This also explains why Jesus was reluctant to begin His ministry until John was cast into prison and executed (John 2:4).

John was executed at a Passover. We know this because after his beheading, his disciples came and told Jesus (Matt. 14:12). Jesus immediately took a boat to the other side of the Sea of Galilee. The people followed Him, and there He fed the 5,000, as Matthew 14 tells us. In John's Gospel, we learn that Jesus fed the 5,000 shortly after the Passover (John 6:4), and that he fed them with "barley" (John 6:9). This signifies the day of the first fruits offering of barley on the day after the Sabbath after Passover (Lev. 23:11). Jesus fed the 5,000 with newly-harvested barley to connect the event with His resurrection on that day three years later.

So John was executed at Passover of 30 A.D. about six months after he had baptized Jesus. John was about 31 years old, while his cousin, Jesus, was about 30½. Jesus then was crucified three years later on Passover of 33 A.D. precisely at the end of Daniel's 70 weeks.

The nation's 490-year grace period had ended, where God had forgiven the nation once a year on the Day of Atonement a full 490 times, as mandated in Matt. 18:21, 22. Only in 33 A.D. did God's obligation to forgive run out, and then He brought the nation (and the world) into accountability at the cross, paying the penalty Himself (Matt. 18:23). If God had brought them into accountability earlier, He would have violated His own prophetic principle of judgment.

For a more complete discussion of Daniel's 70 weeks, see the latter part of chapter 9 of my book, Secrets of Time.

So there are at least four important dates that begin the 40-year grace period for Judah:

1. September of 26 A.D., which was the 80th Jubilee and the beginning of Daniel's 70th week.
2. September of 29 A.D., which was the time of Jesus' baptism on the Day of Atonement.
3. Passover of 30 A.D., which was the time of John's execution.
4. Passover of 33 A.D., which was the time of Jesus' crucifixion.

These beginning points all manifest important end points 40 years later. The first cycle ends in September of 66 A.D. Though Josephus tells us that the beginning of the great revolt began at Passover of 66, the actual outbreak of violence, in terms of war, occurred at the time of the feast of Tabernacles (Sept/Oct). This was when the Judeans actually destroyed Rome's 12th Legion under Cestius Gallus, the Governor of Syria. This is recorded by Josephus in Wars of the Jews, II, xix.

During that first conflict in 66 A.D., the Roman army at first had nearly taken the city of Jerusalem, but some communication problem made them withdraw before claiming victory. It was during their retreat that the Legion was destroyed.

It may be that God caused the Roman Legion to withdraw in order to allow the Christians in Jerusalem to leave the city before Jesus' prophecies about its destruction were fulfilled. All we know is what Eusebius tells us in Ecclesiastical History, III, 5,

"Further, the members of the Jerusalem church, by means of an oracle given by revelation to acceptable persons there, were ordered to leave the City before the war began and settle in a town in Perea called Pella. To Pella, those who believed in Christ migrated from Jerusalem; and as if holy men had utterly abandoned the royal metropolis of the Jews and the entire Jewish land, the judgment of God at last overtook them for their abominable crimes against Christ and His apostles, completely blotting out that wicked generation from among men."

Eusebius did not define what he meant by "before the war began." Was this before the 12th Legion was destroyed? Or was it the inevitable war that came in 67 A.D. when Rome brought retribution to avenge the 12th Legion? Whatever the case, the Jerusalem church remembered Jesus' words, and apparently also received prophetic utterances, which told them not only to leave but also where to go. They went to Perea, which was beyond the Jordan River. In other words, they left Judea altogether.

Looking ahead to today, I believe that a similar evacuation will take place among the Christians in the present-day Israeli state who take heed to the prophetic word today. Those who do not do so will probably suffer the fate of the rest of the population when Jerusalem is destroyed again for the final time. When that day arrives, then will the prophecy of Jeremiah 19:11 be fulfilled, and Jerusalem will be destroyed in such a way that it will never again be rebuilt.





“In the eighth month of his reign [Vitellius] the armies of the Moesian provinces and Pannonia revolted from him, and also the provinces beyond the seas, those of Judea and Syria, the former swearing allegiance to Vespasian in his absence and the latter in his presence.” (Lives of the Caesars: Vitellius, XV)

Vitellius was put in prison, brought to the Forum. There he was tortured for a long time and finally killed and dragged off with a hook and his body thrown into the Tiber River.

Vespasian was more successful. He began his “ministry” as Roman Emperor in the fall of 69 A.D., precisely 40 years after Jesus had been baptized to begin His ministry in September, 29 A.D. Prophetically speaking, Vespasian was the general of God's army, sent to “*set their city on fire*,” as Jesus foretold in Matthew 22:7,

**<sup>7</sup> But the king [i.e., God] was enraged and sent His armies and destroyed those murderers, and set their city on fire.**

This was the same Vespasian who had fought in Britain earlier, as Suetonius tells us:

“In the reign of Claudius he was sent in command of a legion to Germania, through the influence of Narcissus; from there he was transferred to Britannia, where he fought thirty battles with the enemy. He reduced to subjection two powerful nations, more than twenty towns, and the island of Vectis [The Isle of Wight], near Britannia, partly under the leadership of Aulus Plautius, the consular governor, and partly under that of Claudius himself.” (Lives of the Caesars: Vespasian, IV)

You may recall from Book I of our series the name of Aulus Plautius, who was the general that captured the British royal family in 52 A.D. At that time, Emperor Claudius himself had come to Britain with some elephants which stampeded the horses of the British chariots.

When the troops proclaimed Vespasian as Roman Emperor in 69 A.D., he was leading Rome’s army in Judea. By this time the countryside had been subdued, and he had taken Josephus captive at the battle of Jotapata. Suetonius tells us:

“When he consulted the oracle of the god of Carmel in Judea, the lots were highly encouraging, promising that whatever he planned or wished, however great it might be, would come to pass; and one of his highborn prisoners, Josephus by name, as he was being put in chains, declared most confidently that he would soon be released by the same man, who would then, however, be emperor.”

Vespasian was proclaimed emperor by the troops in July of 69, and the prefect of Egypt was the first to take an oath of loyalty to him. Vespasian then left his son, Titus, as head of the army in Judea and went to Alexandria to secure the strategic support of Egypt. It was while he was in Egypt that letters arrived, telling him the news that Vitellius had been deposed and killed. He then took a ship to Rome in December.

When he had secured his place as Emperor in Rome, he sent instructions to his son, Titus, to begin the siege of Jerusalem. The siege then began on Passover morning of 70 A.D. This was precisely 40 years after the beheading of John the Baptist. This is confirmed by Josephus in Wars of the Jews, V, xiii, 8, when he tells us that the casualties of that war were:

“. . . no fewer than a hundred and fifteen thousand eight hundred and eighty dead bodies, in the interval between the fourteenth day of the month Xanthicus, or Nisan [*the month in which Passover was celebrated*], when the Romans pitched their camp by the city, and the first day of the month Panemus, or Tamuz” [*when the city was destroyed*].

In other words, the siege began on the fourteenth day of Nisan, which was the day that the people were supposed to kill the Passover lambs. It was precisely 40 years from the death of John (30-70 A.D.).

After the fall of Jerusalem, the only stronghold to be subdued was Masada, a fortress on top of a mountain with only one narrow, steep path up the top. The Sicarii (assassins) had taken this fortress in 66 A.D. just before the beginning of the war.

In order to take this fortress, the Romans used Jewish labor to build a ramp of earth and rocks, which took considerable time to complete. They finished it on the 14th day of Nisan in 73 A.D. and decided to take the fortress the next day. But that same night, the defenders of Masada committed suicide rather than allow themselves to be taken captive. The only ones who escaped were two women and five children who were able to hide. Josephus tells us in Wars of the Jews, VII, ix, 1,

“This calamitous slaughter was made on the fifteenth day of the month Xanthicus, or Nisan.”

This was the Day of Passover, the first day of Unleavened Bread. The suicide occurred on the anniversary of that first Passover night when the first-born of Egypt were slain in the days of Moses. But this time it was the Jewish Sicarii who were killed, identifying them with those who were not covered by the blood of the lamb.

This occurred precisely 40 years after Jesus' crucifixion as the Lamb of God. The Sicarii of Masada were unbelievers, much like the Egyptians in Moses' day who had refused to apply the blood of the lamb to their homes on that first Passover evening.

This ended the Revolt as well as the 40 years of Grace which Ezekiel had established for them through the discomfort of intercession. The people did not repent of their rejection of John or of Jesus. Instead, their hearts were hardened, and so God sent His armies to destroy their city as Jesus had prophesied.

## Chapter 3

### Consequences

Jerusalem fell 40 years after the death/rejection of John the Baptist. Masada fell 40 years after the death/rejection of Jesus. Josephus goes out of his way to tell us of signs that occurred prior to the great disaster, which should have alerted the people of Judea to the reality of the situation. Most people treat these signs as coming from the minds of superstitious men of the day, or consider them to be propaganda designed by Josephus to justify Rome.

But there was one incident that is more historical in nature and cannot be ignored. Eusebius quotes Josephus in Eccl. Hist., III, 8,

“An incident more alarming still had occurred four years before the war [62 A.D.?], at a time of exceptional peace and prosperity for the city. One Jesus son of Ananias, a very ordinary yokel, came to the feast at which every Jew is expected to set up a tabernacle for God [Feast of Tabernacles]. As he stood in the Temple, he suddenly began to shout: ‘A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the Sanctuary, a voice against bridegrooms and brides, a voice against the whole people!’

“Day and night he uttered the cry as he went through the streets. Some of the more prominent citizens, very annoyed at these ominous words, laid hold of the fellow and beat him savagely. Without saying a word in his own defence or for the private information of his persecutors, he persisted in shouting the same warning as before. The Jewish authorities, rightly concluding that some supernatural force was responsible for the man's behaviour, took him before the Roman procurator. There, though scourged till his flesh hung in ribbons, he neither begged for mercy nor shed a tear, but lowering his voice to the most mournful of tones answered every blow with: ‘WOE TO JERUSALEM!’”

Josephus says this incident occurred “four years before the war.” This could not have meant four years before the siege of Jerusalem in 70 A.D., for this would have placed it at the Feast of Tabernacles of 66 A.D., when the Judeans destroyed the 12th Legion of Cestius Gallus. That was not “a time of exceptional peace and prosperity for the city.” Thus, Josephus must have meant four years before the beginning of the revolt in 66 A.D., which would place it in 62 A.D., shortly after James had been stoned and martyred in the Temple.

This unknown prophet named “Jesus son of Ananias” was sent to Jerusalem shortly thereafter to prophesy its destruction. It seems ironic to me that God would raise up a prophet named *Jesus* to give the city warning of impending disaster shortly after the city's prime intercessor had been stoned.

This event must surely have been widely known in the city, and it is highly unlikely that the Christians remained unaware of it. The Christians, led then by Symeon, successor to James, must have remembered the words of Jesus Christ in Luke 21:20-24,

**<sup>20</sup> But when you see Jerusalem surrounded by armies, then recognize that her desolation is at hand . . . <sup>24</sup> and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles [*ethnos*, “nations”] until the times of the Gentiles be fulfilled.**

Symeon, if you will recall, was the son of Clopas, who was Joseph's brother, making Symeon a cousin of Jesus. (See Eusebius, Eccl. Hist., III, xi.)

Because Jesus' prophecies are so specific in regard to Jerusalem, there are many skeptics who insist that the Gospels were written AFTER the fall of Jerusalem, with Matthew and Luke putting these words into Jesus' mouth as if He had said them earlier. This is part of the Jewish argument against the New Testament and against Matthew and Luke in particular, for they hope to absolve themselves of the charge of putting to death the Messiah and instead lay that charge against the Romans.

It is somewhat difficult to prove the dating for the Gospel of Matthew, but Luke quotes many of the same statements. We know that Luke was Paul's traveling companion and was part of that generation. His book of Acts is full of statements that support the fact that Levitical Priests offered up the great Sacrifice to God in the Person of Jesus Christ. In Acts 2:23 and 36 Peter affirms this in his Pentecostal sermon. He repeats this in Acts 3:15, 4:10 and 5:30.

Not once does the New Testament tell us that Romans crucified Jesus, for then would the Scriptures have been broken. The law prophesied that the Levites were called to perform all the sacrifices that were acceptable to God. Jewish interests would love to shift this responsibility to Romans in order to prove that Jesus did not truly fulfill the law. They know that if the Romans crucified Jesus, then Jesus was not the Sacrifice for sin, as the New Testament teaches.

The fall of Jerusalem ended the time of transition between the Old and New Covenants. In other words, during those 40 years of grace, God not only gave the Jews time to repent, but also gave the Christians time to ponder and pray about the changes that had occurred with the Sacrifice of Christ on the cross. As I showed in Book I, the Christians in Jerusalem continued to perform all the rituals of the Old Covenant in the temple until the war put an end to the sacrifices altogether.

For this reason the book of Hebrews was written (by Paul, I believe). It was to give these believers an alternative once Jerusalem was destroyed. Some say that Hebrews must have been written some time after the destruction of Jerusalem. However, it seems clear to me that Paul wrote it some time before his death in 64 A.D. Long before the destruction of Jerusalem, Paul certainly had the revelation of the “better things” set forth in the Book of Hebrews. He did not need to hear of the destruction of Jerusalem to obtain that idea.

Non-Christian Jews had a more difficult time coping with the change and did not really get their feet back on the ground for over a century, when Judaism arose in a new form without a temple as its central feature.

It is tragic that many Christians today have been fooled first by Dispensationalism and then by Christian Zionism into thinking that God's plan is to re-establish a physical temple in the old Jerusalem, complete with Levitical priests and animal sacrifices, as the center of His coming Kingdom. They say that the “Age of Grace” is nearly over, and that the “Age of Law” is about to be re-established. By this, they mean animal sacrifices will again become not only acceptable but *required* by God in the age to come.

Such a view tramples on the blood of Jesus Christ, making the efficacy of His Sacrifice a temporary interlude between eras of animal sacrifice. All the other “better” things in the book of Hebrews are said to be temporary as well. In effect, this view reverses the definition of “better things,” making the Old Covenant better and the New Covenant worse. This is not Christianity. This is Judaism disguised as Christianity. It is a counterfeit, and it denies the blood of Christ. As for me, I oppose anything that undermines the cross and the blood of Christ. The Apostle Paul consistently did the same with the enemies of the cross in his day.

The destruction of Jerusalem proved the book of Hebrews to be the correct view. Jerusalem's destruction discredited the Ebionite view as much as it did Judaism itself. The Ebionites believed that circumcision was necessary for all to enter into a covenant relationship with God (hence, for salvation itself). They also believed that Jesus was a mere man with a Christ calling and rejected the idea that He was the Yahweh of the Old Testament who had been incarnated as a man. Needless to say, the Ebionites rejected the Book of Hebrews totally.

Jerusalem's fall occurred on the same day (9th of Av) that it fell to the Babylonians in the days of Nebuchadnezzar. This was also the date of the fall of Bethar, the last stronghold of the Bar-Cochba revolt. Bethar fell on the 9<sup>th</sup> of Av in 135 A.D. We will cover this portion of history later in this book.

The 9<sup>th</sup> of Av disasters are well known among Jews, but they do not understand the reasons why God allowed them. It was as much a mystery in 70 and 135 A.D. as it was in 586 B.C., because in neither case did they believe or understand the laws of tribulation in Lev. 26 or Deut. 28. They did not believe the prophet Jeremiah, but threw him into a pit. Neither did they believe Jesus, but crucified Him.

The solution to this lack of understanding is not to blame the Romans, nor to justify the Jews, nor to set aside the New Covenant in favor of the Old. The solution is the same as in Jeremiah's day. “*Repent, for the Kingdom of God is at hand.*”

Throughout the Middle Ages, the solution was the same.

In more recent times, certain Jews became impatient and decided to end their iron yoke captivity without repenting. The Zionist movement advocated a return to the land of Palestine without resolving the underlying problem that had brought about their dispersion in the first place. Their desire was to inherit the Kingdom apart from having to repent and admit that Jesus was the Messiah after all.

But the solution to their dilemma was NOT for the Jews to conquer Palestine by immigration and by force and terrorism. Their conquest did not resolve the underlying problem that has already brought destruction upon the city twice. Nor will their early success prevent another disaster that will be worse than the earlier calamities. Hopefully, this book will point to the true solution so that a few, at least, will be found worthy to escape those trying days.

# Chapter 4

## The Abomination of Desolation

Titus, the Roman general who destroyed Jerusalem in 70 A.D., did not intend to destroy the temple, but in the ravages of war, things do not always go as planned. Fire broke out and became impossible to quench because of the situation. The fire became so intense that the gold melted between the stones, and the soldiers then retrieved the gold by not leaving one stone upon another. So Jesus' prophecy was fulfilled, as recorded in Matt. 24:1, 2,

**<sup>1</sup> And Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him. <sup>2</sup> And He answered and said to them, “Do you not see all these things? Truly I say to you, not one stone here shall be left upon another, which will not be torn down.”**

Jesus and His disciples were probably viewing the temple from the Mount of Olives on the east side, which provided a tremendous panoramic view above the temple and its courts. This prophecy came immediately after Matt. 23:28-39, in which Jesus lamented over the city for killing the prophets. Verse 38 says, “*Behold, your house is being left to you desolate!*”

Jesus later said in Matt. 24:15, 16,

**<sup>15</sup> Therefore when you see the abomination of desolation which was spoken of through Daniel, the prophet, standing in the holy place (let the reader understand), <sup>16</sup> then let those who are in Judea flee to the mountains.**

Jesus was referencing Daniel 12:11. It seems obvious that “the abomination of desolation” is associated with the desolation of Jerusalem and especially the temple in 70 A.D. But this does not necessarily exclude a secondary fulfillment later. Many prophecies come to pass more than once, especially if there are aspects of the prophecy that remain unfulfilled the first time around.

For example, Jeremiah 19:10 and 11 prophesies of the utter destruction of Jerusalem in such a way that it could never be rebuilt again. In his day, the city was indeed destroyed and the people taken into captivity to Babylon. However, after 70 years, the people were allowed to return and to rebuild the city under Zerubbabel and Ezra. Some decades later, Nehemiah was commissioned to rebuild the walls of Jerusalem. And so either Jeremiah's prophecy failed, or it would find another fulfillment in the future.

The city was destroyed again in 70 A.D., but it was rebuilt later. It has been destroyed many times, but has always been rebuilt. Thus, if we believe the words of Jeremiah to be true, we must conclude that there is yet another and more complete fulfillment of Jer. 19:10, 11 in the future.

So also it is with the “abomination of desolation.”

The Jerusalem Church remembered the words of Jesus and did leave Judea before the destruction of the city, for Eusebius says that they moved across the Jordan River to the town of Pella in the country of Perea (modern Jordan). But most of the people did not believe Jesus' words, and certainly their priestly leaders would not have told the people of Jesus' warnings.

The idea of temple desolation had first occurred in the days of Daniel himself, when the temple was destroyed by the Babylonians in 586 B.C. But technically speaking, this desolation occurred 11 years earlier in 597 B.C. when King Jehoiachin of Judah was replaced by Zedekiah. At that time, the Babylonians emptied the temple of its most valuable sacred vessels, for we read in 2 Kings 24:12, 13,

**<sup>12</sup> . . . So the king of Babylon took him [Jehoiachin] captive in the eighth year of his reign. <sup>13</sup> And he carried out from there all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, just as the Lord had said.**

In 597 B.C., then, the temple became “desolate,” that is, *empty*. Jeremiah, however, hid the Ark of the Covenant, so that it was not taken to Babylon. Yet we see from this that in 597 B.C. the temple became “desolate,” that is, empty.

Eleven years later, when Babylon destroyed the city and temple, they took the bronze vessels to Babylon, including the two pillars (named Jachin and Boaz) and the “molten sea” (2 Kings 25:16).

Even after the Judeans returned to the land 70 years later and rebuilt the temple, the original vessels were returned to them, but the Ark was still missing. And so the second temple's Most Holy Place remained desolate, or empty throughout its history.

For this reason, when the Roman general Pompey conquered Syria and Judea in 63 B.C. to begin the “iron” phase of Daniel's prophecy, he went into the temple seeking treasure, but found only an empty room in the Most Holy Place. Josephus tells us the story in Antiquities of the Jews, XIV, iv, 4,

“. . . and no small enormities were committed about the temple itself, which, in former ages, had been inaccessible, and seen by none; for Pompey went into it, and not a few of those that were with him also, and saw all that which was unlawful for any other men to see, but only for the high priests. There were in that temple the golden table, the holy candlestick, and the pouring vessels, and a great quantity of spices; and besides these there were among the treasures two thousand talents of sacred money; yet did Pompey touch nothing of all this on account of his regard to religion . . . and he made Jerusalem tributary to the Romans. . . and put them under the government of the Roman president, and confined the whole nation, which had elevated itself so high before, within its own bounds.”

Notice that there is no mention of Pompey seeing the Ark of the Covenant. Other sources tell us that a stone was placed in the position of the Most Holy Place to mark the location of the original Ark of the Covenant. One wonders how the high priest observed the Day of Atonement each year without a mercy seat on which to sprinkle the blood of the goat. Did he sprinkle it on the stone? We are not told, for no one seems to have recorded this. Perhaps it was too embarrassing.

When the Romans destroyed the second temple in 70 A.D., they took the vessels of the temple to Rome, even as the Babylonians had done in 597 B.C. This is apparent from the Arch of Titus, on which is pictured the Golden Candlestick and the silver trumpets, but no Ark of the Covenant. (See [http://sights.seindal.dk/sight/179\\_Arch\\_of\\_Titus.html](http://sights.seindal.dk/sight/179_Arch_of_Titus.html).)

After each war in which the Romans conquered their enemies, they always held a “Triumph” in Rome. This was a parade headed by the conquering general, leading captives, particularly the enemy leaders. Afterward, they normally killed the captives and dumped their bodies in the Tiber River. The Arch of Titus was built by Domitian, his brother, who succeeded him as Roman Emperor in 81 A.D.

The 666 intervening years between these two captivities of the vessels tell us something about the meaning of the well-known number 666. (Note: from 597 B.C. to 70 A.D. is 666 years.) It is not merely the number of “man” or “beast” (Rev. 13:18). It has to do with man taking authority over the Church and its worship, creating a “beast system.” When the Holy Spirit's authority is usurped by men, it is a “666” situation. Taking the holy vessels captive is prophetic of usurping authority over the holy things of God. The Holy Spirit is to lead the worship in the Church, but when men usurp that authority, it is “666.”

It is also an *abomination* of desolation, because the Holy Spirit is replaced by “an evil spirit from God,” as in the days of King Saul (1 Sam. 18:10). The evil spirit substitution is an abomination, or idol.

When the evil spirit from God came upon Saul, he continued to prophesy, thinking that it was by the Spirit of God, not knowing the difference between the Holy Spirit and the evil spirit from God. This evil spirit is mentioned seven times in connection with Saul (1 Sam. 16:14, 15, 16, 23 (twice); 18:10; and 19:9). Because King Saul was crowned on Pentecost (the day of wheat harvest—1 Sam. 12:17), King Saul was a type of the Church in the Pentecostal Age.

This “evil spirit from God” is part of the prophecy of the condition of the Church during the Pentecostal Age. For this reason, it is evident that the Holy Spirit's presence decreased continually after the first century, leading some to believe that this was “normal,” or that the gifts of the Spirit were only for the apostles but ceased after the death of John. Perhaps they did cease, but what kind of spirit replaced the Holy Spirit?

That too is part of Church history. If this had not been prophesied in the Old Testament in the life of King Saul, one might question whether or not one should be a Christian, considering the often sordid history of the Church in its later years.

# Chapter 5

## The Reconstruction of Judaism

When the temple was destroyed, Judaism had to choose between dissolution and change. The cessation of the daily sacrifice of burnt offerings (for lack of animals during the siege) dealt a huge blow to the religion itself.

Dissolution is acceptable only to those who would make the drastic change of converting to a different religion. Certainly, there were those who converted to Christianity during those years. Jewish Professor H. Graetz tells us as much in his History of the Jews, Vol. II, (1893) p. 322,

“Their despair led to various results. Some were driven to lead an ascetic life, to deny themselves meat and wine; others were led thereby to join Christianity, seeking thus to fill the void in their hearts which was caused by the cessation of burnt-offerings. Judaism was threatened by the greatest danger; deprived, as it was, of its support and rallying point, it appeared in imminent danger of stagnation or of falling to pieces. . . .

“What was to be the future of the Jewish nation, of Judaism? The Synhedrion, which had given laws to the entire community, and regulated its religious life, had disappeared with the fall of Jerusalem.”

King Agrippa, to whom Paul had witnessed in Acts 25:13, was largely without a country. Though he had remained loyal to Rome, his country was largely destroyed and depopulated. His beautiful sister, Bernice (Acts 25:23), nearly became the wife of Titus, the future Emperor of Rome, for Titus fell madly in love with her and was prevented from marrying her only on account of Roman opposition. Graetz tells us in his History of the Jews, Vol. II, p. 317,

“. . . The people of Athens erected a statue to Berenice, dedicated to ‘the great Queen, daughter of the great King, Julius Agrippa.’ He [Titus] was on the eve of making her his wife, when an indignant outburst from the people of Rome forced him to let her depart. Her brother Agrippa shared her fall.”

Josephus was honored by the Romans for his part in the war. He became the special interpreter and guide for Titus, who was surnamed “The Delight of all Mankind.” After the war, Josephus participated in the Triumphal processions of Vespasian, along with the Emperor's sons, Titus and Domitian. Josephus was also practically adopted, for he was given Vespasian's family name—Flavius—and thus he is known as Flavius Josephus.

Judaism began to be reorganized by a man named Jochanan, the son of Zakkai. His outlook resembled the school of Hillel, rather than that of Shammai. These two schools of thought had competed for a long time for the minds of the people. Hillel was the peace party, whereas Shammai was the party of the Zealots who sought every opportunity to overthrow Rome.

Jochanan, as a Hillelite, was a peaceful man. During the siege of Jerusalem, he had urged the people to stop fighting the Romans. He finally escaped from the city in a coffin, pretending to be dead, because the Zealots were guarding the gates to kill any defectors. After the war, he was permitted by the Romans to establish a school at Jamnia (or Jabne), not far from the Mediterranean Sea, between Joppa and Ashdod.

Jochanan found in Hosea 6:6 a foundational text on which to base the reconstruction of Judaism: “*I will have mercy and not sacrifice.*” This was a surprisingly Christian viewpoint, which, along with his attitude of remaining at peace with Rome, was not unlike what Jesus had taught. In fact, in these two pillars of the Law and Prophets—Peace and Mercy—Jochanan was in agreement with Jesus and the Christians in general. He dispensed with the need for animal sacrifice, and he submitted to the beast kingdoms of Daniel, as advocated by Jeremiah.

Furthermore, Jochanan even adopted the radical idea that it was morally right to treat non-Jews in a friendly manner. Graetz tells us on page 331,

“His kindly and gentle disposition, in which he resembled Hillel, he displayed even to the heathens. It is related of him that he always greeted them in a friendly manner. Such friendliness offers a striking contrast to the hatred felt by the Zealots towards the heathens, both before and after the revolution, which increased after the destruction of the Temple. The verse (Proverbs xiv. 34), ‘*The kindness of the nations is sin,*’ was taken literally by the people of that time, and was specially applied to the heathen world. ‘The heathens may do ever so much good, yet it is accounted to them as sin, for they do it only to mock us.’ Jochanan alone explained this verse in a sense expressive of true humanity: ‘As the burnt-offering atones for Israel, so mercy and kindness atone for the heathen nations.’”

In other words, Judaism had two views of the “heathen” (i.e., *ethnos*, “nations”). The Zealot view considered non-Jews to have satanic souls, attributing to them sinister motives every time they showed kindness to others. That viewpoint is still strong in the Orthodox Jewish community, and suspicion of Christian kindness is still more widespread.

By contrast, the view of Hillel and of Jochanan was much closer to that of Jesus and the revelation of the apostles.

Though many were still hurt and deeply confused, events had proven this view to be the correct one, and the very survival of Judaism depended on their adoption of these two basic views of the Law and Prophets. It is no wonder, then, that Prof. Graetz complains that many Jews were adopting Christianity in the aftermath of the revolt. The Zealots of the school of Shammai, who espoused war, had been totally discredited, for they urged the people to fight to the end, telling them that in the midst of utter disaster the Messiah would come to deliver them.

With that viewpoint totally discredited by the disaster that it had brought to the temple, the city, and the nation itself, there is no doubt that the Christians had a clear advantage in their efforts to show the causes of this destruction and how it was related to the 40 years of grace from their rejection of John the Baptist and the Messiah.

But Jochanan's adoption of a more Christian viewpoint served to put Judaism back on a more solid footing, and its similarity to Christianity only made it a better alternative to accepting Jesus as the Messiah. Ironically, up to the time of the Great Revolt, the biggest problem was that the Jerusalem Church was trying too hard to look like Judaism; but after the Revolt, it was Judaism that tried to put on a more Christian face.

At any rate, Jochanan released Judaism from the need for sacrifice. He correctly saw Hosea's prophecy to mean that God was more interested in one's character (“mercy”) than in sacrificing animals. But whereas Christianity saw this as a permanent condition brought about by a better covenant, Judaism saw this as a temporary innovation until such time that the temple could be rebuilt and sacrifices reinstated.

In more recent times, much of Christianity has adopted the view of Judaism once again, saying that a third temple will be built and that God will return to animal sacrifice as the means of justification from sin.

Jochanan reorganized a Sanhedrin with 70 members. Most, if not all, of the original members of the Council had been killed in the destruction of the temple. This new Sanhedrin was called the Beth-Din, “Court of Justice,” with Jochanan as its first President. The city of Jamnia thus replaced Jerusalem as the center for Judaism. Graetz calls Jochanan “the founder of Talmudic Judaism,” not that he wrote the Talmud, but that Judaism came to be centered around the Talmud, rather than the temple itself.

After Jochanan died, he was replaced by Gamaliel, a descendant of Hillel, whose ancestors had presided over the original Sanhedrin in Jerusalem. Under his leadership, the followers of Hillel and Shammai found a way to peacefully coexist.

# Chapter 6

## The Second Jewish Revolt Begins

Though the Jews had been conquered and devastated from 66-73 A.D., they were not yet totally banned from setting foot in the rubble of Jerusalem. About ten years after the destruction of Jerusalem, Gamaliel took charge of the newly organized Sanhedrin in Jabne (Jamnia). This town replaced Jerusalem as the heart of the Jewish nation about 80 A.D.

This Gamaliel was the grandson of Gamaliel I, who had been the first teacher of the Apostle Paul before his conversion. That earlier Gamaliel is mentioned in Acts 5:34 and again in Acts 22:3, when Paul was arrested in Jerusalem in 61 A.D.

Gamaliel's grandson, Gamaliel II (or Gamaliel of Jabne), succeeded Jochanan around 80 A.D. in the new Sanhedrin. Judaism had traditionally been divided by two main schools of thought: that of Hillel, and that of Shammai. The school of Hillel was the Peace Party, while the school of Shammai was the Independence Party. Gamaliel brought some reconciliation to this division after a voice was said to be heard: "The teachings of both schools are the words of the living God, but practically the laws of Hillel only are to carry weight."

To obtain unity, Gamaliel was willing to be quite severe in his enforcement. Professor Graetz tells us in History of the Jews, Vol. II, p. 339,

"Deeply impressed by the unfortunate results which disunion must bring to Judaism, threatened as it already was by various half-Jewish, half-Christian sects, Gamaliel did not hesitate to proceed with severity against trifling offenses, in order to avoid the destruction of religious unity."

This assessment by a Jewish professor reminds me of the same kind of argument later used in the Roman Church against "heretics," where love was sacrificed on the altar of Church unity. Power carries with it the temptation to use it against dissenters in virtually every arena.

Gamaliel's heavy handedness later resulted in his overthrow as Patriarch of the Sanhedrin, when they deposed him and elected 16-year-old Eleazar ben Azariah, who came from a worthy family, to replace him. But Gamaliel apparently humbled himself and sought forgiveness from his main opponent, and this brought about his re-instatement as Patriarch. Graetz tells us on page 345,

"These disagreements were soon forgotten, and thenceforward Gamaliel lived in peace with the members of the Synhedrion" [or Sanhedrin].

Judaism also had to wrestle with its own prejudices, which formed one of the greatest reasons for Jewish conversion to Christianity. Professor Graetz tells us of this:

"In contradistinction to this order were the peasants—the slaves of the soil. A striking picture is given of the neglected mental and moral state of these peasants, to which the frequent rebellions during the last years of the Jewish state no doubt contributed. They only observed such laws as appealed to their rude senses, and knew nothing of a higher life. The members of the order would not eat or live with them, and even kept aloof from them, that their clothes might not be made unclean by contact. It was said by contemporaries that the hatred between the two classes was stronger than that felt between the Jews and heathens.

"Thus left to themselves and cut off from the higher classes and from all share in communal life, without a leader or adviser, the peasants easily fell under the influence of young Christianity. Jesus and his disciples had especially turned towards the unprotected class, and there found the greater number of their followers. How flattering it must have been to these neglected beings to hear that on their account the Messiah had come, that he had been executed so that they might have a share in the good things of which they had been deprived, more especially of happiness in a better world. The Law deprived them of their rights, while Christianity opened the kingdom of heaven to them!" (p. 364).

Yes, Judaism did have cause for worry, for Christianity did indeed give hope to those who were despised by their own religious leaders as "cursed" for not knowing the law (John 7:49). It is not unlike today's situation in India, where the "untouchables" are turning to Christ by the thousands. They are beginning to awaken to the fact that Hinduism is a religion that only keeps them oppressed and despised. Why should they not turn to the only ray of hope offered to them? Prof. Graetz may not like it, nor any of the rabbis, but the oppressive attitudes of their own rabbis fertilized the soil of Christianity.

Prof. Graetz likewise did not understand the nature of early Christianity, for he often talked about Christian “hatred” for the Jews as if the first-century Christians were no different from the Roman Church centuries later. He is inconsistent in his analysis when he talks about how, in the Bar Cochba revolt (132-135 A.D.), the Christians were executed for refusing to take up arms against Rome (p. 412), and yet also claims that the Christians hated Rome as much as the Jews did! (p. 369)

Strangely enough, Graetz attributes to the Christians an attitude of hatred, while at the same time providing us with the evidence of Jewish hatred for Christians. He relates how Judaism (specifically Rabbi Akiba) had to “defend itself” from Christianity (p. 378) by writing curses against them to be used in their daily prayers (p. 379).

“Hatred” obviously includes any attempt to convert a Jew from Judaism—often led by leaders who despised their own Jewish peasants. And so to “defend itself” against Christians who were using love as a weapon instead of the sword, Rabbi Akiba wrote curses against them!

The Bar-Cochba revolt in the second century began after the Emperor Trajan had attempted to subdue the Parthians to the East. During the winter of 115-116 A.D., he had returned to Antioch, thinking the military campaign was almost ended. In the Spring, Trajan again marched to Parthia. According to Graetz:

“But hardly had Trajan set out when the conquered people on the twin rivers revolted again. The Jews had a great share in this uprising; they spread anarchy through a great portion of the Roman Empire. Not alone the Babylonian Jews, but also the Jews of Egypt, Cyrenaica, Libya, and those in the island of Cyprus were seized with the idea of shaking off the Roman yoke.  
. . .

“From Judea the rebellion spread through the neighboring countries to the Euphrates and Egypt (116-117). In half a century after the fall of the Jewish State a new race had arisen, who inherited the zealous spirit of their fathers, and who bore in their hearts a vivid remembrance of their former independence. The hope of the Tanaite teacher, ‘Soon the Temple will be rebuilt,’ had kept alive a love of freedom in the Jewish youths, who had not lost the habit of using weapons in the schools.” (p. 394)

In other words, a new generation of Jews had arisen since 70 A.D. which lost sight of the lessons learned from the destruction of Jerusalem. This new generation turned from the peaceful doctrines of Jochanan (of the Hillel school) and adopted once again the desire for Independence (of the Shammai school). They fell into the same trap as their forefathers.

“The Egyptian Jews . . . first attacked the neighboring towns, killed the Romans and the Greeks, and avenged the destruction of their nationality on their nearest enemies.” (p. 395)

“The conquering Jewish troops felt themselves filled with a desire for revenge. In despair they invaded the Egyptian territories, imprisoned the inhabitants, and repaid cruelties with fresh cruelties. . . . In Cyrenaica 200,000 Greeks and Romans were slain by the Jews, and Lybia, the strip of land to the east of Egypt, was so utterly devastated that, some years later, new colonies had to be sent thither.” (p. 396)

“In the island of Cyprus . . . the Cyprian Jews are said to have destroyed Salamis, the capital of the island, and to have killed 240,000 Greeks.” (p. 397).

“The contest, however, must have been a bitter one, for a deadly hatred arose in Cyprus against the Jews. This hatred was expressed in a barbarous law, according to which no Jew might approach the island of Cyprus, even if he suffered shipwreck on that coast.” (p. 398)

Perhaps it was a “barbarous law” that forbade all Jews from setting foot on Cyprus. But such a law was not nearly as barbarous as the murder of a half million Greeks, Romans, and Cyprians at the hands of these Jews! One can hardly blame them for passing this legislation.

According to Eusebius (Ecc. Hist., IV, ii) the Jewish side was led by Lucias, whom they recognized as their “King of the Jews.” They were all too willing to follow a Messiah who had the ability to massacre a half million Greeks and Romans. They admired such characteristics in a Jew, but when such things were perpetrated upon the Jews, they complained. This double standard is, no doubt, just another aspect of human nature, but this history makes it clear—at least to non-Jews—that Judaism had done nothing to change the moral perceptions among its adherents.

It is important to note that the Christians did not take part in these massacres. They submitted to the Iron Kingdom and made no attempt to overthrow the Romans. Even in the face of persecution by Rome, they submitted as if to God Himself. And when the Jews revolted and put to death many Christians for their refusal to take up arms against Rome, they made no violent response against them either. One would be hard pressed to find a single account where a Christian killed a Jew.

Yes, it all goes back to whether or not one believes Jeremiah and Daniel.

# Chapter 7

## A New "Messiah" Arises

The Bar-Cochba revolt, which it came to be called, began during the latter part of the reign of Emperor Trajan in 116 and concluded under the reign of Hadrian, his adopted son. Hadrian came to the throne in August, 117 A.D. and finally suppressed the revolt in 135 A.D.

Trajan had given unlimited authority to General Quietus to put down the revolt, but he had failed. In fact, the revolt had enjoyed such success that, as Prof. Graetz tells us. . .

“Hadrian, for the first time, swerved from the hard and fast line of Roman politics, and was inclined to be yielding. In the same spirit, he permitted the Parthians to be ruled by their own prince, renounced all claims on them, and appears to have made concessions to the other provinces, and to have granted the Jews their apparently harmless requests. Amongst these they expressed a wish for the removal of the heartless Quietus and the restoration of the Temple. The all-powerful general was deposed.” [History of the Jews, Vol. II, p. 400, 401]

General Quietus was executed, and the original Judean leaders of the revolt, Julianus and Pappus, were released in February or March, 118 A.D. (Bar-Cochba had not yet arisen to lead the final revolt.) To have granted them the rebuilding of the Temple filled the people with great expectations.

But then Hadrian had second thoughts and began to renegotiate the agreement. He decided finally to rebuild the city of Jerusalem as a Roman (pagan) city called Aelia Capitolina, named after himself, Aelius Hadrianus. The Temple would be dedicated to Jupiter, not to the biblical God. The current head of the Sanhedrin was a man named Joshua, and he made an unsuccessful mission to Rome to explain why this plan would not be acceptable to the Jews.

Joshua died shortly afterward, and Rabbi Akiba took his place. Only then did Bar-Cochba appear on the scene, a huge man of great physical strength and military strategy. Graetz tells us,

“When Akiba actively engaged in the deliverance of the Jewish people, first saw Bar-Cochba, he was so impressed with the appearance of the man that he said, ‘That is a Messianic king.’ Akiba applied to him the verse of Scripture, ‘Kosiba has arisen as a star (Cochba) in Jacob.’ Akiba was confirmed, by the imposing personality of Bar-Cochba, in his hopes that the Roman power would soon be overthrown, and that the splendors of Israel would once more shine forth, and he looked forward through this means to the speedy establishment of the Messianic kingdom.” (p. 409)

His real name was Bar-Kosiba (son of falsehood/lies), but Rabbi Akiva changed it to Bar-Cochba, “son of the star.” Graetz tells us that he was from a town called Kosiba, where he got his original name. Other sources imply that he was called by this epithet after his downfall. If Graetz is correct that he was from the town of Kosiba, then Rabbi Akiba should have known better than to consider him to be a “Messianic king.” It was well known that the Messiah would be born in Bethlehem, according to Micah 5:2.

Men look upon outward appearance, and Akiba was no different. So God gave them their expectations, for they preferred someone born in a town named Falsehood and Lies, rather than the true Messiah who was born in Bethlehem, the “House of Bread,” and who was the true Bread of Life. It hardly seems likely that anyone could believe that God, in His wisdom, would have His Messiah born in a town called “Lies.”

In fact, if they had studied Micah 5:2 more carefully, they might have noticed that each 49th letter from the 4th *yod* would spell *Yeshua*, and counting each 48th letter spelled “Mary” and “Joseph.” Thus, Micah 5:2 gives the tribe and the town where the Messiah would be born, while under the surface, the verse also gives us His name and the name of his earthly parents.

But Rabbi Akiba was “impressed with the appearance” of Bar Kosiba. His faith proved to be ill founded, and the result was the death of at least a half million Jews of that generation. It was not that the Jews were unprepared for war this time—as had been the case in 66-70 A.D. This time they did not have Josephus to blame for the loss of Galilee to the Roman forces. By the time the main Roman army arrived, the Judeans had a well-trained army of at least 400,000. Dio Cassius, the Roman historian, puts the figure at 580,000.

Bar-Cochba actually ruled an independent Judea for two years (132-134 A.D.) and minted coins of the Revolution to commemorate the event. Prof. Graetz presents him in this way:

“Notwithstanding the deep hatred entertained by the Jews for their enemies, they did not avenge themselves upon such as fell into their hands. **It was only against the Jewish Christians who lived in Judea that Bar-Cochba displayed his hostility**, because they were considered as blasphemers and as spies. This hatred against the Jewish Christians was increased because they refused to take part in the national war, and were the only idle lookers-on at the fearful spectacle.” (p. 411, 412)

Praise God! It is good to hear that the Christians in those days actually believed the words of Jeremiah and Daniel. Would to God that more modern Christians followed their example instead of supporting the zealot school of Shammai represented today by Zionism! Unfortunately, the Jews of the school of Shammai hate anyone who refuses to take up their cause—specifically Christians who actually believe Scripture.

Emperor Hadrian called for his best general, Severus, who at that time was suppressing another revolt in Britain. When he came to Judea and saw the country fortified and with a huge army, he decided to employ the same tactics that Vespasian had employed in 70 A.D. He wore down the Judeans and cut the supply lines in order to deprive them of food. One stronghold after another fell to the Romans, until all that remained to the Judeans was their final stronghold of Bethar (or Betar). Graetz says,

“The siege of Bethar probably lasted for a year, and the duration of the whole war was about three years and a half.” (p. 417)

“So much is certain, that the Romans, introduced by a traitor into a subterranean way, massacred the people of Bethar. This is described with fearful detail. Horses were said to wade to the nozzle in blood--a river of blood flowed into the distant sea, carrying bodies along with it. One can scarcely credit the numbers said to have been slain, and yet they are confirmed both by Jewish and Greek historians. The authentic historian Dio Cassius relates that besides those who died of hunger and fire, there fell half a million Jews.” (p. 418, 419)

“Bethar fell, as tradition relates, on the 9th Ab, the date on which the Temple had twice been reduced to ashes.” (p. 419).

One would think that the Jews would learn by their past mistakes to listen to the inspired words of the prophet Jeremiah, instead of following the example of their forefathers, the “evil figs” (Jer. 24). The temple was destroyed on the 9th of Av (or Ab) in 586 B.C., and it was again destroyed on the 9th of Av in 70 A.D. Finally, Bethar was taken on the 9th of Av in 135 A.D., connecting all three events prophetically.

Why did they not know? Because they did not believe the laws of tribulation that Moses laid down (Lev. 26; Deut. 28). They thought that, as “chosen ones,” they could be disobedient and still remain a free and independent nation, and that, regardless, God would always fight for them. But Isaiah 28:15 prophesied,

**<sup>15</sup> Because you have said, “We have made a covenant with death, and with Sheol we have made a pact. The overwhelming scourge will not reach us when it passes by, for we have made falsehood [*kazab*] our refuge and we have concealed ourselves with deception.”**

The Hebrew word *kazab* is the root of the name Kosiba, Bar-Cochba's home town. Rabbi Akiva and his people made *kazab* (Bar Kosiba) their refuge.

Are not three great destructions enough? Must there be a fourth disaster in our own day before their eyes are opened to believe Moses and the prophets? Must we as Christians support this mad Zionist venture, and believe, as they did to the very end, that God will save them from disaster?

# Chapter 8

## The Revolt Crushed

In spite of Rabbi Akiba's confidence that Bar Cochba was the "Messianic King," and in spite of the name change from Bar Kosiba ("son of lies") to Bar Cochba ("son of the star"), the Jewish "messiah" was not very pious. He was physically very powerful and apparently had learned to rely upon the arm of flesh. Jerry Rabow tells us in his book, 50 Jewish Messiahs, p. 13,

"The rabbis were particularly enraged when they heard that before his battles Bar Kockhba didn't pray for God's help, but only asked that God would remain neutral and permit the Jewish army to win by force of arms. Instead of acknowledging dependence upon the divine, Bar Kockhba would pray: 'Master of the world, neither help nor embarrass us'.

"If most of the rabbis scoffed at the messianic title for Bar Kockhba when he was vanquishing the Romans and establishing an independent Jewish state, their opposition naturally intensified when the victories were reversed."

In other words, the rabbis did not oppose Bar Cochba as the messiah as long as he was winning battles—even though they knew he was irreligious and downright blasphemous—but once he stopped winning, then the rabbis found grounds to question his legitimacy.

"According to Jewish legend, the Messiah will be a man of such perfect judgment that he will be able to judge without relying upon the possibility of misleading evidences of either sight or sound. This must mean, the rabbis concluded, that the Messiah should be able to judge a man by smell alone. Therefore, they demanded that the blindfolded Bar Kockhba determine by smell the guilt or innocence of an accused man. Bar Kockhba failed history's first 'smell test'.

"Whatever the truth of this story of Bar Kockhba's test, apparently the rabbis of Betar did have Bar Kockhba killed after he executed Rabbi Eleazar. Without Bar Kockhba, the Jewish resistance crumbled." (Rabow, p. 14)

Bar Cochba's body, strangely enough, was found crushed by a snake, according to Prof. Graetz in his History of the Jews, Vol. II, p. 419,

"The end of the mighty Bar-Cochba is not known. One who brought his head to the Roman General boasted that he had killed him. His body, however, was found crushed by a snake. On this the conqueror said, 'Had not God's hand killed him, a human hand could not have injured him'."

We cannot help but compare this Jewish messiah with Jesus. The prophecy was that the serpent would bruise His heel, while He would crush the serpent's head (Gen. 3:15). Jesus indeed was bruised in the heel, so to speak, by dying on the cross, but in so doing, he crushed the serpent's head by means of His resurrection. On the other hand, it is plain that Bar Cochba was crushed by the serpent and that ended the story. It must have been quite a large boa constrictor!

In the end, Bar Cochba was universally condemned for the disaster and loss of a half million Jewish lives. They did not mourn for the 200,000 Greeks and Romans who had been killed by the Jews in Cyrenaica, nor again the 240,000 Greeks killed in Cyprus at the beginning of the uprising. By Graetz' own testimony, the Jews had killed at least a half million Greek and Roman citizens living outside of Judea at the outset of the revolt.

If Bar Cochba had succeeded in retaining his independent kingdom, he would have remained a "messianic king," regardless of all personal shortcomings. Akiba continued as one of the leaders of the Sanhedrin for a short while, but he was soon arrested and spent considerable time in prison. Finally, he died by torture, having his skin torn off with irons, because Governor Rufus held him more accountable as a leader of the revolt.

The fall of Bethar, the last fortress of Bar Cochba, ended the second revolt and completed most of the prophecies that had been left unfulfilled in the first revolt of 66-73 A.D. The Romans only temporarily had erected their eagles on the temple site in 70 A.D. But after the Bar Cochba revolt, Emperor Hadrian took another step in fulfilling biblical prophecy. Prof. Graetz tells us,

"On the Temple Mount a column was erected in honor of Hadrian, and a heathen temple in honor of Jupiter Capitolinus. . . In all public edicts Jerusalem figured under its new name, Aelia, and so completely was its identity forgotten that a hundred years later a governor of Palestine asked a bishop, who said he came from Jerusalem where that town was situated. At the south gate leading to Bethlehem, a swine's head was erected in half relief, as a special annoyance to the Jews, and it was forbidden them on pain of death to pass within the outer wall of this city. . . . Hadrian followed the old policy of the Syrian Antiochus Epiphanes, who desecrated the Jewish holy places from prejudice and revenge, and endeavored to graft Paganism on Judaism by force of arms." (p. 422)

Daniel had spoken about “the abomination [idol] that makes desolate” (Dan. 12:11). Jesus referenced this as well in His prophecies of the destruction of Jerusalem. Graetz and other Jewish historians place the writings of the New Testament after 70 A.D., for they assume that later writers put these words into Jesus' mouth out of hatred for Jews. As usual, critics do not believe prophecy to be possible, and so they tend to date prophetic writings after the fact, using the fulfillment to date the writings.

In my view, heart idolatry is the cause of outward idolatry. The word “abomination” used in Daniel is *shikoots*, meaning “disgusting, i.e., filthy; especially idolatrous or an idol” (Strong's Concordance). Another word used of idols is found in Isaiah 66:17, refers to those “who eat swine's flesh, detestable things, and mice.” The word translated “detestable” is the Hebrew word *piggul*, “to stink,” from which we derive our word “pig.”

And so, there is a connection between the abomination of desolation and the pig. The connection is seen by the actual fulfillment of the prophecy. The Syrian monarch, Antiochus Epiphanes, had sacrificed a pig on the altar in the temple of Jerusalem about 168 B.C. Now Hadrian erected a temple to Jupiter on the same site and put a swine's head at the south gate. Five hundred years later the Muslims would build a mosque on the site.

It all started with heart idolatry, as defined in Ezekiel 14 and pictured graphically in Ezekiel 8. The abomination (idolatry) that was set up in Jerusalem in later years was simply an earthly manifestation of a spiritual condition. Once a person understands how spiritual forces bring about worldly events, one can work to change the underlying spiritual conditions through prayer, intercession, and spiritual warfare, rather than by force of arms.

The Christians, of course, saw the new Roman temple in the light of Daniel's prophecies and hoped that it indicated a soon return of Christ. Graetz tells us,

“From the time of Hadrian all connection between Jews and Christians ceased, and they no longer occupied the position of two hostile bodies belonging to the same house, but they became two entirely distinct bodies.” (p. 431)

He assumes, of course, that the Christians were motivated by the same kind of hatred that was in the hearts of the Jews toward the Christians. But let me remind them that Bar Cochba was the one who executed the Christians, not the other way around.

No doubt the Bar Cochba revolt was indeed the final separation between the two bodies, primarily because the Christians finally saw the futility of trying to remain within the bounds of Judaism. Also, Judaism had proven itself by an entire century of persecution to be a dangerous missionary field.

And the temple, that great unifier, was gone.

## Chapter 9

# The Heart Problem Continues

By the end of the Bar-Cochba revolt, the history of post-Jerusalem Judaism was only beginning. And yet the two revolts in which the Jews suffered such disasters shaped the more subdued Judaism that emerged afterward. It was not that the Jews hated Rome less, but that the hatred was suppressed. It was replaced by despair, hurt, and (in my view) a certain anger against God for appearing to abandon them in their hour of need. Such anger was inevitable, given the fact that their leaders had twice encouraged them to fight to the bitter end by convincing them first that it was God's will that they be a free people, and finally that He would provide a last-minute intervention.

Those hopes were dashed by reality, for no divine help came. But reality is often unacceptable, and so alternative explanations are more readily accepted, which pacify the conscience but do not remove the bitterness and anger at God.

Although the religion itself claimed to believe the law and prophets, and although they had regularly persecuted Christians for their blasphemy and lawlessness (as they viewed it), they themselves did not believe the law and prophets in the one area that mattered most. If they had believed the laws of tribulation in Lev. 26 and Deut. 28, and if they had believed the words of Jeremiah and Daniel, they could have avoided all of this bloodshed and destruction.

The part of the law with which they disagreed stated that if they were disobedient to the covenant, God would bring foreign nations to judge them by war and disaster. This condition would change only when they repented of the sins which were the root cause of the problem, for Lev. 26:40-42 says,

**<sup>40</sup> If they confess their iniquity and the iniquity of their forefathers, in their unfaithfulness which they committed against Me, and also in their acting with hostility against Me—<sup>41</sup> I also was acting with hostility against them, in order to bring them into the land of their enemies—or if their uncircumcised heart becomes humbled so that they then make amends for their iniquity,<sup>42</sup> then I will remember My covenant with Jacob, and I will remember also My covenant with Isaac, and My covenant with Abraham as well, and I will remember the land.**

Throughout biblical history, God did indeed bring foreign nations against them, giving them the power to conquer them. The terminology in the book of Judges is that God “sold them” into the hands of these foreign nations—Mesopotamia, Moab, Canaan, Midian, Philistia, Ammon, and a second time to Philistia.

Each time, God took the credit for bringing judgment upon Israel by the law of Exodus 22:3. It said that if a man sins and owes restitution, but has nothing with which to pay, “*then he shall be sold for his theft.*” God treated Israel as the sinner in question, and the foreign nation as the redeemer stepping forward to pay the debt and thereby purchase the sinner in the divine court according to the divine law. God did this many times in the book of Judges.

But the time finally came when the judgments of God became more severe, on account of the people's continual pursuit of disobedience. So God raised up Jeremiah the prophet to give the verdict of judgment that they would be sold to Babylon. This time God gave them the choice of the type of “yoke” to be placed upon them. If they submitted to the judgment of God, the judgment would be more merciful, and they could remain in their own land under tribute to Babylon. But if they revolted against the divine judgment, they would be given the “yoke of iron” described in the law (Deut. 28:48).

They chose the iron yoke by following their prophet Hananiah, who claimed that God would overthrow the Babylonians within two years (Jer. 28:10-13). Their refusal to believe Jeremiah brought about the destruction of Solomon's temple and the 70-year captivity to Babylon under the iron yoke.

After 70 years, Daniel repented on behalf of his people (Dan. 9), and God changed their captivity from an iron yoke to a wooden yoke, allowing the captives to return to the old land and rebuild Jerusalem. They remained, however, under the wooden yoke of Medo-Persia, which had conquered Babylon by this time. Daniel's prophecies had made it clear that this captivity would be extended through four or five kingdoms—not merely Babylon itself.

And so Judea remained under Medo-Persia for two centuries, followed by Alexander's Grecian Empire, then the Roman Empire. Finally, the “little horn,” an extension of Rome, was to come, whose character was somewhat obscure in Daniel's day, but explained further in the book of Revelation. Taken together, all of these formed a continuous captivity

for Judea (and other nations). If the Judeans had believed Daniel's prophecies, they would have known that it was the will of God that they be contented under the wooden yoke of bondage to these "beasts" until their time ended.

But as time passed, the Judeans chafed under the wooden yoke. False messiahs came and went, exciting the people to revolt, while many of the priests and rabbis taught the doctrines of discontent as well. Jeremiah's words were forgotten, as well as the laws of tribulation. The more the people revolted in their hearts against the judgment of God (i.e., the wooden yoke), the more God put it in the hearts of their masters to oppress them further and inflict the lash of atrocities. But this only caused more discontent among the people, until finally, they revolted altogether.

From the divine perspective, the people again refused the wooden yoke of Rome, repeating the pattern set in the days of Jeremiah. They "broke" the wooden yoke (Jer. 28:10), and so God imposed a yoke of iron upon them, even as He had done in the days of Babylon. The rabbis and prophets of the two revolts against Rome were inspired by the same spirit that motivated Hananiah, the opponent of Jeremiah.

The Judeans were finally scattered into foreign lands and forbidden to set foot in the old city of Jerusalem that was now being built as a pagan city, Aelia Capitolina. Such is the character of the yoke of iron.

The Jewish rabbis then determined that the people were to submit to the wooden yoke until the Messiah came. They were not to try to return prior to that time. This even became ingrained into Jews by oaths. Anti-Zionist Rabbi Gedalya Liebermann of Australia wrote an article entitled, *The Role of Zionism in the Holocaust*, where he quoted from the *Talmud Tractate Ksubos*, p. 111a, saying,

"We have been forsworn by G-d 'not to enter the Holy Land as a body before the predestined time', 'not to rebel against the nations', to be loyal citizens, not to do anything against the will of any nation or its honour, not to seek vengeance, discord, restitution or compensation; 'not to leave exile ahead of time.' On the contrary; we have to be humble and accept the yoke of exile. To violate the oaths would result in 'your flesh will be made prey as the deer and the antelope in the forest,' and the redemption will be delayed. . .

"To violate the oaths is not only a sin, it is a heresy because it is against the fundamentals of our Belief. Only through complete repentance will the Almighty alone, without any human effort or intervention, redeem us from exile. This will be after G-d will send the prophet Elijah and Moshiah who will induce all Jews to complete repentance. At that time there will be universal peace."

Thus, for 1,800 years Jews understood that their exile was divine judgment according to the Law. This was, however, only a partial resolution, for while it did cause them to submit to the wooden yoke, they did not repent of their rejection of Jesus Christ, nor did they see that rejection as having any bearing on their current condition.

When we come to modern times, we find that Zionism repudiated the earlier rabbinic decision that they remain in captivity until the coming of the Messiah. One of the earliest Zionist organizations in Palestine was called Betar, named after the last fortress of the Bar Cochba revolt. Bar Cochba was made a national hero of the more militant side of the Zionist movement, led by Vladimir Jabotinsky.

Zionism had two sides to it, one very militant, and the other relatively peaceful. But the bottom line is that both wanted to throw off the wooden yoke without repenting of their hostility against Jesus Christ. Zionism seemed determined by the arm of flesh to succeed where Bar Cochba had failed. The only "repentance" on their part was to change their minds, overthrowing the earlier rabbinic decision and reverting to the same spirit that brought about the two earlier disasters.

The law in Lev. 26:40-42 (quoted earlier) lays down the condition of confessing their iniquity and admitting their "hostility" against God before He would remember His covenant and remove their "yoke." From a Christian perspective, they did not do this. They are still as hostile to Jesus Christ as ever.

And so, Zionism has re-established all the conditions for a final great disaster. Like the first two revolts, they have been encouraged by the illusions of early success. But the day of reckoning is coming soon.

# Chapter 10

## The Final Collision

The Middle Eastern problems facing the world today are largely traceable to the Zionist conquest of Palestine and the displacement of the Palestinians. The Zionist “little people” did not and still do not understand how they are being manipulated by more powerful people to fulfill a hidden agenda. Powerful men always use ideologies, religion, and patriotism to motivate the little people into doing their will, and the final result is always different from what these little people had intended.

Yet the little people never learn their lesson, but are blindly led to the slaughter by those who claim to “feel their pain,” but who really despise them and treat them as cattle. Men join movements, organizations, and even churches without realizing that they are agreeing to work for an agenda that is often hidden and quite different from what they were told. Men give their lives for one reason, but end up being used as pawns in a much bigger game of life. It is therefore helpful to have some knowledge of what is going on behind the scenes, so that we can have some hope of being useful to God, rather than to evil men.

And so we find that sinister forces within the Jewish community were able to turn Judaism into Nationalism in order to manipulate many unsuspecting Jews into fulfilling a hidden agenda. In *The Role of Zionism in the Holocaust*, Rabbi Liebermann writes about Rabbi Teitelbaum’s opposition to Zionism:

“This charismatic individual, the Rebbe of Satmar, Grand Rabbi Joel Teitelbaum, did not mince any words. Straight to the point he called Zionism ‘the work of Satan’, ‘a sacrilege’ and ‘a blasphemy’. He forbade any participation with anything even remotely associated with Zionism and said that Zionism was bound to call the wrath of G-d upon His people. He maintained this stance with unwavering bravery from the onset of Zionism whilst he was still in Hungary up until his death in New York where he led a congregation numbering in the hundreds of thousands. Grand Rabbi Teitelbaum, scion to a legacy of holy mystics and Hassidic Masters unfortunately had his prediction fulfilled. We lost more than six million of our brothers, sisters, sons and daughters in a very horrible manner. This, more than six million holy people had to experience as punishment for the Zionist stupidity. The Holocaust, he wept, was a direct result of Zionism, a punishment from G-d.

“It is common knowledge that all the sages and saints in Europe at the time of Hitler’s rise declared that he was a messenger of divine wrath, sent to chasten the Jews because of the bitter apostasy of Zionism against the belief in the eventual Messianic redemption.”

Rabbi Teitelbaum was not an insignificant rabbi, nor are his followers extinct today. They and other non-Zionist Jews form a strong movement in New York and in many other places. The fact that they receive relatively little press does not mean they are few in numbers.

These non-Zionist Jews, in refusing to immigrate to the Zionist state called “Israel,” will be spared worst of the consequences of Zionist policy when the final conflict occurs. This final conflict and destruction of Jewry was planned in the late 1800’s and is now nearing fruition.

In 1832, the original founder of the Illuminati (Adam Weishaupt) died and was replaced in 1834 by the Italian, Giuseppe Mazzini (1805-1872). Mazzini later recruited Albert Pike, who became the head of American Freemasonry on January 2, 1859. (Illuminism had infiltrated Freemasonry in the 1780’s and has guided its own set of “little people” since that time, using them to fund and support their hidden agenda.)

The ultimate hidden agenda was to promote and establish the religion of Luciferianism over the world, for both Mazzini and Pike were avowed Luciferians. Albert Pike wrote a letter to Mazzini dated August 15, 1871 proposing three world wars to accomplish their purpose. The plan, of course, was discovered by Vatican Intelligence, and published in a book by historian Domenico Margiotta in 1895, *Le Palladisme: Culte de Satan-Lucifer*. *This was nearly 20 years before the first world war.*

Quoting from Pike’s letter, we read,

“The **First World War** must be brought about in order to permit the Illuminati to overthrow the power of the Czars in Russia and of making that country a fortress of atheistic Communism. The divergences caused by the “agentur” (agents) of the Illuminati between the British and Germanic Empires will be used to foment this war. At the end of the war, Communism will be built and used in order to destroy the other governments and in order to weaken the religions.”

“**The Second World War** must be fomented by taking advantage of the differences between the Fascists and the political Zionists. This war must be brought about so that Nazism is destroyed and that the political Zionism be strong enough to institute a sovereign state of Israel in Palestine. During the Second World War, International Communism must become strong enough in order to balance Christendom, which would be then restrained and held in check until the time when we would need it for the final social cataclysm.”

“**The Third World War** must be fomented by taking advantage of the differences caused by the “agentur” of the “Illuminati” between the political Zionists and the leaders of Islamic World. The war must be conducted in such a way that Islam (the Moslem Arabic World) and political Zionism (the State of Israel) mutually destroy each other. Meanwhile the other nations, once more divided on this issue will be constrained to fight to the point of complete physical, moral, spiritual and economical exhaustion. We shall unleash the Nihilists and the atheists, and we shall provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere, the citizens, obliged to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with Christianity, whose deistic spirits will from that moment be without compass or direction. will receive the true light through the universal manifestation of the pure doctrine of Lucifer, brought finally out in the public view. This manifestation will result from the general reactionary movement which will follow the destruction of Christianity and atheism, both conquered and exterminated at the same time.”

Pike's plan has worked very well so far. The First World War did indeed overthrow the Russian Czars and established Communism in its place. The Second World War did destroy Nazism and did “institute a sovereign state of Israel in Palestine.” We are now in the beginning of the third world war, whose stated purpose is to bring about great disillusionment with Islam, Judaism, and Christianity, along with atheistic Communism, in order to replace them all with Luciferianism.

This is the Luciferian plan. What they do not know, of course, is that they themselves are just another set of “little people” in the eyes of God Almighty, who is using them to bring judgment upon the nations. When their purpose has been accomplished to destroy all *false* religion (including false “Christianity”), then God will also destroy Luciferianism as well.

We now stand at the crossroads of history. The war in Afghanistan, Iraq, and Iran will not end there. God is using these sinister forces to fulfill the prophecies in Isaiah 28 and Jeremiah 19:11. These verses speak of the destruction of Jerusalem and, by extension, the Israeli state in general. The Zionists today have no idea how their religion and ideologies are being used and directed by those who care nothing for either the little Palestinians or the little Jews.

These same dark forces have worked to put an ideological Christian president over America in order to bring Christianity into the same Middle Eastern trap. America and the Christian Zionists are committed to the Israeli State and believe that the entire validity of the Bible upon its success. When the Israeli state falls, as Pike planned, and as the Bible prophesies, most Christians will fall into total disillusionment.

The underlying plan is to create the same disillusionment in America that was created in the first world wars in Europe. Religion in Europe was largely destroyed after World War One. Christianity was turned into a Christmas-and-Easter festival for children and old women. Huge cathedrals remain largely as monuments to past superstition. Only a handful of the faithful attend meetings with any regularity.

Islamic people have been encouraged to immigrate to Europe in order to divide the people and prepare them for a final conflict. Because the little people among the Muslims are as ignorant of the bigger agenda as the little people among the Christians, they are all easily manipulated into fighting and killing each other. “Incidents” can be always be arranged to provoke men to fear and hatred, so that it takes only a tiny spark to ignite a firestorm of bloodshed.

But you who know the Scriptures and its prophecies are being prepared today to restore the faith of Christians when the third phase of Pike's plan is completed. The purpose of studying history is to know God's plan as well as the plans of men, so that we are not caught up in the meat grinders of secret societies and political religions. And so, when men are left “without compass or direction,” as Pike planned, we will not be part of the problem, but will be able to provide the solution.