

ירושלים

JERUSALEM: WHERE EMPIRES DIE



“Will America die
at Jerusalem?”

DR. LESTER SUMRALL

Table of Contents

1. Jerusalem Before King David
2. A Young Warrior Captures Jerusalem
3. King Solomon Builds a Temple in Jerusalem
4. World Empires Destroy Jerusalem
The Babylonian invasion
Persian control over Jerusalem
The Grecian invasion of Jerusalem
The Roman invasion of Jerusalem
5. Jerusalem: Desolate for Centuries
The Jews are scattered over the face of the earth.
6. The Messiah at Jerusalem
7. The Moslem Conquest of Jerusalem
8. The Turks Rule Jerusalem for 400 Years
9. The British Armies Capture Jerusalem
10. The War of Liberation
11. Jerusalem: The Capital of Israel Again
12. Jerusalem's Future Wars
13. The New Jerusalem

INTRODUCTION

Jerusalem is a mixture of logic and emotion, dreams, and realities, past and present religious and politics, love hatred. In short Jerusalem is everything.

Ziad Abu Zayyad, lawyer and journalist

The history of the Israelites is a dramatic story. For the past 4,000 years, their very existence has been connected to a strip of land that runs from the Red Sea in the south to Mount Hermon in the north. The father of their nation, Abraham, left his home in the Ur of the Chaldees and traveled west to the Mediterranean Sea.

The history of the Israelite people, who have lived from the Red Sea to Mount Hermon, tells the dramatic story of 4,000 years. These people, descended from Abraham, have blessed the human race with the Bible and some of the greatest men of wisdom who ever lived.

I rebuilt a house in Jerusalem that had been riddled with bullets during the 1948 War of Liberation. I first walked the streets of Jerusalem in 1950. The present state of Israel was then only two years old at that time.

I have lived in Jerusalem for almost one year with my family, sending my three sons to school there and experiencing two wars—the Sinai War (1956-1957) and the Six-Day War of 1967. I visited Jerusalem over fifty times since 1950.

This is the 3,000th year of the history of Jerusalem since the time of King David who proclaimed it the capital city of Israel. This is a prophetic event and should be of great concern to all of those acquainted with the Word of God.

II Peter 3:8 says, *But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.*

These days represent the creative days of Jehovah in making the earth and all that it contains. The termination, the first two days, Monday and Tuesday, or the first 2,000-year period terminated with the flood that shook the earth and destroyed all of mankind—except Noah and his family.

Wednesday and Thursday represent another 2,000-year period, or two days, and bring us to the time of the Messiah in Jerusalem.

The last 2,000-year period, Friday and Saturday, terminates the creative days representing 1,000 years each day. At the finish of the last 2,000 years, the world will be engulfed in what the Bible calls the Great Tribulation. This will be the war to terminate wars, and the fiercest in the history of mankind.

Jerusalem is by far the most loved, and most hated, city on planet Earth. Jerusalem has been besieged, captured and destroyed more than any other city—but it always comes back to become a leader among nations.

I have studied this city for the past fifty years and God has spoken to me more often in this city than any other place on the face of the earth. It was here where He

spoke to innermost being about my responsibility to bring one million immortal souls to eternal life and pray for them to reside in heaven forever.

Chapter 1

JERUSALEM BEFORE DAVID

Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain. Zechariah 8:3

Jerusalem has often been called David's city, but the archives of ancient history record that the story of Jerusalem goes far back into the unwritten and undocumented past. We do not know how it first came into existence, nor how it even got its name. There are some people who maintain that the original city was built by God Himself, and given an eternal and divine name.

Jerusalem is located on a ridge in the Judaeen hills, 2,500 feet above the Mediterranean Sea to the west and 3,800 feet above the Dead Sea to the east. The site for the city was well chosen. First, it protected from assault by deep valleys, the Kidron Valley on the east and the Hinnom Valley on the west. The two valleys converge at the southern end of the city, leaving only the north side of Jerusalem exposed.

Second, there is the presence of a perennial spring, the Gihon, a rare asset in this region of the world.

Third, it commands the pass from east to west immediately north of the Dead Sea.

The original city was built just south of present day Jerusalem. The earliest structure is a massive "Jebusite" wall discovered by Kathleen Kenyon during her excavations in 1961. It was built about 1,900 BC and was used until about 800 BC.

THE KING OF SALEM MEETS ABRAHAM

The initial biblical reference to Jerusalem is in Genesis 14:18, where we are introduced to the Melchizedek, its king, and a priest of God. At that time the city was known as Salem.

The Bible mentions three priesthoods. These priesthoods were ordained by God to bring spiritual significance to the people. The first is the Melchizedek Priesthood. This priesthood, the Bible says, has no beginning of days nor end of life. It further says that Melchizedek was without father or mother. This brings to the reality of the earth's most mysterious priesthood.

Melchizedek chose Salem (later to become Jerusalem) as his headquarters, the Bible says, he was a king and a priest. He carried matters of state and diplomacy and preached remarkable sermons to the people.

This priesthood continued to functioned during the days of Job—one of the oldest books in the Bible. It says that the sons of God came together to God to report on Job. They had found him to be a clean, holy person and very devoted to God. He commanded his household to serve Jehovah.

When Melchizedek with the sons of God stood before Jehovah, Satan was present. Once an archangel, he commanded one third of the angels of heaven. He snarled at God and said, "You have built a fence around Job and I cannot get to him. Take away his riches and he will curse you."

Possibly all the sons of God left the presence of Job were shaking their heads, saying, "No, no."

The Melchizedek priesthood fell into sin. In Genesis 16, they intermarried with Adam's seed. Being of diverse bloodstreams, their intermarriage created giants and mighty men.

This is actually what created the flood, because in Genesis 3:15, God promises that the seed of the woman would bruise the head of Lucifer because he had deceived her. *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel* Genesis 3:15.

From Genesis to Matthew, the devil has tried to contaminate the human bloodstream to prevent a Messiah from coming to this earth.

The Bible, says that Jesus, during the three days between the crucifixion and the resurrection, went and preached to the spirits in prison. No doubt these spirits were of the Melchizedek priesthood. In order to offer salvation and repentance to every creature who had ever walked this planet, Jesus was obligated to preach to the sons of God.

When Abraham immigrated from Ur of the Chaldees, and settled himself near Hebron, he went out to battle to fight those who had captured Lot, his family and the cities of Sodom and Gomorrah. Returning from this great victory, he arrived at Salem at time of worship, and gave Melchizedek ten percent of all his wealth.

Hebrew 7:1-9, *For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;*

v. 2, *To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;*

v. 3, *Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.*

v. 4, *Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.*

v. 5, *And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:*

v. 6, *But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.*

v. 7, *And without all contradiction the less is blessed of the better.*

v. 8, *And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.*

v. 9, *And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.*

This scripture reveals the importance of tithing, since Abraham gave tithes to Melchizedek.

The first priesthood for men on this earth was the Melchizedek priesthood which continued with the Aaronic priesthood under the law. This priesthood continued until the resurrection of Jesus, when the Lord made His believers kings and priests unto Him. The Christian priesthood is the Earth's third and final priesthood.

MT. MORIAH

Chapter 22 of Genesis gives the account of Abraham offering his only son, Isaac. In order to prove to God that he loved Him above everything and everyone else, Abraham took his precious son to the mountain and prepared to sacrifice him on the altar.

With his actions he told Isaac, "My beloved son, I have such faith in Jehovah Who gave you to me that, if you die here, God will raise you from the ashes, the same you with the same eyes, the same smile and the same love. I know that I will be taking you home with me back to your mother."

Abraham raised the knife to plunge it into his son's heart, but the angel of the Lord intervened.

"Hold on, Abraham," he shouted. "Here is the sacrifice, this ram caught in the bush. He is the substitute."

Abraham looked up at the raised knife. He lowered it and with it cut the cords binding Isaac on the altar. With the same knife he killed the ram and burned it as a sacrifice to God.

In Antiquities of the Jews, Flavius Josephus tells us that Mt. Moriah is the name of the mountain where Solomon built the temple.

II Chronicles 3:1, tells us that not only was the temple built on Mt. Moriah, but it was the threshing floor that King David bought from Ornan the Jebusite.

At the Temple Mount in Jerusalem today, the most prominent building is the Dome of the Rock. In the center of the building, an outcrop of solid rock protrudes from the floor. Tradition states that this is the very rock where Abraham was willing to sacrifice Isaac, and the starting point for the Mohammed's journey to heaven on his miraculous horse, el-Buraq.

A CITY ASSIGNED TO BENJAMIN

When Joshua led the people of Israel across the Jordan River, Jerusalem was just a small, but well fortified city, making it relatively simple to defend. It was built on a ridge above the Gihon Spring, protected by a great wall and two steep valleys to its east and

west—Kidron and Hinnom. At that time the city was known as Jebus, after its inhabitants the Jebusites.

It was about 10 acres in size and had a population of approximately 4,000 people. Most of the inhabitants were farmers worked the land in the surrounding valleys. Because it was located beside a major pass, commercial caravans passing by the city enabled the people to supplement their income through trade.

Joshua assigned the city to the tribe of Benjamin (Joshua 18:28). That assignment only meant, that Jebus was in the territory allotted to Benjamin. It remained for the Israelites to capture the city and inhabit it, but they were unable to do so.

Judges 1:21, *But the children of Benjamin did not drive out the Jebusites who inhabited Jerusalem to this day.*

The Jebusites kept control of the city for approximately the next four hundred years. Finally, David captured the city and renamed it Jerusalem.

Chapter 2

A YOUNG WARRIOR CAPTURES JERUSALEM

One thousand years before Christ was born in Bethlehem, a young warrior named David was born there. he was the son of Jesse.

David grew up watching over his father's flock of sheep. As a teen-ager, David was more exciteable than most people.

One beautiful morning in Bethlehem as David the shepherd boy was singing his own composition which said, *Jehovah is my shepherd. I shall not want.*

Psalms 23:1-6, A Psalm of David. The LORD is my shepherd; I shall not want.

v. 2, He maketh me to lie down in green pastures: he leadeth me beside the still waters.

v. 3, He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

v. 4, Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

v. 5, Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

v. 6, Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

As he sang and played his harp, a bear came from behind some trees and grabbed up one of the lambs. David cried, "Put that lamb down!" But the bear walked off holding the bleating sheep crying for help.

David sprang to his feet and before the bear knew what had happened, the young warrior straddled his neck with his hunting knife. He cut off the bear's head and delivered the lamb and went on feeding and watering his flock.

No doubt he dried the skin and laid it at the foot of his bed and his mother would say, "David, where did you get that bear skin?" I killed that bear with my naked hands. His mother said, "If you won't tell me, I'll find out where you purchased it from some man in town." But the rumor got around town that a young man had slain a bear. No one expected him to be a king of historic proportions.

Another morning, bright and fair, David was singing with a loud voice and the hilltops would echo. His sheep even enjoyed it. They knew their master's voice. Suddenly, a young lion dashed out from behind the rocks and grabbed a lamb to eat it.

David said, "Put it down!" But, the lion did not obey. With a power not his own, he sprung to his feet and before the lion knew what had happened, a young man was

straddled around his neck, pulling the lower part of his jaw down, and the upper part up, until it cracked. He took his hunting knife and cut his head off.

After he had dried it, he took it home and laid it on the other side of his bed. His mother would say, "Are you going to build a zoo or a museum?" He said, "No Mother, these trophies represent the power of Jehovah who gives supernatural strength to those who trust him." His mother replied, "You sure are creating tall tales and when it gets circulated in the neighborhood, we won't have any friends."

One morning as David was pulling up water from the Bethlehem well, he would take a drink and in the trough, he would feed his sheep water. He was ready to go and feed his sheep during the day, but a servant came running from his home saying, "Your father calls for you -- I will care for the sheep." David ran to his home, and his father said there is severe war between the Philistines and Israel. They have a champion warrior that I understand is over ten feet high and that is cursing Jehovah very loud and challenging any Israeli to fight him. Take some food and go to the war zone and give the food to your seven brothers who are also in the king's army.

David was so glad for this, as his brothers had told stories of how strong they were and how they did win over the enemies. He ran almost all the way -- down the ravines to the valley of Elah. He saw his brothers huddled together and ran over and gave them bread and cheese. Then like a horn, he heard the voice a deep throated voice of a man which seemed to be more than a man. He screamed, "I curse Jehovah your God, and I exalt Baal, my god. I challenge every Israeli soldier to come fight with me on a person to person basis. If he wins, we will be their servants, and if I win, the Israelis will be my servants."

David as King

After David became king of Israel, he ruled from the city of Hebron for seven years. Around the year 1002 BC he realized that it was God's will for the *Golden City*, Jerusalem, to be the capital of Israel. He and his army captured the fortified city of Jebus from the Jebusites and proclaimed Jerusalem the capital of Israel. This event is the beginning of the 3,000-year span of history being celebrated this year.

Capturing Jerusalem from the Jebusites was not easy. The Jebusites challenged David's mighty men. The stronghold was so naturally fortified that it only needed to be defended by the blind and lame. David and his men overcame this seemingly unsurmountable obstacle by sending his warriors through the water shaft into the city.

The choice of this site for the kingdom's capital was ideal, because it provided a neutral location which could not be claimed by any of the tribes. It was an easily defendable position, with mountains and ravines on three sides; but the spiritual heritage of this site dating back to Abraham and Melchisdek must have inspired David as he established himself in the city.

The area of David's city actually lies outside today's city walls. His city is marked by large archeological excavations. Inside this stronghold, King David constructed his

personal dwellings and all the facilities necessary for his administration. From his new home, David carried out his efforts to unify and secure the nation.

The Ammorites beyond the Jordan River, the Arameans in the north, the Edomites from the Dead Sea area, and the Moabites of the east—all felt the strength of David's marching armies and the God who empowered them. David appointed administrators throughout his kingdom, from Dan to Beersheba. These administrators supervised the production and proceeds of the fields, flocks and herds. It seems David took possession of the personal holdings of the Canaanites, and was therefore able to sustain a regal lifestyle without taxing his subjects.

Jerusalem witnessed three great tragedies in David's royal household. The first is related in II Samuel 11-12. This story is the tragedy of David's uncontrolled passion for Bathsheba. David showed a blatant disregard for his subjects when he summoned Bathsheba into his chambers. Their illicit relationship resulted in pregnancy; which led David to some desperate actions in an attempt to hide his sin. These actions included the cold-blooded murder of Bathsheba's husband who was one of the king's most devoted soldiers.

The second dark drama involving David's family is related in II Samuel 13-14. David's son Amnon lusted for this half-sister, Tamar. His lust culminated in an incestuous rape, and a shattered home. Absalom, the defiled girl's full-brother, was so angered that he plotted the murder of Amnon. When an occasion for vengeance presented itself, Absalom took advantage and killed Amnon. For the next three years, Absalom lived in exile at Gershur, while his father, David, mourned for him daily. Eventually Absalom returned to Jerusalem, but only to begin the third tragedy in the story of David's family.

The third black chapter in David's life, again involved Absalom. The young man plotted to seize the throne from his father, and came very close to succeeding. II Samuel 15-19 tells the story of David's frantic flight from Jerusalem, and Absalom's takeover of the royal properties, including publicly taking David's concubines. The insurgent son died as he hung by his hair, which was entangled in a tree. His death secured David's return to Jerusalem, but not the tranquillity of his soul as he mourned for his lost son and fragmented family.

One more blot fell on David's record as he continued his reign. Fearing the strength of his opponents, the king called for a census of all men who were available for armed service. Against the counsel of his trusted advisors, David insisted that the count be taken. Apparently, he forgot that it was God's strength—not the strength of his fighting forces—that had protected him from the lion, bear and giant!

God insisted that David's rebellion be judged, but graciously permitted him to choose his punishment; seven years of famine, three months of pursuit by the enemy, or three days of pestilence. David chose the pestilence, assuming he could find mercy at the hand of the Lord. As the death angel swept through the land, David besought God that His vengeance would not strike his beloved city of Jerusalem. As the death angel

stretched his hand toward the city, David was able to purchase the threshing floor of Araunah and make an atoning sacrifice which halted the plague.

This threshing floor eventually became the central focus of Jerusalem, and it fulfilled its divine destiny. David realized that Jerusalem's import far exceeded its political or military significance. He understood that the city was to be the focal point of worship of Jehovah God. That is why he decided to bring the Ark of the Covenant from Gebeah to Jerusalem. Even though his first attempt failed, and resulted in God's wrath as well as the death of Uzzah, he was eventually able to bring the Ark triumphantly to its abode in the Eternal City.

The desire to establish make Jerusalem the religious center of Israel, birthed a plan in David's heart concerning the construction of a magnificent temple of Jehovah. God rejected David's plan, but promised that his son, Solomon, would be allowed to complete the project. Although the Lord did not allow him to begin actual construction, David raised multiplied millions of dollars for the project and stock-piled massive amounts of material for the building. He also ensured that his son, Solomon, inherited the kingdom (I Kings 1:32-35).

Chapter 3

KING SOLOMON BUILDS THE TEMPLE IN JERUSALEM

Solomon son of David succeeded his father, King David, to the throne in Jerusalem.

His brain had been enlarged to a high IQ through a prayer to Jehovah. The nation grew. The people became wealthier.

Solomon became famous for his treasures and his wisdom.

In about 959 BC Solomon began the construction of the first temple to Jehovah on Mount Zion. This construction took about seven-and-a-half years and was carried out on a grand scale.

Solomon brought cedar and cypress from Lebanon. The felling, transportation and preparation of these trees involved 30,000 laborers (II Kings). He also employed 70,000 burden-bearers, and 80,000 stone cutters. There were 3,300 captains, or supervisors, watching over the work.

The outer portion of the temple itself was a 90 by 30 foot area. The Holy Place (the second room in the Temple) was 60 by 30 feet. The Holy of Holies was a 30 by 30-foot room.

While the Temple was being built, the sound of a hammer, axe or any other tool of iron was never heard at the Temple site, all the materials were prepared at the quarry and put into place as they arrived at the site.

The walls inside the Temple were paneled with cedar; the floor was tiled with cypress. Gourds and open flowers were carved in the cedar of the walls in the first two rooms of the building, but the walls of the Holy of Holies were carved with cherubim, palm trees, and open flowers then overlaid with gold. The Holy of Holies was where the Ark of the Covenant was kept.

When the building was completed, Solomon dedicated the Temple to the Lord God with much pomp and ceremony. Many sacrifices were offered; and the service involved a renewal of the people's covenant with God as well as an affirmation of God's transcendence beyond the Temple.

Once the Temple was built and dedicated, it served as the royal shrine and national sanctuary.

Solomon raised Jerusalem to a level as significance as a world-class city. Rulers, merchants and scholars from all over the world found their way to this glorious city to honor the king and the God he served.

One example of the influence Solomon held is demonstrated by the testimony of the Queen of Sheba:

I Kings 10:1-9, 13, And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

v. 2, And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

v. 3, And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.

v. 4, And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

v. 5, And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

v. 6, And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

v. 7, Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

v. 8, Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

v. 9, Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

v. 13, And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Although Israel reached her zenith during the reign of Solomon, the king also had some serious faults which led to the eventual downfall of Jerusalem and the kingdom of Israel. Under Solomon, Israel was the focus of human interest because of his wealth, wisdom, and wonderful architecture, but Solomon failed tragically in responsibilities to God. Out of the seven-fold job description for kings of Israel in Deuteronomy 17, Solomon violated all but two of them. The two rules he did not break were impossible for him to violate:

1. The fact that he was a Jew.
2. His calling by the Lord God.

The five rules that he violated blatantly were:

1. The king must not acquire numbers of horses. I Kings 10:26 says that Solomon maintained 1,400 chariots and 12,000 horses.

2. The king must not make treaties with Egypt and purchase horses there. II Chronicles 9:28 declares that Solomon made a treaty with Egypt, and bought horses there.

3. The king must not take many wives. I Kings 11:3 lists Solomon's household as containing 700 wives and 300 concubines.

4. The king must not acquire large amounts of gold and silver. I Kings 10:27 states that Solomon made silver as common as stones in Jerusalem.

5. The king must make a copy of the law for himself, and read it daily in order to continue to revere the Lord and obey His decrees. I Kings 11:9 records Solomon's tragic failure on this point.

When Solomon died, his son, Rehoboam, inherited the throne. Jeroboam, one of Solomon's officers who had been charged with dissidence, pleaded with the new king to reduce taxes and deal more generously with his subjects. Rehoboam rejected his advice, and decided to increase taxes instead. His foolishness led to a division of the kingdom which was never reconciled.

Chapter 4

WORLD EMPIRES DESTROY JERUSALEM

The book of Daniel contains the most amazing revelations concerning the great empires of the last 2,500 years. These empires are exceedingly important because they show us two things: how God sees these empires, and how man sees the same empires.

The word, Daniel, is from the Hebrew language, and means “God is my judge.”

This book of the Bible was written by Daniel during the domination of two great empires: the Babylonian and Medo-Persian Empires.

There are only twelve chapters in this book of 350 verses. I have frequently read the book of Daniel straight through, without standing up to take a break. This tiny book tells the story of all the great Gentile empires. Most amazingly, it writes history before it happened.

The prophecy of Daniel includes not only historical elements of the past and relevant truths of the present, but it also includes the unveiling of future events.

The historical setting of the book occurs during the 70 years when Israel was in bondage to Babylon. The people had been taken away from their country, and were slaves, first to the Babylonians, then to the Persians.

Prophetically, Daniel is one of the most exciting books ever written because it reveals the return of the Lord Jesus Christ.

Through two different visions—one showing man’s viewpoint of the empires, and the other showing God’s viewpoint. The book of Daniel unfolds the story of the empires during the entire Gentile period, beginning with the Babylonian Empire. This story continues to this present time.

Daniel was a Jewish boy who became a slave in a foreign land, but he went from slavery to the Prime Minister of the empire. In fact, he was a Prime Minister in two empires, both the Babylonian and Persian empires. He was a remarkable person.

Daniel learned the language of his captors so beautifully that everybody thought he was a native. As a statesman, he was the classic diplomat. He knew how to handle nations and individuals.

This outstanding individual gave us the prophetic story of all humanity. Without the book of Daniel, many other prophecies would be unclear. This book is a commentary on the times of the Gentiles.

Daniel was a contemporary with such other prophets as Ezekiel and Jeremiah.

When Daniel was a handsome young man, he was taken away to become a slave in the court of the king of Babylon. He had insights and wisdom that other people did

not have. He served both in the palaces of Babylon and Shushan, the capital of the second great world empire, Persia. The Persians became the rulers of the world after they destroyed the Babylonian government.

Daniel was both a goodly, and a godly, man. He is listed in the Bible with Noah and Job as an example of uprightness before the Lord.

The book of Daniel opens just like a court record would. It is a dynamic entrance into historical literature.

Daniel 1:1, *In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.*

This first verse leads us to the point of our interest in the book of Daniel—the city of Jerusalem.

Every empire in history has attempted to control Jerusalem. The Palestinians and United Nations are trying now. But God is in control of Jerusalem. No matter who else tries to control that city, God alone is in final control of Jerusalem.

Daniel 1:3-5, *And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;*

v. 4, *Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.*

v. 5, *And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.*

The king's officer gave these young captives the same food that the king ate; foods that should have made them continue to look handsome and beautiful.

Daniel 1:6-7, *Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:*

v. 7, *Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.*

In an attempt to totally brainwash these young Hebrews, their names were changed to Babylonian names.

Daniel 1:8, *But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.*

Daniel began to cause trouble as soon as he arrived in Babylon. He refused to eat the fine, fancy, delicious food from the king's table. He said, "I don't want that stuff. It's not good for my body, and I don't want to eat it."

Daniel talked the head eunuch into permitting him to have a ten-day test. He said, "In just ten days, I'll show you that I look as well as the rest of them do."

He won a victory, and they let him eat nothing but mush and water. The Bible says that through the mercy of the Lord, he looked ten times healthier than those who ate the king's fatty meat.

The Babylonian Empire

Around 600 BC, Nebuchadnezzar established the first empire in history. He took over the whole world. There were no armies who could stand against him. He defeated all the world's great armies. He built a massive city and called it Babylon the Great.

II Kings 23:34, And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

Nebuchadnezzar conquered the king of Israel, and took all these young men, including Daniel, away from him. Jehoiakim was taken to Egypt, and died there. He was the last of the Hebrew kings, for 70 years.

Isaiah 39:1 gives some of the background for Nebuchadnezzar's attack against Jerusalem.

Isaiah 39:1, At that time Merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

King Hezekiah was very sick, and about to die, when God healed him. After this miracle took place, the king of Babylon sent Hezekiah a gift in honor of his recovery.

Isaiah 39:4, Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not showed them.

Hezekiah made a grave mistake; he showed the representatives of the king of Babylon every hidden treasure of Jerusalem, and all the golden vestments of the temple. Once Nebuchadnezzar came to power, he marched to Jerusalem and captured all these fabulous treasures.

Along with the physical treasure, Nebuchadnezzar captured the true wealth of the nation—its bright, young men. These young men were taken to Babylon from Jerusalem. They had to be princes, young, without any physical blemish, handsome, knowledgeable, educated, and well-groomed. They were the crown jewels of Israel's resources—now they were captives in Babylon. And Daniel proved to be the brightest of all these gems.

In Daniel two, King Nebuchadnezzar had a night vision, but he forgot what it was. When he could not find anybody to interpret the dream he could not remember, he vowed to kill all the sorcerers and fortune tellers in the land. It was an awful mess.

A young soldier was sent to kill Daniel, but the young Hebrew asked, "Wait a minute. What's going on around here? What's all this about?" He had not been asked to interpret the king's dream, and he thought God should have a chance to speak through him.

Daniel sent a message to the king, "Let me seek the Lord of Heaven, Jehovah."

God answered Daniel's prayer, and he rushed to give Nebuchadnezzar the interpretation of his dream. "You saw a giant image. That giant image had a head of gold. Across the middle of the image, was not more gold, but silver. The image's hips and thighs were brass. Its legs were made of iron, and its feet and toes a mixture of iron and clay."

It is particular that since the beginning of the empires to the present day there has been a deterioration of the metal; down to the point where the iron is mixed up with dirt. The world has not gotten smarter; we do not know what knowledge we have lost through the centuries.

Verses 44-45 in chapter two describe a stone cut from a mountain, without hands. This stone rolled into the bottom of the image.

Daniel began to interpret the vision. He told the king, "In your vision, you are that head of gold."

The head of gold represented Babylon the magnificent. The city's walls were so deep, that a chariots could travel abreast on the top of the mighty wall. But Babylon only stood for 68 years.

Babylon's death warrant was signed the day they plundered and razed Jerusalem. The city, including the Temple, was left in ruins; most of the inhabitant were either killed or exiled. One group fled to Egypt, taking the prophet, Jeremiah, with them despite his protests. The proud city of David and Solomon was a nearly-deserted pile of rubble. The peace those kings had developed was only a distant memory.

After the utter destruction of Jerusalem, God's judgment against Babylon was not long in coming. A short 49 years later, on a fateful night in 539 BC, God called Babylon to account for its mistreatment of Jerusalem.

The night Babylon fell, King Belshazzar held a great feast for his nobles. Everyone at the feast was drinking wine (we can safely infer that they had been drinking to the point of intoxication). Then, in a decision born of arrogance and a complete lack of respect for the God of Israel, Belshazzar ordered the gold and silver vessels from the Temple, that his predecessor Nebuchadnezzar taken from Jerusalem, be brought to him so he and his guests could drink from them (see Daniel 5:1-2).

The holy vessels of the Temple were brought and used in idolatrous revelry:

Daniel 5:3-4, *Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.*

v. 4, *They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.*

Using the vessels of the Temple, which had been consecrated and dedicated to the worship of God, in such a way was a direct affront to the Almighty.

Daniel 5:5-6, *In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.*

v. 6, *Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.*

Picture this scene in your mind. The king was so scared that his knees were literally knocking together.

Belshazzar called all his astrologers and soothsayers to come and interpret the writing; but none of them could decipher it. The queen reminded Belshazzar of the wisdom and interpretive ability of Daniel. So the king sent for Daniel.

Daniel told Belshazzar that because he had exalted himself against the Lord of heaven, Babylon was judged and found guilty. Therefore, the kingdom of Babylon would be given to the Persians (Daniel 5:7-28).

That very night, the Persians diverted the flow of the Euphrates River, allowing them to enter the city on the dry riverbed. They found the king and his people at their drunken festival. *In that night was Belshazzar the king of the Chaldeans slain.* (Daniel 5:30).

The Babylonian Empire was no more.

We should note again that Babylon was found guilty before God in its abuse of Jerusalem. God was faithful to provide a witness to His law, this time in the very highest circles of government, in the person of Daniel. Babylon was without excuse when it attacked Jerusalem, and without defense when God condemned them.

The night Babylon fell, at least 1,000 political leaders of the empire died in drunkenness. Persia began to rule the world after that moment.

Persia and the Temple

The conqueror of Babylon was Cyrus the Great, founder of the Persian Empire. Compared to previous rulers, the Persians were relatively lenient toward Jerusalem and the Jews.

A year after defeating Babylon, Cyrus issued an edict emancipating the Jews, and a year after that, 42,360 Jews with 7,337 servants returned to Jerusalem to rebuild the Temple. Their leader was Zerubbabel, a prince of the house of David (see Ezra 2:64-65; 3:8).

The city was still in ruins as a result of the Babylonian wars, and the emigrants despaired of ever accomplishing their task of rebuilding. It took Solomon, with his great wealth and unending supply of manpower, seven years to build it. As often happens when a job looks impossible, the people assigned to accomplish it become apathetic. They were encouraged in their work, by the prophets, Haggai and Zechariah. You can read about their roles in the Old Testament books bearing their names.

The reconstruction continued, and the second Temple was completed in 516 BC, a work of approximately 20 years. Jewish tradition considers that date as the true end of the 70-year Babylonian exile. The second Temple was consecrated in 515 BC.

As we look at the fate of the Temple throughout history, bear in mind its significance to the Jewish people. The Temple was the only place where they could sacrifice to Jehovah God. It was considered to be the dwelling place of God on earth. When the Jews were forced to leave their land—they never left voluntarily—they developed the synagogue system of worship, which is still in use today. Their dream continued to be to rebuild the Temple in Jerusalem, for there is no substitute for it.

After the Temple was rebuilt under the leadership of Zerubbabel, the task of rebuilding the rest of the city continued slowly. In 445 BC, Nehemiah, cup-bearer to King Artaxerxes of Persia, heard that the walls of Jerusalem were still in shambles. He received permission from the king to go to Jerusalem, and rebuild the walls.

Nehemiah proved to be a capable leader, and the city's walls were completed in 52 days. He was aided by the spiritual leadership of the prophet, Ezra.

As time passed, more Jews returned to Judah and Jerusalem and rebuilt other parts of the city.

The Greek Empire

In 330 BC, Greece defeated Persia under the leadership of Alexander the Great. Jerusalem had a new master. The reign of Greece was brief, because when Alexander died seven years later his kingdom was divided; and Judea was given to Ptolemy of Egypt. A succession of Egyptian kings (the Ptolemies) continued to have authority over Jerusalem until 198 BC, when another power won control of Judea.

In that year, the Seleucid Kingdom (Syria) under Antiochus III (the Great), took Judea from Egypt. Meanwhile the Greek culture, religion, language and philosophy continued to spread, a process known as Hellenization. The Greek influence was still strong in New Testament times. The New Testament was originally written in Greek, which was the universal language of that time.

The Jewish upper classes began to become Hellenized, and the movement's promoters were important in Jewish society, so they tried to force a cultural revolution on the people. This revolution had the support of Antiochus IV (Antiochus Epiphanes). He took the goal to the extreme, outlawing the Jewish religion, forbidding circumcision, the observance of the Sabbath, burning the Scriptures and desecrating the Temple in 167 BC. After having a pig sacrificed on the altar, he made the Temple a shrine to Zeus. He wanted to replace the Jewish culture in all its aspects, which included the worship of Jehovah.

It has been noted by many commentaries, that Antiochus IV was a true predecessor of the Antichrist, who will appear in the last days. Antiochus' desire to promote Hellenism was only one reason for his persecution of the Jews. He was a violent, evil man who hated God, His people, and His beloved city, Jerusalem.

The abominations of Antiochus IV sparked a God-inspired revolt on the part of the Jewish people against their Syrian ruler. This revolt was led by a priest, Mattathias, with his sons, Jonathan and Simon. Mattathias was the brother of Judas Maccabaeus. After a bitter military struggle, the Maccabees prevailed over Syria and captured Jerusalem in

165 BC. The Temple was reconsecrated in 164 BC, allowing Jewish worship to begin again.

Simon Maccabees then established the Maccabaeen, later known as the Hasmonaean, dynasty in Jerusalem. The Jews had their own king for 100 years.

During Maccabaen rule, the Sadducees and Pharisees developed. They differed in religious doctrine and political theory (see Acts 23:6-8). Many of them opposed Jesus Christ and His work.

The Hasmonaean dynasty also established the Sanhedrin, a council composed of 71 Jewish leaders and sages, which became the supreme authority for civil and religious legal decisions in Jerusalem. Jesus was taken to this council first for trial after His arrest (see Matthew 26:57).

During the Hasmonaean dynasty also saw the beginning of monastic communities such as the Essenes, who believe that the worship in the Temple had become corrupt. It was at the site of one of these communities, Qumran, where the Dead Sea Scrolls were discovered in 1947.

The Hasmonaean dynasty was a relatively brief period of glory for the Jews at Jerusalem. During those 100 years, they ruled themselves and worshipped God in freedom. Unfortunately, another world empire arose and would turn its evil attentions to Jerusalem.

The Roman Empire

In 63 BC, a Roman army under Pompey captured Jerusalem, and made Judea part of the then-invincible Roman Empire. The city would remain under essentially Roman rule for more than 600 years. Another world empire was drawn to Jerusalem, eventually destroyed it and fell under God's judgment.

Pompey's conquest of Jerusalem did no great physical harm to the city. Under Rome's authority a new dynasty of local kings was established. The first of these king was Herod Antipater. His son, who became king in 37 BC, was Herod the Great.

Herod the Great performed some great good, as well as great evil for the city of Jerusalem. Not long after becoming king, he ordered and carried out a complete, magnificent and lavish reconstruction of the Temple. This reconstruction required vast sums of money; it was so extensive and complex that it was not complete during the time of Jesus. Herod also built the Xystus, an open place surrounded by a gallery, a magnificent palace, a hippodrome, theater and large reservoir. Despite his wickedness—which was truly extreme—Herod the Great did much of value for the physical structures of Jerusalem.

During the first century AD religious conflicts led to bloody battles in Jerusalem and Judea. In addition, the Roman governors of Judea tended to be despotic and showed little respect for the Jewish religion. Their policies caused a violent insurrection against Rome starting in 66 AD. It was led by the Zealots, a fanatical Jewish sect. Once again there was bloodshed in the land.

The Roman emperor, Nero, sent an army under Vespasian to stop the revolt. Before he quelled the revolt, Vespasian returned to Rome to become emperor. He left the job of defeating the Zealots to his son, Titus, who later also became emperor.

Titus did his job well, systematically crushing the revolt. In 70 AD, he placed the Jerusalem under siege. He urged the city to surrender, even sending the Jewish historian, Josephus to convince the city's leaders of the wisdom of surrender. The city refused to surrender, so in August, Titus finally entered the city in a terrible battle. He captured and devastated the city. The Temple was destroyed, Jerusalem's buildings were leveled and its walls thrown down. The streets of the city literally ran with blood. Jerusalem was left in absolute ruin.

The final fortress of the Zealots, Masada, fell to the Roman legions in 73 AD. The story of that time and place is a monument to man's yearning for freedom. It provides a rallying point for the Jews even today.

The Roman emperor, Hadrian visited the city, still largely in ruins, in about 130 AD, and began its reconstruction. From 132-135 AD, the Jews again violently rebelled against Roman rule. This time the insurrection was led by a man named Simon Bar-Cocheba. Eventually the revolt was put down, and Judea was once again at the mercy of Rome.

Hadrian was not a merciful emperor, although he continued to rebuild Jerusalem, he changed the name of Judea to Syria Palestina and Jerusalem to Aelia Capitolina. Further, he made Jerusalem a pagan city and forbade Jews to enter it upon pain of death. Persecution of the Jews had become common throughout the empire.

It is good to reflect on how many times Jerusalem was invaded and fought over by that time in history. Its walls had been repeatedly broken through, its people starved under siege and put to the sword, enslaved or exiled. Many times Jerusalem's buildings were burned to the ground, its Temple leveled and looted.

Even though Jerusalem had suffered many invasions and much violence and hardship, God has never allowed the city to die. He has always been faithful to preserve her, and He will continue to preserve her. Babylon and Persepolis, two capital cities of world empires, among many others, are nothing more than deserted piles of debris; but Jerusalem always rises from the rubble.

The Stone Cut without Hands

The stone cut without hands in Nebuchadnezzar's vision indicates events which loom on the horizon today.

Jesus Christ did not arrive on earth like other people have. He had no earthly father. He was cut without hand, without human instrumentation.

The stone hit the image in the feet, which is an image yet to happen in the future. It will occur at the time of the ten toes, which speak of ten kings who will arise out of what we know as the European Economic Community, or Common Market. Just as Babylon, Persia, Greece and Rome died at Jerusalem—the fate of the world today is established by its grasp toward God's Holy City, Jerusalem.

Daniel seven, describes a parallel version of the empire vision. In the second chapter, the king saw the empires from a human vantage. In the vision of chapter seven, God revealed His view of these nations. In God's eyes the head of gold was a roaring lion. Babylon was a nation founded on witchcraft and sorcery. This sorcery is still alive in the world today.

The breast of silver became a bear. The Persian Empire was given over to lust and lasciviousness. This lustful spirit continues in our present age.

The third empire of brass was shown as a leopard and represented Greece. The leopard is an intelligent animal. The Grecian Empire considered the human brain to be its ultimate god. Greek philosophy and wisdom is still taught in the universities, yet the truth of God is never mentioned. The wisdom is nothing more than man's own brain, perverted by Adam's fall.

The fourth empire was represented by a strange beast. Daniel could not even name this beast; there was nothing like it on the earth. The Roman Empire gave birth to democracy. The Roman Senate would meet together and vote upon who would become the new Caesar. The spirit of democracy still permeates the world today.

The animal spirits of these empires still pervade our society today, but they are destined to be crushed by the coming conqueror—Jesus Christ.

Chapter 5

JERUSALEM: DESOLATE FOR CENTURIES

(The 400-year Period between Malachi and John the Baptist)

The Babylon Empire was the first to burn the capital city of Jerusalem, destroy its temple, and steal the city's gold and silver. Jerusalem endured a time of great desolation, but calamity continued to follow calamity, and disappointment followed disappointment.

The people of Jerusalem, the Israelites, originally tried to rule through theocracy during the time of the judges. They failed in this form of government, so they began to form a monarchical government and chose a king.

The second king of Israel, David, began to rule around 1000 BC. He made Jerusalem the capital of Israel, and a kingly city. Under the third generation of David's dynasty, Rehoboam, the country was divided into two separate nations called Israel and Judah (I Kings 12:1-22:53).

Judah continued to have Jerusalem as their capital city. In 587 BC, Judah was taken captive to Babylon, and Jerusalem was plundered and burned. The nation of Israel had earlier fallen to Assyria in 721 BC.

The capture of Judah and Jerusalem was prophesied by great men like Isaiah in 742 BC, and Micah in 724 BC.

CHAPTER 6

THE MESSIAH AT JERUSALEM

It was imperative and by divine appointment that the Messiah would come to save the world; and that he would have a close relationship with the city of Jerusalem.

Jesus Christ, the world's Messiah, was circumcised in Jerusalem on the eighth day of his life. Of course, this was His first experience with Jerusalem, and many more experiences with this city were to follow. According to the Bible, His parents made an annual pilgrimage to the Holy City at Passover for prayer and worship to Jehovah, the Most High God.

When Jesus was twelve years old, His parents were in Jerusalem to worship. There were pilgrims from other nations, and Jerusalem was terribly crowded, especially in the temple area. When His parents decided it was time to return to Nazareth, they thought Jesus was with other people in their group. A day later, they looked for Him among their friends and relatives, but could not find Him, so they returned to Jerusalem. Three days later, they found Him in the temple surrounded by the learned men of that age—doctors, lawyers and priests. He was asking them questions they were unable to answer; and He was answering their questions, to their utter amazement. This incident demonstrated His commitment to His Messiahship.

When His parents found Him, they began to scold Him, but Jesus said to them: *“Did you not know I must be about My Father’s business?”*

Luke 2:41-50, Now his parents went to Jerusalem every year at the feast of the passover.

v. 42, And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

v. 43, And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

v. 44, But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

v. 45, And when they found him not, they turned back again to Jerusalem, seeking him.

v. 46, And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

v. 47, And all that heard him were astonished at his understanding and answers.

v. 48, And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

v. 49, *And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?*

v. 50, *And they understood not the saying which he spake unto them.*

When Jesus Christ began His public ministry at thirty years of age, it was necessary for Him to gravitate toward Jerusalem. Here some of the most celebrated experiences of His life took place.

Jerusalem was the place where His triumphant entry into the city caused the people to cry, "*Hosanna to the King of the Jews.*" Jerusalem was the place where the high priest had Jesus crucified; and it was here that Jesus Christ rose from the dead, and was seen by many different people. Hundreds of people watched Him ascend into heaven from the Mount of Olives, just outside the city.

Paul said in I Corinthians 15:6, *After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.*

During the forty days between His resurrection and ascension, His disciples saw Him on many occasions. They even witnessed His return to heaven.

Acts 1:2-4; 9-11, *Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:*

v. 3, *To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:*

v. 4, *And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.*

v. 9, *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.*

v. 10, *And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;*

v. 11, *Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

CHAPTER 7

THE MOSLEM CONQUEST OF JERUSALEM

Mohammed was born in Mecca, an Arab city. History implies that he was of a religious bend of mind. Some have said that he converted to the Jewish religion and was not accepted by the Jewish people, because they were not kindly disposed to people of foreign blood in 1750 AD.

It is also said, the Mohammed sought to be a Christian, but was not accepted by the church fathers who did not believe him capable of accepting the truths of Christianity, when he knew nothing about it.

Historical legend says Mohammed sought refuge in a cave because he was being persecuted; and this cave is where he is supposed to have met an angel who gave him the religious views he should follow.

Possibly because of the persecution he received, he began to believe that he had authority from heaven to persecute those who would not accept his new religion. After he had explained his views, he would accept those who believed him, and beheaded those who would not. In this way he gathered an army, which he used to force entire nations to become Moslem.

Hordes of Moslems moving together as an army, fought the Christians (who had ruled an empire in Jerusalem for nearly 100 years). The two forces fought their final battle at a place called the Horns of Hattin in Galilee. The Moslems defeated the Christians, then they marched on Jerusalem. Later they built the present Mosque of Omar (the Dome of the Rock).

The victory of the Moslems in the Holy Land, caused war to erupt from many directions as Jews, Christians and other groups fought them over the Holy City.

CRUSADES

(from Time Bomb Middle East)

THE CRUSADES OF FAILURE

Possibly the greatest time of slaughter during the conflict between the Crescent and the Cross was during the crusades when Christians of Europe undertook military expeditions to recover the Holy Land from the Moslems.

They began in 1096 A.D. when Peter the Hermit moved possibly six million people in Europe into a fury, begging them to regain the holy places in Palestine for the Christians.

He personally led a crusade of men—who history relates were unprepared in training and arms, neither did they understand the difficulties and dangers of their conflict. Most perished enroute from exposure, hunger, disease, and war.

A decisive battle was the famous battle at the Horns of Hattin fought in 1187 A.D. The Crusaders had passed from the Mediterranean to Nazareth where they settled. Their strategy was to go over the Galilean hills to the Sea of Galilee and engage the Moslem sultan, Saladin, and his forces in conflict.

King Guy of England had 20,000 soldiers and 120 knights. What he did not realize was, the Moslems had an army of 80,000 awaiting him. Many died in the bloody slaughter that ensued.

The crusades continued from the end of the eleventh century until the end of the thirteenth century. Millions suffered and died on both sides. Both sides claimed Abraham as their father and that they believed in the one true God.

It is one of the darkest pictures of human history.

Chapter 11

JERUSALEM: THE CAPITAL OF ISRAEL AGAIN

Possibly the greatest prophetic event since the beginning of time will be the ultimate re-gathering of the people of Israel to their homeland. In the book of Deuteronomy, God spoke to Moses:

Deuteronomy 28:25-26, 47-50, The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

v. 26, And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

v. 47, Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things;

v. 48, Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

v. 49, The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

v. 50, A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young.

Deuteronomy 28 is the chapter which lists the blessings which belong to the nation of Israel.

Deuteronomy 28:1-14, And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

v. 2, And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

v. 3, Blessed shalt thou be in the city, and blessed shalt thou be in the field.

v. 4, Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

v. 5, Blessed shall be thy basket and thy store.

v. 6, Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

v. 7, *The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.*

v. 8, *The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.*

v. 9, *The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.*

v. 10, *And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.*

v. 11, *And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.*

v. 12, *The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.*

v. 13, *And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:*

v. 14, *And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.*

This chapter also lists the curses which will fall upon the nation if they disobey God's commandments.

Deuteronomy 28:15-68, *But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:*

v. 16, *Cursed shalt thou be in the city, and cursed shalt thou be in the field.*

v. 17, *Cursed shall be thy basket and thy store.*

v. 18, *Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.*

v. 19, *Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.*

v. 20, *The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.*

v. 21, *The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.*

- v. 22, *The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.*
- v. 23, *And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.*
- v. 24, *The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.*
- v. 25, *The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.*
- v. 26, *And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.*
- v. 27, *The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.*
- v. 28, *The LORD shall smite thee with madness, and blindness, and astonishment of heart:*
- v. 29, *And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.*
- v. 30, *Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.*
- v. 31, *Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.*
- v. 32, *Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand.*
- v. 33, *The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away:*
- v. 34, *So that thou shalt be mad for the sight of thine eyes which thou shalt see.*
- v. 35, *The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.*
- v. 36, *The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.*
- v. 37, *And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.*

v. 38, *Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.*

v. 39, *Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.*

v. 40, *Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.*

v. 41, *Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.*

v. 42, *All thy trees and fruit of thy land shall the locust consume.*

v. 43, *The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.*

v. 44, *He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.*

v. 45, *Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:*

v. 46, *And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.*

v. 47, *Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things;*

v. 48, *Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.*

v. 49, *The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;*

v. 50, *A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young:*

v. 51, *And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.*

v. 52, *And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.*

v. 53, *And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:*

v. 54, *So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:*

v. 55, *So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.*

v. 56, *The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,*

v. 57, *And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.*

v. 58, *If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;*

v. 59, *Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.*

v. 60, *Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.*

v. 61, *Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.*

v. 62, *And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.*

v. 63, *And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.*

v. 64, *And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.*

v. 65, *And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:*

v. 66, *And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:*

v. 67, *In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.*

v. 68, *And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.*

Among the curses are slavery and bondage. When Israel rebelled against God in their hearts, the Jews were scattered worldwide. They amazed the world.

God promised to forgive Israel and restore them to their land.

Deuteronomy 30:3, 5, *That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.*

v. 5, *And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.*

Every world empire had abused Israel. They all have persecuted the Jews. These empires include: Egypt, Assyria, Babylon, Persia, Greece, Rome, France, Germany, Spain, England and Russia.

Even though Israel has often been backslide from Jehovah God, they have always repented of their sin. As long as Israel continues to repent, the Lord will restore Israel's homeland to her.

Isaiah 43:5-6, *Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;*

v. 6, *I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;*

God has promised to bring Jews home to their land from all four points of the compass: from the east, and the nations of India and China; from the west, Europe and America; from the north, Russia and Europe; and from the south, Ethiopia and Africa.

The Lord God has always kept His promises to Israel, and He will keep this promise:

Isaiah 11:12, *And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*

Chapter 13

THE NEW JERUSALEM

John, the author of the Revelation and one of the eminent apostles of the Lord Jesus Christ, gave more attention to the person of Christ than others did. When they were resting by the roadside, John would lean his head over up on Jesus' breast. Some of the other disciples were jealous of him.

There are a number of Jerusalem's:

The first is pre-historic. It almost dates back to Noah's time. The central figure of this period was a priest of God named Melchizedek. The Bible says he was a king and a priest.

The second period of Jerusalem history is from David to Christ. This was a period of some 1,000 years.

From the time of Jesus to the present time, there has been a historic city named Jerusalem in the same location.

During the millennium reign of Christ, Jerusalem will become the capital city of the world.

Christ shall rule the planet earth from that city.

Then in the closing of divine revelation of the Bible, there is a Jerusalem which is fabricated in heaven and with this new Jerusalem there will be nothing that defiles -- there shall be no sin.

In Revelation, Chapter 21, beginning with Verse 10, we have the description of this new Jerusalem.

John says he was carried away in the spirit and was showed the holy Jerusalem coming down from heaven from God. In Verse 11, the apostle John said he beheld the *glory of God*. This city emanated an amazing light and the city was as clear as a crystal.

Revelation 21:10-27, And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

v. 11, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

v. 12, And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

v. 13, On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

v. 14, And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

v. 15, And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

v. 16, And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

v. 17, And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

v. 18, *And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.*

v. 19, *And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;*

v. 20, *The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.*

v. 21, *And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.*

v. 22, *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*

v. 23, *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

v. 24, *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*

v. 25, *And the gates of it shall not be shut at all by day: for there shall be no night there.*

v. 26, *And they shall bring the glory and honour of the nations into it.*

v. 27, *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

Revelation 22:1-14, *And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*

v. 2, *In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.*

v. 3, *And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:*

v. 4, *And they shall see his face; and his name shall be in their foreheads.*

v. 5, *And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.*

v. 6, *And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.*

v. 7, *Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.*

v. 8, *And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.*

v. 9, *Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.*

v. 10, *And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.*

v. 11, *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*

v. 12, *And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*

v. 13, *I am Alpha and Omega, the beginning and the end, the first and the last.*

v. 14, *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

CHRONOLOGICAL TABLE OF JERUSALEM

BC

- 1900 Abraham blessed by Melchizedek.
- 1600 Pre-Abrahamic Settlements: Jerusalem conquered and governed by Egyptians
- 1500 Jebusites fortified city.
- 1400 Name Uru-sa-lim occurs in cuneiform tablets found at Tell-el-Amarna on Nile
- 1004 David captures city from Jebusites.
- 952 Solomon dedicates the Temple.
- 931 Division of the kingdom. Jerusalem becomes the capital of the kingdom of Judah only.
- 927 Shishak, king of Egypt plunders Jerusalem and the Temple.
- 798 Jehoash, king of Israel, captures Jerusalem.
- 701 Babylonians, under Sennacherib, lay unsuccessful siege to Jerusalem
- 606 Nebuchadnezzar, king of Babylon, pillages temple and carries off Johoiakim.
- 597 Nebuchadnezzar, again attacks city and carries off Jehoiachin.
- 586 Nebuchadnezzar destroyed Jerusalem and the temple.
- 537 Zerubbabel returns with 50,000 Jews.
- 516 Second temple is finished and dedicated.

- 457 Ezra, the priest returns to Jerusalem to set up worship.
- 444 Nehemiah returns to Jerusalem to rebuild wall in fifty-two days.
- 333 Alexander the Great conquers Jerusalem en route to Egypt.
- 323-198 Under rule of Egyptian Ptolemies and Syrian Seleucidae
- 168 Antiochus IV (Epiphanes) desecrates temple by sacrificing pig on altar
- 166 Revolt of the Maccabees (or Hasmoneans)
- 164 Judas Maccabaeus takes city; cleansing of temple now marked by the Feast of Lights
- 141 Simon Maccabeaus captures the fortress Akra from Syrian garrison and city becomes wholly Jewish until A.D. 70
- 134 Simon succeeded by John Hyrcanus who builds up Jewish nation
- 63 Romans arrive; Pompey takes city and restores the high priesthood to Hyrcanus II
- 38-37 Herod returns to Palestine; marries Mariamne, a descendant of the Hasmoneans; and with Sosius makes himself master of Jerusalem after three-month seige
- 19 Herod begins reconstruction of temple on grand scale
- 4 Birth of Christ

AD

- 30 History's greatest mistrial and the Crucifixion
- 66 Start of Jewish war against Romans: martyrdom of Paul in Rome
- 70 Titus takes city after four-and-a-half-month siege; second temple destroyed
- 132-135 Jewish rebellion under Bar Kochba; Jerusalem razed to the ground and name changed to Aelia Capitolina
- 324 Jerusalem passes into Christian hands when Emperor Constatine defeated Licinius, beginning the Byzantine era.
- 335 Church of the Holy Sepulchre is built.
- 614 Persian king, Chosroes II, lays waste Christian Jerusalem.
- 629 Emperor Heraclius reconquers city.
- 638 Start of Arab rule with capture of city by Caliph Omar.
- 691 First Dome of the Rock built by Abd-al-Malik.
- 750 Abbasids of Baghdad take the city.
- 969 Jerusalem come under the rule of the Fatimid Caliphs of Egypt.

- 1009 Fatimid ruler, al-Hakim, lays waste to the Christian sites in Jerusalem.
- 1077 Seljuk Turks capture city.
- 1099 City conquered by Crusaders; Godfrey of Bouillon elected first king.
- 1187 After Turks win battle of Horns of Hattin, inhabitants of Jerusalem surrenders to Saladin.
- 1229 Emperor Frederick II regains city by negotiating ten-year treaty.
- 1244 Tartar tribe called Khorezmians from central Asia put city to the sword.
- 1260 Genghis Khan's grandson, Hulagu sacks the city.
- 1291 Mameluk era begins.
- 1492 Jewish refugees from Spain arrive in Palestine.
- 1517 Ottoman Turks, under the control of Selim I, siege the city.
- 1537 Suleiman the Magnificent rebuilds city walls.
- 1799 Napoleon invades Palestine.
- 1860 Jerusalem begins to spread out from ancient boundaries.
- 1865 Palestine Exploration Fund launched to explore Jerusalem underground; city linked to coastal plain by telegraph; for the first time in 1,800 years Jews in majority in city.
- 1890 Rail link from Jerusalem to Jaffa completed.
- 1896 Theodor Herzl publishes The Jewish State.
- 1897 First Zionist Congress in Switzerland.
- 1914 City's development halted when Turkey enters World War 1.
- 1917 General Allenby accepts surrender of city; Balfour Declaration.
- 1920 Turkey renounces sovereignty over Palestine; Hebrew recognized as official language.
- 1922 British Mandate for Palestine ratified by League of Nations.
- 1925 Opening of Hebrew University in Jerusalem.
- 1933 Arabs call general strike in Jerusalem where population now 135,000 (76,000 Jews).
- 1936 Arabs again call general strike; Britain appoints Royal Commission under Lord Peel; commission puts forward unacceptable partition plan.
- 1939 Britain issues White Paper limiting Jewish immigration to Palestine; start of World War II; Jerusalem becomes a military headquarters.
- 1947 Partition plan by United Nations General Assembly; Jerusalem comes under siege.
- 1948 Mandate terminates; Ben-Gurion proclaims State of Israel; War of

Independence as five Arab armies invade Israel.

- 1950 Knesset passes Law of Return; 48,000 Jews airlifted from Yemen; new immigrants from 70 nations.
- 1951 King Abdullah of Transjordan murdered in temple area.
- 1956 Cairo radio calls for war against Israel; Sinai Campaign.
- 1967 Six-Day War; Jews capture temple mount.
- 1968 Nasser initiates War of Attrition across Suez Canal.
- 1973 Yom Kippur War and its aftermath; still no ease in Zion.