

BABYLON THE GREAT,
NEITHER ROME PAGAN, NOR PAPAL,
BUT JERUSALEM.

BY THE

REV. P. S. DESPREZ, B.D.,

AUTHOR OF

"THE APOCALYPSE FULFILLED IN THE CONSUMMATION OF THE MOSAIC ECONOMY AND THE
COMING OF THE SON OF MAN."

"The great city, which spiritually is called Sodom and Egypt, WHERE ALSO OUR LORD
WAS CRUCIFIED."—Rev. xi. 8.

LONDON:

PRINTED FOR THE AUTHOR BY

**JOSEPH MASTERS, ALDERSGATE STREET,
AND NEW BOND STREET.**

MDCCCIV.



BABYLON THE GREAT, NEITHER ROME PAGAN, NOR PAPAL, BUT JERUSALEM.

WHAT city (for it is a city to be overthrown by death, mourning, famine, and burning with fire,) is that whose destruction is so frequently spoken of in the Revelation? Is it Rome Pagan? Is it Rome Papal? Is it Jerusalem? The city itself is not literally mentioned by name. She is called "*Mystery, Babylon the Great, the Mother of harlots and abominations of the earth.*" (Rev. xvii. 5.) She is elsewhere *spiritually* called, "*Sodom and Egypt, where also our LORD was crucified.*" (Rev. xi. 8.) She is called Babylon for her abominations, Sodom for her wickedness, Egypt for her spiritual captivity. Can we discover from these symbols what city is meant? "Here is wisdom."

At this point we are stopped at the outset, and are told that Babylon cannot be Jerusalem because the Apocalypse was written *after* the destruction of that city which took place A.D. 70. This is mere assertion; the date in our Bibles of A.D. 90 is wholly without foundation, and it need scarcely be said there is no date in the original manuscripts. The tradition that the book was written after the destruction of Jerusalem rests principally on the testimony of Irenæus, an ancient father by no means infallible, who has handed down amongst other blunders, *that our LORD remained upon earth to the time of Trajan, and that He lived to be fifty years of age.* To show, however, that this opinion of Irenæus was not considered correct even in the earliest times, we may mention that Epiphanius says the Apocalypse was written *in the time of Claudius* (A.D. 54.) The Syriac version, *in the reign of Nero* (about A.D. 60). Andreas, *in the reign of Vespasian* (about A.D. 69). Arethas, "when the Evangelist received these oracles, the destruction in which the Jews were involved, *was not yet inflicted by the Romans.*" It is plain the date *cannot* be settled by external evidence, and that the only course is to appeal to the internal evidence of the Book itself. This sets the question at rest for ever,—for the mention of the temple and altar *as yet standing*, (Rev. xi. 1,) and of "the holy

city," as not yet trodden under foot of the Gentiles, (Rev. xi. 2,) makes it morally certain that the Book must have been written before the destruction of Jerusalem.

It is said again that Babylon cannot be Jerusalem because it is described as "the woman sitting on seven mountains," universally allowed to mean the seven-hilled city Rome. (Rev. xvii. 9.) This has been a stumbling block in the way of most interpreters, and it will require some attention to enable us to overcome this difficulty.

Nothing is more common in the Apocalypse than for the writer to give an explanation of the symbols employed. Thus, "the seven stars—are the angels of the seven churches." "The seven candlesticks—are the seven churches." "The great city which spiritually is called Sodom and Egypt—where also our LORD was crucified." "The great dragon—that old serpent called the Devil and Satan." Now in the definition expressly given of "the mystery of the woman and of the beast that carrieth her," "the beast," or "the waters," [for they mean the same thing,] are said to be "peoples, and multitudes, and nations and tongues," i.e., *heathen nations*. (Rev. xvii. 15.) And "the woman"—"that great city which reigneth over the kings of the earth," (*land, Judæa*. Rev. xvii. 18.) Here is a contrast evident to the simplest comprehension between the heathen nations and the people of Judæa. The woman, then, cannot be Rome, unless it can be demonstrated that "peoples, and multitudes, and nations, and tongues" are equivalent to "the great city which reigneth over the kings of the earth," or in other words, that *heathen nations* signify the same thing as a *Jewish city*. The same contrast is elsewhere found in the Apocalypse. Thus it is said (Rev. xi. 2) that the Gentiles should "tread down the holy city forty and two months," where "*the holy city*" is plainly put in opposition to the *Gentiles* who should tread it down. So again, "the great city was divided into three parts, and the cities of the nations (i.e., heathen cities) fell." (Rev. xvi. 19.) Where "*the great city*" is contrasted with *heathen cities*, making it certain that Jerusalem alone can be meant. But if the beast is Rome, and the woman is Rome, how can Rome sit upon Rome, or how can the ten horns of the beast (Rome) hate Rome, and burn her with fire? This would be to make Rome hate Rome, and the woman to be the same as the beast on which she rides. We come therefore to the conclusion that—

The woman sitting on a scarlet coloured beast,
 The great whore that sitteth upon many waters,
 The woman sitting on the seven mountains,
 The woman hated by the ten horns of the beast,
 The great city which reigneth over the kings of the earth,
 The great city where also our LORD was crucified,
 The holy city which the Gentiles should tread down,

IS JERUSALEM, AND NO OTHER; so far carried by Rome that the princes of Palestine, here called "the kings of the earth," [compare Acts iv. 26.] were of Roman appointment. That her tribute money bore Cæsar's image and superscription, that a Roman guard presided over the temple, a Roman procurator filled the office of judge, a Roman sentence condemned the Saviour of the world, a Roman centurion watched Him on the cross, and a Roman cohort guarded the sepulchre. This will suffice to show how "the woman" was carried "by the beast," and how her political existence depended on the will of the seven-hilled city.

Having briefly noticed these two principal objections, we now call attention to the fact that *the destruction of a particular city* is continually mentioned in the Apocalypse.

"*The holy city* shall they (the Gentiles) tread under foot."
(Rev. xi. 2.)

"The winepress was trodden *without the city.*" (Rev. xiv. 20.)

"*The great city* was divided into three parts. (Rev. xvi. 19.)

How came the mention of a city at all, and how came it to be called "*The holy city,*" "*The great city where also our LORD was crucified?*" How came the *destruction* of this city to occupy so prominent a place in this prophecy, and above all, how came it to be said that the *Gentiles* should tread it under foot?

One city alone is called "the holy city" in the Book of GOD, and that city ever bears the name of Jerusalem. One city alone is called "the holy city" by Josephus, and that is "the great city where also our LORD was crucified." One city alone, *in S. John's day*, perished in the miserable manner described in this Book, when "the winepress was trodden WITHOUT THE CITY, and blood came out of the winepress even unto the horse bridles." To suppose that this relates to some city yet to be destroyed contradicts the scope and aim of this prophecy, which is expressly said to be "the Revelation of JESUS CHRIST which GOD gave unto Him to show unto His servants *things which must shortly come to pass.*" (Rev. i. 1.) The only great city which fell at that time was Jerusalem. The only great city whose fall it would have concerned the Jewish writers of the Scriptures to record, was Jerusalem. The only great city whose fall minutely corresponds with the prediction was Jerusalem. The only great city upon which vengeance was pronounced by our LORD was Jerusalem. The only great city which could claim the titles of "*the holy city,*" "*the beloved city,*" "*the great city where also our LORD was crucified,*" "*the holy city which the Gentiles should tread down,*" "*the city in which was found the blood of prophets and of saints,*" "*the great city which reigneth over the kings of the earth,*" (land,) was Jerusalem. The destruction of Gentile cities, unless those cities were in some way connected with the Jews, is a subject wholly foreign to Jewish writers, for although they depict the ruin of Babylon, Tyre, and Nineveh, they do not go out

of their way to record the destruction of Carthage, the conflagration of Moscow, or the anticipated burning of Papal Rome; neither do they pronounce vengeance on cities *before the crimes have been committed which provoke such vengeance*, and the supposition, so prevalent at this time, that 500 years before the Papacy existed, a prophecy should be uttered detailing the overthrow of the Eternal City, is a presumption not borne out by the analogy of Scripture.

These considerations lead us to speak with some degree of confidence, that Great Babylon is neither Rome Pagan, nor Papal, but Jerusalem.

We shall endeavour to maintain our position by two kinds of evidence.

1. THE CORRESPONDENCE OF THE SCRIPTURES.

2. CONTEMPORANEOUS TESTIMONY INDEPENDENT OF THE SCRIPTURES.

The first of these arguments is taken, by permission, from a tract published in 1838 by the late Mr. Robert Stark, of Torquay; the mind of the writer may perhaps be best discovered by the few words of sincere and truth-loving import with which he prefaces his remarks.

“Christian reader.—The LORD GOD omnipotent, Who reigneth, deliver thee from a prejudiced mind, and from preconceived opinions in the investigation of this important subject from His own Word; and that you may consider it with a single eye to GOD’S glory in CHRIST JESUS is the prayer of His servant.”

The argument of this deep searcher of God’s Holy Word is of the following kind. In Rev. xvii. and xviii. there is a minute description of the wealth of Great Babylon. This wealth, *peculiarly Eastern and not European*, such as “fine linen, purple, scarlet, silk, ivory, precious stones, thyine wood, (citron,) &c.,”—“beasts and sheep,” i.e., large and small cattle used for sacrifice;—“*fine flour*” (semidalin), particularly mentioned by Josephus as “brought for a vow;”—“harpers, musicians, pipers, and trumpeters,” of whom the same historian relates, that “they came out with their instruments of music, and begged the Romans not to carry off these sacred treasures;”—“all manner vessels of ivory, and all manner vessels of most precious wood,” employed for sacred purposes,—“cinnamon, odours, ointments, and frankincense,” “*mixed together and offered to God as incense every day,*” is shown by correspondence of the Scriptures to have been used principally in the services of the Tabernacle and of the Temple. The reader, who is affectionately requested not to think it too much trouble to search out the passages in his Bible, will find from this comparison that this great city is not Rome, but Jerusalem.

1. CORRESPONDENCE OF THE SCRIPTURES.

In the first place examine the 17th and 18th Rev. and the following is found in Babylon.

Then compare the undermentioned Scriptures, which will prove its application to Jerusalem, and the People of the Jews.

Rev. xvii. 1.	} Ezek. xvi. } throughout. Ezek. xxiii. }	
Babylon the mother of Harlots ...		
Rev. xviii. from 11 to the end is found		
Merchants	1 Kings ix. 27, 28.	
Merchandize of Gold	} 1 Kings ix. 28. 1 Chron. xxii. 14, 16.	
Silver		
Precious Stones	} 1 Kings x. 27. 1 Chron. xxii. 14, 16. Exodus xxviii. 17—20. 1 Chron. xxix. 2. Ezek. xvi. 8—14.	
		} Exodus xxv. 4. Exodus xxvi. 31.
Fine Linen	Ezek. xvi. 10, 13.	
Purple	} 1 Kings x. 18, 22.	
Scarlet		
Silk	} 1 Kings vi. 23, 31, 32, 36. 1 Kings vii. 2, 3, 7.	
Ivory		
Most Precious Wood	} 1 Kings vii. 15, 16. 1 Chron. xxii. 14, 16.	
Brass		
Iron	} 1 Chron. xxix. 2. 1 Chron. xxii. 14, 16.	
Marble		
Cinnamon	} Exodus xxx. 23—26, 34.	
Odours		
Ointments		
Frankincense		
Wine	} Lev. xxiii. 13. Exodus xxix. 40. 2 Chron. ii. 10.	
Oil		
Fine Flour	} 1 Kings v. 11. 2 Chron. ii. 10.	
Wheat		
Beasts	} 1 Kings iv. 22.	
Sheep		
	} 1 Kings v. 11. 2 Chron. ii. 10.	
	} 1 Kings iv. 23.	

The 18th Rev. concerning Babylon continued.

Comparison of the Scriptures in its application to Jerusalem continued.

Horses.....	}	1 Kings x. 26.
Chariots		1 Kings iv. 26.
Slaves	}	1 Kings ix. 20, 21.
		1 Kings v. 15, 16.
		1 Chron. xxii. 15.
Ship Masters and Company in Ships, Merchants	}	1 Kings ix. 27, 28.
		1 Kings x. 22, 23, 29.
		1 Kings v. 9, 10.
Great City	}	Jer. xxii. 8.
		Lam. ii. 15.
Harpers	}	1 Chron. xvi. 5, 6, 42.
Musicians		
Pipers		
Trumpeters		
Craftsmen	}	Exodus xxxi. 2—6.
		1 Kings vii. 14.
		1 Chron. xxix. 5.
		1 Chron. xxii. 15.
Millstone.....	}	Numb. xi. 8.
Light of a Candle		S. Matt. xxiv. 41.
		Jer. xxv. 10.
Voice of the Bridegroom and the Bride	}	Jer. vii. 34.
		Jer. xvi. 9.
		Jer. xxv. 10.
		Jer. xxxiii. 11.
Sorceries		Gal. iii. 1.
The Woman (Babylon) Drunken with the Blood of the Saints. Rev. xvii. 6.	}	Ezek. xxii. 1—4.
Apostles and Prophets Rejoice at her fall. Rev. xviii. 20.		Ezek. xxiv. 6—9.
The Blood of the Prophets Found in Babylon. Rev. xviii. 24. ...		S. Luke xi. 47—51.
		S. Luke xiii. 33, 34.
		S. Matt. xxiii. 30—37.
		Acts vii. 51, 52.

“This comparison will clearly show that ‘Babylon the Great’ means Jerusalem, and the people of the Jews; should it be considered that Gold, Silver, Precious Stones, and so on, may have reference to other places as well as Jerusalem, still it must be remembered that the Blood of the Prophets is not charged on any other. The SON of GOD who said ‘every one that is of the truth heareth My voice,’ (S. John xviii. 37) declared ‘it cannot be that a Prophet perish out of Jerusalem.’ (S. Luke xiii. 33).”

This comparing of spiritual things with spiritual, showing that the

precious things of Great Babylon agree with the description of the precious things of Jerusalem, is beyond all price. There is one point, however, where the evidence does not go far enough. The whole of the sacred canon having been written *before* the fall of Jerusalem, it is evident that no confirmation of that event can be found in Scripture, and consequently no proof that the riches which are said to belong to Babylon were found in Jerusalem at the time of its destruction; but the providence of God has ordained that a book should be written *after* that desolation by an eye-witness of the scene, who tells us that "*during that time nothing was done which escaped his knowledge,*" which supplies the lacking information. This testimony we shall now proceed to examine, in the hope that if the statements of this contemporaneous writer respecting the precious things of Babylon and its destruction should be found to agree with the correspondence of the Scriptures, all doubt respecting the Great Babylon of the Apocalypse will be completely removed.

This brings us to the second branch of our argument.

2. CONTEMPORANEOUS TESTIMONY INDEPENDENT OF THE SCRIPTURES.

Our plan will be to show that as in the preceding argument a correspondence was established *from the Scriptures* between Great Babylon and Jerusalem, so also a further agreement *from sources independent of the Scriptures*, can be maintained between the great city of the Apocalypse and the Jerusalem of that day.

Babylon is described as a city of amazing wealth. "Alas, alas, that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls, for in one hour *so great riches* is brought to nought." Was this the character of the wealth of Jerusalem at this time? Josephus tells us, after the city had been sacked and plundered, "Yet was there no small quantity of the *riches* that had been in that city still found among the ruins: I mean *the gold and the silver, and the rest of that most precious furniture which the Jews had,* and which the owners had treasured up under ground against the uncertain fortunes of war."

The nature of this wealth is particularly defined. "The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men." It is a powerful confirmation of our position that we have an account of

the triumphal procession of Vespasian and Titus given by Josephus, in which it will be seen that many of the precious things here enumerated, which were taken from Jerusalem, were carried as trophies through the streets of Rome."

"There was to be seen a mighty quantity of *silver, gold, and ivory, contrived into all sorts of things*. Some parts were composed of the rarest *purple* hangings; there were also *precious stones* that were transparent: the men who brought these *stones* were adorned with *purple garments* all interwoven with *gold*, but for those that were taken in the temple at Jerusalem these made the greatest figure of all." After the capture of the city "Titus put on his soldier's heads crowns of *gold*, and *golden* ornaments about their necks, and gave them long spears of *gold*, and ensigns that were made of *silver*; and besides this he plentifully distributed among them *out of the spoils and the other prey they had taken, silver, and gold, and garments.*"

I need not point out the complete and perfect agreement. We can almost take up the lamentation of the Apocalypse: "Alas, alas, that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls, for in one hour so great riches is come to nought."

Among the merchandise of precious things at Babylon particular mention is made of "*cinnamon, and odours, and ointments, and frankincense.*" These were required for the service of the temple. Is there proof that such precious spices were abundant at Jerusalem at this time?

Josephus tells us: "The treasurer of the temple, whose name was Phinehas, was seized on, and showed Titus the coats and girdles of the priests . . . as also a great deal of *cinnamon and cassia, with a large quantity of other sweet spices*, which used to be mixed together and offered as incense to God every day."

¹ "It is particularly mentioned that this merchandise was brought to *Babylon in ships*; that 'every shipmaster, and all the company in ships, and sailors, and as many as trade by sea,' lamented her. 'Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness, for in one hour is she made desolate.'

"Here the opponents of these views think they have us in a corner. How could ships, they ask, bring the wealth of the world to Jerusalem, and how could the fall of Jerusalem be a source of lamentation to as many as trade by sea? Not that they have much to boast of; for Rome, equally with Jerusalem, was not a maritime town.

"But the SPIRIT of GOD does not write words in vain. The wealth of the world was brought to the seaports of Judæa, and thence to Jerusalem.

¹ The remaining part of this argument is taken from the Author's larger work, "The Apocalypse Fulfilled." Longmans: second edition.

“Josephus says, ‘Nor, indeed, is Judæa destitute of *such delights as come from the sea*, since its maritime places extend as far as Ptolemais.’

“And as if to anticipate this objection, it is particularly mentioned that these ships were represented in Vespasian’s triumph: ‘Moreover, there followed these pageants *a great number of ships.*’

“I trust I may not be considered presumptuous when I affirm that this proof amounts to demonstration. I beg of you to compare it with those views which offer no proof at all, but which utter the bare assertion that the destruction of Babylon is an event yet to take place. I do not think that Rome, with all its priestly grandeur, will be found to contain much thyine wood and ivory, and cinnamon and odours, and ointments and frankincense; still less do I expect to find in it chariots, and human beings put up for sale. Surely it is not by accident that the account is given us of the gold and silver, and precious stones, and purple, and scarlet, and ivory, and garments, carried through the streets of Rome in triumph. Surely the mention of the cinnamon and cassia, and other sweet spices, is not purely accidental, nor the convincing circumstance, that the ships formed part of this splendid pageant. If all this is fortuitous, would that we had more of such fortuitous confirmation; it might serve to remove many a deep-seated prejudice, and to establish us in the truth.

“*I proceed next to show that the destruction of this city was to come suddenly.*

“‘Her plagues shall come in *one day.*’

“‘In *one hour* is thy judgment come.’

“‘In *one hour* so great riches is come to nought.’

“‘In *one hour* is she made desolate.’

“This is not true of Rome Pagan. No such sudden destruction fell upon it; it died a natural death, slowly and gradually. This is not true of Rome Papal; it has never fallen.

“*It is true of Jerusalem.* Our LORD said its destruction should be sudden: ‘Watch, therefore, for ye know not what hour your Lord doth come.’ ‘In such an hour as ye think not, the Son of Man cometh.’ ‘Take ye heed lest that day come upon you unawares; for as a *snares* shall it come on all them that dwell on the face of the whole earth.’

“Did the destruction come thus suddenly?

“Josephus says, ‘They were come up from all the country to the feast of unleavened bread, and were *on a sudden* shut up by an army, which occasioned a pestilence, and afterward such a famine as destroyed them *more suddenly.*’

“‘*The entire nation were shut up by fate as in a prison*; the Roman army encompassed the city when it was crowded with inhabitants. Accordingly, the multitude of those that therein perished exceeded all the destructions that either men or GOD ever brought upon the world.’

“There is no other record in the history of the world of a nation perishing at a blow. The Roman tyrant wished that mankind had but one neck, that he might extirpate the human race. The Jewish people had but one neck. The blow was struck on a sudden, when the Jewish capital contained within its walls the Jewish nation; when ‘they were come up *from all the country* to the feast of unleavened bread;’ when

'the entire nation was shut up by fate as in a prison;' and as a nation the Jews became extinct.

"Next observe the nature of her destruction.

"Therefore shall her plagues come in one day: death, mourning, and famine, and she shall be utterly burned with fire.'

"*Death.*' Was this fulfilled at that period? Was 'the winepress trodden *without the city*, till blood came out of the winepress even unto the horse bridles?' 'The number of those that perished during the whole siege was 1,100,000; the greatest part of whom were of the same nation with the citizens of Jerusalem, but not belonging to the city itself.' 'The multitude of those that therein perished exceeded all the destructions that either men or God ever brought upon the world.' Nay, 'had not the LORD shortened the days, there had *no flesh* been saved; but for the elect's sake He hath shortened the days.'

"*Mourning.*' Was this the case? Read the history of the times, and judge. 'A deserter came to Titus, and told him that there had been carried out of *one gate* entrusted to his care, 115,880 dead bodies in two and a half months.'

"After this man there escaped to Titus many of the eminent citizens, and told him that no fewer than 600,000 were thrown out at the gates, and the number of the rest could not be discovered.'

"Titus, in going his round along those valleys, saw them full of dead bodies, and the thick putrefaction running from them; he gave a groan, and, spreading out his hands to heaven, called God to witness that this was not his doing.'

"No such mourning ever took place before or since. 'In those days shall be affliction such as was not from the beginning of the creation which God created unto this time, neither shall be.'

"*Famine.*' 'A bushel of wheat was sold for a talent,' £375; 'and that when awhile afterward it was not possible to gather herbs, by reason of the city was all walled about, persons were driven to that terrible distress as to search the common sewers, and old dunghills of cattle, and to eat the dung which they got there.'

"Josephus also gives us the terrible story of a woman eminent for her wealth and family, discovered in the act of eating her own child.

"The famine, he tells us, 'pierced through her very bowels and marrow,' till, unable to bear the gnawing of that agony, she destroyed and eat the son of her womb. She is discovered by the bands of famine-stricken murderers who were roaming through the city for food, who, smelling the horrid scent, threatened her that they would cut her throat unless she showed them what food she had gotten. She uncovers what is left of her own son, with the dreadful words, 'This is mine own son, and what has been done was mine own doing; come, eat of this food, for I have eaten of it myself. Do not pretend to be either more tender than a woman, or more compassionate than a mother.'

"It is recorded that when the Romans had come within the walls, and had begun their work of plunder, 'They found in the houses entire families of dead men, and *the upper rooms full of dead corpses of such as had died by the famine*; they stood in horror at the sight, and went out without touching anything.'

"*Burning with fire.*' 'She shall be utterly burned with fire, for

strong is the LORD GOD Who judgeth her.' 'And when the shipmen saw the smoke of her burning, they cried, What city is like unto this great city?'

"Our LORD said that Jerusalem should be burned with fire. 'He sent forth his armies and destroyed those murderers, and burnt up their city.'

"Was Jerusalem thus burnt with fire?

"We must look for the answer in Josephus. 'One would have thought that the hill on which the temple stood was seething hot as full of fire on every part of it.' 'And now the Romans, judging it was in vain to spare what was round the holy house, burnt all these places; they also burnt down the treasury chambers, in which there was an immense quantity of money, and garments, and other precious goods; in a word, the entire riches of the Jews heaped up together.' Afterwards, 'Titus gave orders to the soldiers to burn and to plunder the city, who did nothing indeed that day, but on the next day they set fire to the repository of the archives, to Acra, to the council house, to the place called Ophlas, to the palace of Queen Helena, which was in the middle of Acra. The lanes also were burnt down, as were also the houses that were full of the dead bodies of such as were destroyed by famine.'

"'Accordingly, as the people were now slain, the holy house was burnt down, and the city was on fire, there was nothing further left for the enemy to do.' 'And as all was burning came that eighth day of the month Gorpheus upon Jerusalem.'

"These four sore judgments, 'Death, mourning, famine, and burning with fire,' were fulfilled in the case of no other city so completely as in the case of Jerusalem. Rome never experienced these miseries; there is no record of Rome being burned with fire, or desolated to this extent by famine; Rome's plagues never came in one day, *i. e.* in the briefest possible space of time. All this is true *only* of that city for which we plead. 'Therefore shall her plagues come in one day, death, mourning, and famine, and burning with fire, for strong is the LORD GOD Who judgeth her.'

"But we are told this great city must be Rome, because she is 'drunk with the blood of the saints;' because 'in her was found the blood of prophets and of saints, and of all that were slain upon the earth.'

"Was Jerusalem no persecutor of the Church—was not the blood of prophets and saints found in her?

"'It cannot be,' said our LORD, 'that a prophet perish out of Jerusalem.'

"He thus apostrophised her—'O Jerusalem, Jerusalem, which killest the prophets, and stonest them which are sent unto thee.'

"'Which of the prophets,' asked Stephen of the inhabitants of Jerusalem, 'have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One.'

"And mark, no other city but Jerusalem has been drunk with the blood of 'apostles and prophets'—of 'prophets and saints'—of martyrs of the old and the new dispensation. Of no other city could it be said, 'Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.'

“Rome Pagan was drunk with the blood of Apostles—Peter and Paul suffered martyrdom there. Nero, Domitian, and others, set themselves against the Supreme God, and made havoc of the Church of CHRIST. *But which of the prophets of the Old Testament perished at Rome?* Was Isaiah sawn asunder at the Forum, or Jeremiah cast into his pit in the Capitol? While the charge of persecution of the Apostles can be fully made out against Rome Pagan, it would be difficult to say in what respect Rome Pagan was a persecutor of the prophets. So of Rome Papal; in the darkness of past ages she would compel by force when argument had failed, but no charge of persecution against the prophets of old can be laid at her door.

“Jerusalem alone stands out in guilty pre-eminence, as the murderess of apostles and prophets—as the persecutor of the *old and new dispensation*—as ‘drunk with the blood of the saints, and with the blood of the martyrs of Jesus,’—in her ‘was found the blood of prophets and of saints.’ Of Jerusalem alone could it be said, ‘Rejoice over her, ye holy apostles and prophets, for God hath avenged you on her.’ The Jews only were guilty of this double murder—‘Who both killed the LORD JESUS and their own prophets, and have persecuted us.’

“*And observe, also, vengeance was required from no other city but Jerusalem.* ‘God hath avenged you on her’—‘He hath avenged the blood of His servants at her hand.’ No vengeance for torrents of Christian blood has been taken on Rome, Pagan or Papal. *But such vengeance was taken on Jerusalem,* ‘That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar; verily I say unto you, all these things shall come upon this generation.’

“Need I tell you how unmistakeably the prophetic warning, ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,’ was fulfilled in the history of those times?

“Need I say, that every opportunity for escape was afforded to the Christians, and that they left Jerusalem as men leave a sinking ship? ‘After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink;’ and that Eusebius records the fact, ‘The whole body of the Church at Jerusalem, having been commanded by a divine revelation given to men of approved piety there before the war, removed from the city, and dwelt at a certain town beyond the Jordan called Pella.’

“One other point must not be overlooked, and it is this. *That great city, even to the last moment of her existence, was not aware of the destruction about to come upon her.* Even when her hour was come, ‘She said in her heart, I sit a queen, and am no widow, and shall see no sorrow.’

“Did such fancied security prevail at this time in the minds of that chosen people whose boast it was that ‘they never were in bondage unto any man?’ Let our unconscious witness give the answer. ‘But the tyrant John added this withal, that he did never fear the taking of the city, because it was God’s own city.’

“As to the people, he (Titus) had them of a long time ready to comply with his proposals [of surrender], but as to the fighting men, this humanity of his seemed [of his weakness, and they imagined that he made these proposals *because he was not able to take the rest of the city.*’

“And even when their temple was in flames, and their city all but destroyed, ‘a false prophet made a public proclamation in the city that very day, that GOD commanded them to get upon the temple, and that there they should receive miraculous signs of their deliverance.’

“It only remains for me to notice *the complete and utter desolation of this great city.*

“And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.’

“Rome Pagan or Papal never fell like this; it always rose again from its reverses, and is at this moment not only a city of great importance in an ecclesiastical point of view, but a city entitled to consideration as one of the magnificent capitals of Europe.

“But did Jerusalem fall like this? Was ‘that great city Babylon thrown down with violence, and found no more at all?’ Did ‘her smoke rise up for ever and ever?’ and did she ‘become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird?’

“Jerusalem fell so completely, so helplessly, was ‘so torn up to its foundations, that they who came to see it after the Romans had finished their work of destruction, could not believe that it ever had been inhabited.’ ‘Where is now *that great city*, the metropolis of the Jewish nation, which was fortified by so many walls round about; which had so many fortresses and large towns to defend it; which could hardly contain the instruments prepared for the war, and which had so many ten thousands of men to fight for it?—Where is this city that was believed to have GOD Himself inhabiting therein? *It is now demolished to the very foundations*, and hath nothing but that monument of it preserved, I mean the camp of those that have *destroyed* it, which still dwells upon its *ruins*: some unfortunate old men also lie upon the ashes of the temple; and a few women are there preserved alive of the enemy, for our bitter shame and reproach.’ ‘They shall lay thee even unto the ground, and thy children within thee; they shall not leave on thee one stone upon another, because thou knewest not the day of thy visitation.’

“*As the city of God, Jerusalem perished, never again to be restored.* At the present day, nearly two thousand years since this desolation took place, it is only the wreck, the shadow of departed greatness. *As the city of God*, it is found no more at all. The Jew exists there on sufferance; contending sects of Christians squabble about petty differences; and the Turk, the haughty master of the spot, worships Mahomet on the very altar of JEHOVAH.

“There it is, ‘thrust down with violence,’ ‘found no more at all.’ ‘Harpers, and musicians, and pipers, and trumpeters,’ no more pealing their hallelujahs along the aisles of GOD’s holy house; ‘no craftsmen, of whatsoever craft,’ working silk and purple hangings for the veil. The

'voice of the bridegroom and of the bride,' hushed and still. The deep and pathetic words, so often repeated here, '*No more at all,*' gathering an intense and awful meaning from their stern reality. Where the Jew was lord and prince he is now servant and slave—where he was king and priest, he is 'the offscouring of all things *unto this day.*'

"His city perished, and has not been rebuilt.

"His temple perished, and has not been restored.

"His religion perished, and has not been renewed.

"His nation perished, and has not been gathered again.

"This, I confidently affirm, can *only* be said of the Jew and Jerusalem. 'A mighty angel took up a stone like a great millstone, and cast it into the sea: saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.'"

15 MY 57

"THE APOCALYPSE FULFILLED IN THE CONSUMMATION OF THE MOSAIC ECONOMY, AND THE COMING OF THE SON OF MAN."

OPINIONS OF THE PRESS.

"We are strongly disposed to think that Mr. Desprez has *truth* on his side. . . . He has conferred service on theological literature by this very praiseworthy series of Lectures."—*Clerical Journal and University Chronicle.*

"Mr. Desprez has been aroused to pour contempt on Apocalyptic conjectures, and endeavours to establish a theory which, if true, must dissipate them at once."—*Journal of Sacred Literature.*

"A very able and sensible book."—*Guardian.*

"Sober, learned, moderate."—*Dublin Review.*

"He manifests more critical good sense, and more genuine scholarship, than nineteen twentieths of those who meddle with the subject."—*Christian Critic.*

