

The Attackers: Jerusalem Fell in A.D. 70 Due to the Jews' Rejection of Grace; the Siege by Titus Was Israel's 5th Cycle; Year of the 4 Emperors; Vespasian's rule; Titus and SPQR Disciplined for Execution of over a Million Jews; Destruction of Temple; Arch of Titus & Its Frieze of Captured Temple Booty

- (6) By failing to do their duty, over a million died in the siege while almost 100,000 became captives of the Roman Empire.
- (7) The catalyst for the fall of Jerusalem falls upon collective negative volition toward the teachings of Christ whom its residents had come to identify as their Messiah.
- (8) The Roman siege on the city was permitted by the Lord as, first of all, divine discipline due to the clear absence of a Pivot, but secondly as a warning to Church Age believers of the fate that would follow the absence of Pivots in its generations.
- (9) Taking down Jerusalem for its rebellion was politically a justifiable act on the part of the Empire since the Jews were monotheistic.
- (10) The siege took place during a time of political intrigue which culminated in what became known as the Year of the Four Emperors following the suicide of Nero in June of A.D. 68.
- (11) Galba was the first to claim the throne but lasted only seven months before he was murdered in January 69 by the Praetorian Guard which then invested Otho \ō'-thō\ as his successor.
- (12) Otho reigned for three months before he committed suicide following his defeat in the Battle of Cremona \kre-mō'-nä\ won by Vitellius \va-tel'-ē-as\ who then occupied the throne for nine months.
- (13) Vitellius's reign was also short-lived; he was murdered by Vespasian's troops under the command of Antonio Primus in December 69.

- (14) Vespasian finally restored political order to Rome; he presided as emperor from 69 to 79, dying of natural causes and succeeded by his son, Titus.
- (15) Titus's victory at Jerusalem put down the Israelite rebellion, however, the manner by which it was accomplished can be said to have violated divine rules of engagement.
- (16) The death of over a million Jews and the enslavement of over a hundred-thousand more solicited divine discipline upon the Roman Empire:

Vespasian. Vespasian's rule (69–79) was faced with numerous problems. The entire Empire was in a disheveled state after the civil wars. Rebellions were still in progress in Germany, Gaul, and Judaea. Finances were in disarray; his political position was not effectively established. However, the new emperor met the challenges. He had served in eight different provinces in various capacities and knew the Empire better than most of those who occupied its highest office.

The rebellions were all suppressed in 70. Perhaps the most fiercely fought was the insurrection in Judaea, which had begun in 66. Friction existed between the Jews and Hellenized inhabitants of the cities of Palestine. The Jews also opposed the pressure of Roman taxation. But the greatest cause of the rebellion lay in the monotheistic religion of the Jews which would naturally be opposed to Greco-Roman polytheism and which identified national loyalty and uncompromising devotion to religion.

Vespasian was battering the Jewish rebels when he made his bid for power in 69. He had conquered the countryside and was ready to begin the siege of Jerusalem when he left for Rome. The conquest of the capital he left to his son Titus. After a protracted siege Titus destroyed the city and temple, slaughtered many thousands,¹ and sold many more into slavery. To commemorate this victory, Titus erected a triumphal arch adjacent to the forum in Rome. One of the reliefs of this arch shows plunder from the temple, including the golden candelabra and the silver trumpets.

¹ "Vespasian ... gave Titus charge of the Jewish war. His campaign, in which a million Jews were reputed to have died, culminated in the capture and destruction of Jerusalem" (*The New Encyclopaedia Britannica: Micropaedia*, 15th ed. [Chicago: Encyclopaedia Britannica, 1979], 10:12).

Titus. Before he died in A.D. 79, Vespasian had so effectively linked his son Titus with him in the government that there was smooth transition to the new administration. Titus lasted only twenty-six months and died with the goodwill of the populace and the Senate. He showed great moderation in the treatment of political enemies and promoted the general welfare. He delighted the public with his splendid games and shows, and on the occasion of the dedication of the Colosseum held a festival of 100 days' duration.

Three major catastrophes marred his reign. In August of 79 Mount Vesuvius erupted, burying Pompeii \pām-pā'\, Herculaneum \her-kyu-lā'-nē-am\, and Stabiae \stä'-byä\. Then a plague descended on Campania \käm-pä'-nyäl. And in Rome another great fire burned for three days, destroying thousands of homes and several important public structures, including the Pantheon.^{2,3}

- (17) Later that year Titus died and it is thought by historians that his younger brother Domitian conspired in his demise and then succeeded him as emperor of Rome.
- (18) A number of principles emerge from our study of the first and last generations of client nation Israel: **(1)** the Exodus generation was all believers yet with the exception of Caleb and Joshua they all died in the Jornada and **(2)** the first-century generation was all believers but they were either killed or enslaved at the hands of Titus and his legions.
- (19) PRINCIPLES:
1. Client nations are protected by Jesus Christ Who controls history, but He does so on behalf of the Pivot.
 2. Salvation results in deliverance from the lake of fire in eternity; spiritual growth results in deliverance from predator nations in time.

² "Temple or place consecrated to all gods, especially the Pantheon at Rome" (Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, 9th ed., s.v.: "Πάνθειον.")

³ Charles F. Pfeiffer and Howard F. Voss, *The Wycliffe Historical Geography of Bible Lands* (Chicago: Moody Press, 1967), 526–28.

3. The Exodus generation was saved when its members expressed faith in the Pascal lamb's power to protect their firstborn from the destroyer angel. They understood the principle of an innocent substitutionary sacrifice which they came to refer to as Messiah.
4. The first-century generation was saved when its members expressed faith in the gospel of Jesus Christ, i.e., He was the true Messiah Who succeeded in removing their sins as an issue and providing them eternal life.
5. These two examples stress the importance of faith alone in Christ alone, but they also emphasize the results of the Jews collective failure to follow through with spiritual growth.
6. Ignorance of the fact that salvation has no immediate impact on a person's temporal life unless he uses its accompanying assets to grow in grace, results in the absence of invisible historical impact in that person's life.
7. When an increasing percentage of believers in a client nation remain ignorant while others peel off into the cosmic systems, then Pivot Power is gradually replaced by Political Power.
8. Since the repudiation and discrediting of the biblical worldview is the strategy of the Dark Side, then it may be rightly concluded that in this case Political Power will be in opposition to the laws of divine establishment and the four divine institutions.
9. The more this circumstance draws more and more believers into its vortex, then a paradigm shift occurs in the collective mind-set of the population.