



**THE PEOPLE THAT WOULD LATER WORSHIP BAAL DESTROYED THE TEMPLE
THE ROMAN GENERAL TITUS ATTEMPTED TO SAVE THE TEMPLE**

***"and the people of the prince who is to come
will destroy the city and the sanctuary."***

Most Bible scholars believe the destruction of "the city and the sanctuary" to be a reference to the destruction that occurred in 70 AD when the Roman legions under General Titus destroyed both the Jewish capital city of Jerusalem and its Temple. Many varying interpretations have been offered as to the exact meaning of this passage from Daniel chapter nine, but a common position holds that this prophecy is telling us that the specific people (or peoples) who destroyed Jerusalem and the Temple in 70 AD are the ancestors of the peoples who in the last days would be the primary followers of the demonic prince ("Beast") who is to come. But just who were the people? Were the soldiers who did the destroying actually true Romans from Rome, or locals under Roman leadership?





The Arch of Titus is a 1st-century AD honorific arch, located on the Via Sacra, Rome, just to the south-east of the Roman Forum. It was constructed in 82 AD by the Emperor Domitian shortly after the death of his older brother Titus to commemorate Titus's victories, including the Siege of Jerusalem.



Perhaps the most significant supporting pillar of the European Antichrist theory is a one-line prophecy found in the chapter 9 verse 26 of the Book of Daniel. "The people (the primary followers) of the prince (the Beast) who is to come (in the last days), will destroy the city (Jerusalem) and the sanctuary (the Jewish Temple)." The European Antichrist theory has no standing if the people that destroyed the temple were not from Rome.

Daniel 9:24-27 (NASB)

24 "Seventy weeks [unit of sevens] have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.

25 So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks [unit of sevens] and sixty-two weeks [sevens]; it will be built again, with plaza and moat, even in times of distress.

26 Then after the sixty-two weeks [unit of sevens] the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.

27 And he will make a firm covenant with the many for one week [unit of seven], but in the middle of the week [unit of seven] he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

THE SIEGE OF JERUSALEM WAS CAREFULLY RECORDED BY JOSEPHUS

Josephus was a first-century Romano-Jewish scholar and historian, who was born in Jerusalem—then part of Roman Judea—to a father of priestly descent. He initially fought against the Romans during the First Jewish–Roman War as head of Jewish forces in Galilee, until surrendering in 67 AD to Roman forces led by Vespasian after the six-week siege of Jotapata.

Josephus was an eye witness and wrote daily about the fall of Jerusalem in amazing detail. This is well documented in the **Chronology of the War According to Josephus Part 7: The Siege and Destruction of Jerusalem** (March- September 70 AD).

THE COMPOSITION OF THE ROMAN LEGIONS WERE DRAWN FROM SURROUNDING COUNTRIES

The Jerusalem battle was conducted by four main Roman legions, the 5th, 10th, 12th and 15th. These composition of the soldiers and auxiliaries were drawn from the surrounding countries around Israel. These peoples are all Islamic today. Today nearly all of these peoples worship the beast (Baal in the Kaaba) and the dragon (Satan).

Legion V Macedonia:	Judea, Syria + Moesia
Legion X Fretensis:	Syria
Legion XII Fulminata:	Eastern Turkey + Syria
Legion XV Apollinaris:	Syria, Egypt, Iraq



Roman legions 5 (V) was called the Macedonica ("Macedonian"). Before the Jewish revolt the 5th legion was drawn from Moesia. This was a region situated in the Balkans south of the Danube River. It included most of the territory of modern-day Serbia, Kosovo and the northern parts of the modern Macedonia and Bulgaria. The 5th would have added many locals to its ranks as it moved to Israel.

Roman legion 10 ("X") Fretensis ("Tenth legion of the Strait") was stationed in Judea and Syria since 20 BC. In the year 6 AD, Publius Sulpicius Quirinus, governor of Syria, led X Fretensis in suppressing the revolt that sprung out after the deposition of Herod Archelaus. After some 90 years in the Judean and Syrian regions, nearly all the troops of the 10th legion would be locals by 70 AD.

Roman legion 12 was called the Fulminata ("Thunderbolt Legion"). The troops and auxiliaries for legion 12 were mostly drawn from what today is **Eastern Turkey today and Syria**.

Roman legion 15 (originally from Austria) was called the Apollinaris ("Apollo's Legion"). It was legion 15 that captured the Jewish general later to become famous as the historian Josephus. During this period the legion was commanded by Titus, who would later become Emperor.

The troops and auxiliaries for legion 15 were mostly drawn from **Syria**. Some (2,000) from Alexandria Egypt and modern day Iraq (3,000) were also with them. The 15th legion was originally from Austria, but had been stationed in Syria since 61 AD. Thus nearly all of the Roman legion 15 troops by 70 AD (some 9 years later) would be Syrian.

By the time of the battle for Jerusalem began all four of these legions would have consisted of a majority of Eastern soldiers; Arabs, Syrians, Egyptians etc. Even Legion 5 Macedonia, although possibly stationed in Moesia -- or modern day Kosovo and Bulgaria -- also would have consisted of a majority of Eastern soldiers by the time they arrived at Jerusalem.

VESPASIAN DISPATCHES TITUS TO JUDEA

In early 70 AD Vespasian, the new Emperor, dispatches his son Titus from Alexandria to finish the war in Judea. Titus marches to Caesarea with 2,000 Alexandrian (Egyptian) troop and 3,000 Euphrates (modern day Iraq) guards under command of Tiberius Alexander (a Jewish apostate). Josephus accompanies them.

TITUS NEARS JERUSALEM; FIRST FIGHT

Roman legions 15 (XV) and 12 (XII) join Titus and encamp at Gibeath of Saul, 30 stadia (about 3.5 miles) north of Jerusalem. While Titus reconnoiters with 600 horsemen, the Judean fighters attack, but Titus bravely plunges through them to safety.

THE LEGIONS ASSEMBLE AND CAMP AT JERUSALEM

Roman legions 5 joins Titus by way of Emmaus. The camp is moved to Mt. Scopus, overlooking Jerusalem. Legion 10 soon joins them, making a separate camp on the Mt. of Olives, east of the city across the Kidron valley.

LEGIONS 5 AND 12 ATTACK THE TEMPLE

Josephus writes that Titus split his forces to build four embankments: Legions 5 and 12 build earthworks against the Antonia Fortress so as to attack the temple, and Legions 10 and 15 build works in the northern part of this city across from John Hyrcanus' monument in order to take the Upper City.

**JOSEPHUS MAKES CLEAR TITUS DID NOT WANT THE TEMPLE OR CITY DESTROYED
TITUS SAID "HE WOULD PRESERVE THE TEMPLE AT ALL COSTS"**

Titus, seeking to avoid the destruction of the city, delegates Josephus to speak to the rebels in their native language and persuade them to surrender. Josephus circles the walls as he speaks to the rebels. He implores them to spare themselves, the people, the country and the Temple. ***The Romans, he says, have done more to protect the Temple than they.***

It is rational to give in to superior arms, and the Romans were masters of the world because, clearly, the will of the Deity was with them. The city's forefathers had surrendered to the Romans knowing this. The Romans knew that famine was raging in the city, its fall was inevitable, yet they would be treated well if they surrendered now, while none would be spared if all offers were rejected.

Josephus says the Bible demonstrates that when the Deity supports the Jews, success is obtained without warfare, while if war is waged against superior powers the result is always defeat and destruction for the Jews. "Thus invariably have arms been refused to our nation, and warfare has been a sure signal for defeat."

Josephus compares himself directly to Jeremiah: "For, though Jeremiah boldly proclaimed that they were hateful to God..and would be taken captive unless they surrendered the city" they did not put Jeremiah to death, but in contrast the rebels now "assail me with abuse and missiles, while I exhort you to save yourselves."

"Now that Titus saw that his endeavor to spare a foreign Temple led only to the injury and slaughter of his troops," he orders the gates set on fire. The silver melts and the fire enters the woodwork and spreads to the porticoes. After a day, Titus orders the fire extinguished and a road built to the gates for the ascent of the Legions, but fires continue to burn. Two important officers of Simon's desert to the Romans.

Titus holds a council to decide what to do with the Temple. This council consists of his six chief staff officers: Tiberius Alexander (prefect of the forces and of Jewish descent), the commanders of Legions V, X, and XV, the prefect of the two Alexandrian legions, and the procurator of Judea.

The tribunes and procurators also are called in. Some commanders recommend it be destroyed, others that it be preserved unless the rebels used it as a fortress.

Titus states he would preserve the Temple at all costs, even if used as a fortress, because its beauty should be preserved as a possession of Rome.

At that moment one of the soldiers, without orders "but moved by some supernatural impulse," snatches a burning timber from a fire and throws it through a golden door on the north side of the chambers surrounding the sanctuary.

Titus is given the news. He attempts to order the fire extinguished, but is either not heard or is ignored. Battle rages around the altar. Titus enters the sanctuary to view its contents. The interior is not yet on fire, and seeing that the building can still be saved, Titus makes a second attempt to have the fire put out. But when he exits the building, one who had entered with him thrusts a firebrand through the hinges of the gate. The interior of the sanctuary is now on fire. ***"Thus, against Caesar's wishes, was the Temple set on fire."***

MODERN DAY SCHOLARS CONFORM THE ROMAN SOLDIERS WERE MOSTLY LOCALS

In his book, **Soldiers, Cities, and Civilians in Roman Syria** (University of Michigan Press, 2000) Nigel Pollard, Ph.D., professor of Roman History at Oxford University, examines in great detail specifically the ethnicity of the Roman soldiers of the eastern provinces during the first century.

After reviewing the most thorough and up-to-date scholarship on the subject, Pollard shows two possible positions that reveal the ethnicity of the soldiers to which we are attempting to identify. Both positions confirm that the overwhelming majority of the soldiers that destroyed the temple were primarily Syrians, Arabs and Eastern peoples. According to Pollard, the first position holds that after the reign of Emperor Nero (68 AD), the "legionaries of provincial birth outnumbered the Italians by about four or five to one." This is with regard to the whole of the Roman Empire, not merely in the East (page 114). The second position that Pollard examines holds that, "Legions based in Cappadocia, Syria, and Egypt were made up from of recruits from Asia Minor, Syria, and Egypt" (page 115). Thus Pollard confirms that the vast majority of the soldiers that attacked Jerusalem under Titus were Middle Eastern peoples and not Europeans. Islam would become their religion in the future.

Josephus writes, "the whole army, including the auxiliaries sent by the kings, as well horsemen and footmen, when all were united together, amounted to 60,000." (Book III, Chapter 4, Paragraph 20).

A Roman legion contained about 6,000 soldiers. This would mean that there were approximately 24,000 men who were full time legionaries with the remaining 36,000 men who were either volunteers or auxiliaries. The auxiliaries were non-Roman citizens raised up from the fringe of the provinces. Josephus confirms this when he says that the auxiliaries were, "sent by the kings" from "the neighborhood" of Syria, Asia Minor and Arabia.

Using Pollard's estimate of the 5:1 margin of the Eastern soldiers versus the Western, this would mean there were only some 5,000 Western soldiers in the whole of the Roman invading army. The remaining 55,000 were all Eastern peoples. And this is allowing for his maximum estimates of Western soldiers. This means the ratio was at least 11:1. There were at least 11 Eastern soldiers for each Western soldier. Since most Western soldiers were in the 5th, drawn from Kosovo (Moesia) in part, many of these are Muslim areas today as well.

THE "PRINCE WHO IS TO COME" WAS BAAL

The Roman soldiers that destroyed the temple were from the peoples that would eventually follow Mohammad (610 AD) and send their prayers to the beast (Baal) that dwells in the Kaaba. The "prince who is to come" was Baal released from the Abyss. (Revelation 17:8 *The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction.*)

