

Ancient references to Fulfilled Prophecy.

There are many who have the opinion that fulfilled prophecy was never discussed in the writings of early church leaders. I never ventured into the ancient writings being either too busy or lazy to do so. Recently I happened upon the following excerpts to my own amazement. The writings speak for themselves. They confirm the writings of the bible in such a beautiful way. The authors are diverse and span approximately 400 years. This is as ancient as it gets, the message is crystal clear.

The sources are not Apostolic in origination, that is not at issue here. What is at issue is the fact that fulfilled prophecy was a view strongly held by well known theologians of their time. Fulfilled prophecy is not a new phenomenon or even as recent as two or even three hundred years. Those who embraced this view believed it in the first century and onward. I still hold to the position that the word of God is in itself the greatest witness to the truth because it is indeed the truth!

THE LAST DAYS FULFILLED

250AD Cyprian (Thascius Caecilius Cyprianus) (On the Fulfillment of Prophecy) "the Holy Spirit foretells and forewarns us by the apostle, saying, "In the last days," says he, "perilous times shall come, and men shall be lovers of their own selves, proud, boasters, covetous, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, hating the good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a sort of form of religion, but denying the power thereof. Of this sort are they who creep into houses, and lead captive silly women laden with sins, which are led away with divers lusts; ever learning, and never coming to the knowledge of the truth.

And as Jannes and Jambres withstood Moses, so do these also resist the truth; but they shall proceed no further, for their folly shall be manifest unto all men, even as theirs also was." Whatever things were predicted are fulfilled" (Treatises of Cyprian Treatise I, sec. 16.)

SHORTLY COME TO PASS

- 250AD Lactantius "But He also opened to **them all things which were about to happen, which Peter and Paul preached at Rome;** and this preaching being written for the sake of remembrance, became permanent, in which they both declared other wonderful things, **and also said that it was about to come to pass, that after a short time God would send against them a king who would subdue the Jews,** and level their cities to the ground, and besiege the people themselves, worn out with hunger and thirst. Then it should come to pass that they should feed on the bodies of their own children, and consume one another. Lastly, that they should be taken captive, and come into the hands of their enemies, and should see their wives most cruelly harassed before their eyes, their virgins ravished and polluted, their sons torn in pieces, their little ones dashed to the ground; and lastly, everything laid waste with fire and sword, the captives banished for ever from their own lands, because they had exulted over the well-beloved and most approved Son of God. And so, after their decease, when Nero had put them to death, Vespasian destroyed the name and nation of the Jews, and did all things which they had foretold as about to come to pass." (Lactantius: Divine Institutes, Book Iv)

FAMINE:

- 325AD Eusebius Pamphilius, Ecclesiastical History: (On Matthew 24:7) Caius had held the power not quite four years,[1] when he was succeeded by the emperor Claudius. **Under him the world was visited with a famine**,[2] which writers that are entire strangers to our religion have recorded in their histories.[3] And thus the prediction of Agabus recorded in the Acts of the Apostles,[4] according to which the whole world was to be visited by a famine, received its fulfillment. And Luke, in the Acts, after mentioning the famine in the time of Claudius, and stating that the brethren of Antioch, each according to his ability, sent to the brethren of Judea by the hands of Paul and Barnabas,[5] adds the following account.

Gospel preached to the whole world:

325AD Eusebius Pamphilius, Ecclesiastical History: (On Matthew 24:14) "The same historian records another fact still more wonderful than this. He says that a certain oracle was found in their sacred writings which declared that at that time a certain person should go forth from their country to rule the world. He himself understood that this was fulfilled in Vespasian. But Vespasian did not rule the whole world, but only that part of it which was subject to the Romans. With better right could it be applied to Christ; to whom it was said by the Father, "Ask of me, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession." **At that very time, indeed, the voice of his holy apostles "went throughout all the earth, and their words to the end of the world."** (Book III, Ch. 8)

Book 3 chapter 1

The Parts of the World in which the Apostles preached Christ

Such was the condition of the Jews. Meanwhile the holy apostles and disciples of our Saviour were dispersed throughout the world. Parthia, according to tradition, was allotted to Thomas as his field of labor, Scythia to Andrew, and Asia to John, who, after he had lived some time there, died at Ephesus. Peter appears to have preached in Pontus, Galatia, Bithynia, Cappadocia, and Asia to the Jews of the dispersion.

TO EVERY CREATURE

- 375AD 'John' Chrysostom, Homily St. Matthew: (On Matthew 24:14)
"After this again, what is more grievous than all, they shall not have so much as the consolation from love. Then indicating, that these things will in no degree harm the noble and the firm, He saith, Fear not, neither be troubled. For if ye show forth the patience that becomes you, the dangers will not prevail over you. And it is a plain proof of this, that the word shall surely be preached everywhere in the world, so much shall ye be above the things that alarm you. For, that they may not say, how then shall we live? He said more, Ye shall both live and preach everywhere. Therefore He added moreover, **"And this gospel shall be preached in the whole world for a witness to all nations, and then shall the end come,"** of the downfall of Jerusalem. **"For in proof that He meant this, and that before the taking of Jerusalem the gospel was preached, hear what Paul saith, "Their sound went into all the earth;" and again, "The gospel which was preached to every creature which is under Heaven."** And seest thou him running from Jerusalem unto Spain ? And if one took so large a portion, consider what the rest also wrought. For writing to others also, Paul again saith con-coming the

gospel, that "it is bringing forth fruit, and growing up in every creature which is under Heaven." "But what meaneth, **"For a witness to all nations?"** Forasmuch as though it was everywhere preached, yet it was not everywhere believed. It was for a witness, He saith, to them that were disbelieving, that is, for conviction, for accusation, for a testimony; for they that believed will bear witness against them that believed not, and will condemn them. And for this cause, after the gospel is preached in every part of the world, Jerusalem is destroyed, that they may not have so much as a shadow of an excuse for their perverseness. For they that saw His power shine throughout every place, and in an instant take the world captive, what excuse could they then have for continuing in the same perverseness? For in proof that it was everywhere preached at that time, hear what Paul saith, "of the gospel which was preached to every creature which is under Heaven." Which also is a very great sign of Christ's power, that in twenty or at most thirty years the word had reached the ends of the world. "After this therefore," saith He, "shall come the end of Jerusalem." For that He intimates this was manifested by what follows.

- 174AD Irenaeus (On Significance of A.D. 70) Chap. Iv.--Answer To Another Objection, Showing That The Destruction Of Jerusalem, Which Was The City Of The Great King, Diminished Nothing From The Supreme Majesty' And Power Of God, For That This Destruction Was Put In Execution By The Most Wise Counsel Of The Same God. 1. Further, also, concerning Jerusalem and the Lord, they venture to assert that, if it had been "the city of the great King,"(12) it would not have been deserted.(13) This is just as if any one should say, that if straw were a creation of God, it would never part company with the wheat; and that the vine twigs, if made by God, never would be lopped away and deprived of the clusters. But as these [vine twigs]

have not been originally made for their own sake, but for that of the fruit growing upon them, which being come to maturity and taken away, they are left behind, and those which do not conduce to fructification are lopped off altogether; so also [was it with] Jerusalem, which had in herself borne the yoke of bondage (under which man was reduced, who in former times was not subject to God **when death was reigning**, and being subdued, became a fit subject for liberty), when the fruit of liberty had come, and reached maturity, and been reaped and stored in the barn, and when those which had the power to produce fruit had been carried away from her [i.e., from Jerusalem], and scattered throughout all the world. Even as Esaias saith, "The children of Jacob shall strike root, and Israel shall flourish, and the whole world shall be filled with his fruit."(1) **The fruit, therefore, having been sown throughout all the world, she (Jerusalem) was deservedly forsaken, and those things which had formerly brought forth fruit abundantly were taken away;** for from these, according to the flesh, were Christ and the apostles enabled to bring forth fruit. But now these are no longer useful for bringing forth fruit. For all things which have a beginning in time must of course have an end in time also. ... **2. Since, then, the law originated with Moses, it terminated with John as a necessary consequence. Christ had come to fulfil it: wherefore "the law and the prophets were" with them "until John."**(2) **And therefore Jerusalem, taking its commencement from David,(3) and fulfilling its own times, must have an end of legislation(4) when the new covenant was revealed. "** (Against Heresies, Book 4, ch. 4)

THE ABOMINATION OF DESOLATION

- 325AD Eusebius Pamphilius, Ecclesiastical History: (On Matthew 24:15) "--all these things, as well as the many great sieges which were carried on against the cities of Judea, and the excessive sufferings endured by those that fled to Jerusalem itself, as to a city of perfect safety, and finally the general course of the whole war, as well as its particular occurrences in detail, **and how at last the abomination of desolation, proclaimed by the prophets, stood in the very temple of God, so celebrated of old, the temple which was now awaiting its total and final destruction by fire,-- all these things any one that wishes may find accurately described in the history written by Josephus.**" (Book III, Ch. 5)

Seventy weeks completed

200AD Tertullian Chap. Viii.-- Of Jerusalem's Destruction. "Accordingly the times must be inquired into of the predicted and future nativity of the Christ, and of His passion, and of the extermination of the city of Jerusalem, that is, its devastation. **For Daniel says, that "both the holy city and the holy place are exterminated together with the coming Leader, and that the pinnacle is destroyed unto ruin."**(7) And so the times of the coming Christ, the Leader,(8) must be inquired into, **which we shall trace in Daniel; and, after computing them, shall prove Him to be come, even on the ground of the times prescribed,** and of competent signs and operations of His. Which matters we prove, again, on the ground of the consequences which were ever announced as to follow His advent; in order that we may believe all to have been as well fulfilled as foreseen. ... "Therefore, when these times also were completed, and the Jews subdued, there afterwards ceased in that place "libations and sacrifices," which thenceforward have not been able to be in that place celebrated; for "the unction," too,(6) was

"exterminated" in that place after the passion of Christ. For it had been predicted that the unction should be exterminated in that place; as in the Psalms it is prophesied, "They exterminated my hands and feet."(7) **And the suffering of this "extermination" was perfected within the times of the lxx hebdomads (seventy weeks), under Tiberius Caesar, in the consulate of Rubellius Geminus and Fufius Geminus, in the month of March, at the times of the passover, on the eighth day before the calends of April,(8) on the first day of unleavened bread, on which they slew the lamb at even, just as had been enjoined by Moses.(9)** Accordingly, all the synagogue of Israel did slay Him, saying to Pilate, when he was desirous to dismiss Him, "His blood be upon us, and upon our children;"(10) and, "If thou dismiss him, thou art not a friend of Caesar;"(11) in order that all things might be fulfilled which had been written of Him.(An Answer to the Jews 8.)

THE TIME OF THE GENTILES FULFILLED

325AD Eusebius "It is fitting to add to these accounts the true prediction of our Saviour in which he foretold these very events. His words are as follows: "Woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day; For there shall **be great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be." The historian, reckoning the whole number of the slain, says that eleven hundred thousand persons perished by famine and sword, and that the rest of the rioters and robbers, being betrayed by each other after the taking of the city, were slain. But the tallest of the youths and those that were distinguished for beauty were preserved for the triumph. Of the rest of the multitude, those that were over seventeen years of age were sent as prisoners to labor in the works of Egypt, while still more were scattered through the provinces to meet their death in the theaters by the sword and by beasts. Those under seventeen years of age were carried away to be sold as slaves, and of these alone the number reached ninety thousand.

These things took place in this manner in the second year of the reign of Vespasian, in accordance with the prophecies of our Lord and Saviour Jesus Christ, who by divine power saw them beforehand as if they were already present, and wept and mourned according to the statement of the holy evangelists, who give the very words which he uttered, when, as if addressing Jerusalem herself, he said: "If thou hadst known, even thou, in this day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a rampart about thee, and compass thee round, and keep thee in on every side, and shall lay thee and thy children even with the ground." And then, as if speaking concerning the people, he says, "For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations. **And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.**" And again: "**When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.**" (Book III, Ch. VII

• ROMAN ARMIES

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- 375AD 'John' Chrysostom, Homily St. Matthew: (On Matthew 24:15) "**For this it seems to me that the abomination of desolation means the army by which the holy city of Jerusalem was made desolate.**" (The Ante-Nicene Fathers)
- 375AD 'John' Chrysostom, Homily St. Matthew: (On Matthew 24:15) "And see how He relates the war, by the things that seem to be small setting forth how intolerable it was to be. For, "Then," saith He, "let them which be in Judaea flee into the mountains." Then, When? When these things should be, "when the abomination of desolation

should stand in the holy place." **Whence He seems to me to be speaking of the armies.**" (Homily 76, Number 1)

- 375AD 'John' Chrysostom, Homily St. Matthew: (On Matthew 24:16, 17, 18) 1. HAVING spoken of the ills that were to overtake the city, and of the trials of the apostles, and that they should remain unsubdued, and should overrun the whole world, He mentions again the Jews' calamities, showing that when the one should be glorious, having taught the whole world, the others should be in calamity. ... And see how He relates the war, by the things that seem to be small setting forth how intolerable it was to be. For, "Then," saith He, "let them which be in Judaea flee into the mountains." **Then, When? When these things should be, "when the abomination of desolation should stand in the holy place."** Whence He seems to me to be speaking of the armies. Flee therefore then, saith He, for thenceforth there is no hope of safety for you. (Homily 76, Number 1)
- 375AD 'John' Chrysostom, Homily St. Matthew: (On Matthew 24:19) "Woe unto them that are with child, and to them that give suck," [Matt. 24:19] to the one because of their greater inertness, and because they cannot flee easily, being weighed down by the burden of their pregnancy; to the other, because they are held by the tie of feeling for their children, and cannot save their sucklings. For money it is a light thing to despise, and an easy thing to provide, and clothes; but the bonds of nature how could any one escape? how could the pregnant woman become active? how could she that gives suck be able to overlook that which she had borne? (Homily 76, Number 1)

185AD Origen "Therefore he, also, having separated from her, married, so to speak, another, having given into the hands of the former the bill of divorcement; wherefore they can no longer do the things enjoined on them

by the law, because of the bill of divorcement. **And a sign that she has received the bill of divorcement is this, that Jerusalem was destroyed along with what they called the sanctuary** of the things in it which were believed to be holy, and with the altar of burnt offerings, and all the worship associated with it... And what was more unseemly than the fact, that they all said in His case, "Crucify Him, crucify Him," and "Away with such a fellow from the earth"? And can this be freed from the charge of unseemliness, "His blood be upon us, and upon our children"?

Wherefore, when He was avenged, Jerusalem was compassed with armies, and its desolation was near, and their house was taken away from it, and "the daughter of Zion was left as a booth in a vineyard, and as a lodge in a garden of cucumbers, and as a besieged city." And, about the same time, I think, the husband wrote out a bill of divorcement to his former wife, and gave it into her hands, and sent her away from his own house, and the bond of her who came from the Gentiles has been cancelled about which the Apostle Says, "Having blotted out the bond written in ordinances, which was contrary to us, and He hath taken it out of the way, nailing it to the cross;" for Paul also and others became proselytes of Israel for her who came from the Gentiles." (COMMENTARY ON THE GOSPEL ACCORDING TO MATTHEW, Book 2., sec. 19.)

225AD Origen (On Luke 21:20) "But let this Jew of Celsus, who does not believe that He fore knew all that happened to Him, consider how, while Jerusalem was still standing and the whole Jewish worship celebrated in it, Jesus foretold what would befall it from the hand of the Romans. For they will not maintain that the acquaintances and pupils of Jesus Himself handed down His teaching contained in the Gospels without committing it to writing, and left His disciples without the memoirs of Jesus contained in their works. Now in these it is recorded, that "**when ye shall see Jerusalem compassed about with armies, then shall ye know that the**

desolation thereof is nigh." But at that time there were no armies around Jerusalem, encompassing and enclosing and besieging it; for the siege began in the reign of Nero, and lasted till the government of Vespasian, whose son Titus destroyed Jerusalem, on account, as Josephus says, of James the Just, the brother of Jesus who was called Christ, but in reality, as the truth makes clear, on account of Jesus Christ the Son of God." (Origen, Against Celsus, 2:13)

ON THE SABBATH DAY

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- 375AD 'John' Chrysostom, Homily St. Matthew: (On Matthew 24:20,21) Then, to show again the greatness of the calamity, He saith, "Pray ye that your flight be not in the winter, neither on the Sabbath day. For then shall be great tribulation, such as was not since the beginning of the world until now, neither shall be." [Matt. 24:20, 21] (Homily 76, Number 2) Seest thou that His discourse is addressed to the Jews, and that He is speaking of the ills that should overtake them? For the apostles surely were not to keep the Sabbath day, neither to be there, when Vespasian did those things. For indeed the most part of them were already departed this life. And if any was left, he was dwelling then in other parts of the world. But wherefore neither "in the winter, nor on the Sabbath day?" Not in the winter, because of the difficulty arising from the season; not on the Sabbath day, because of the absolute authority exercised by the law. For since they had need of flight, and of the swiftest flight, but neither would the Jews dare to flee on the Sabbath day, because of the law, neither in winter was such a thing easy; therefore, "Pray ye," saith He; "for then shall be tribulation, such as never was, neither shall be." And let not any man suppose this to have been spoken hyperbolically; but let him study the writings of Josephus, and learn the truth of the sayings. For neither can any one say, that the man being a believer, in order to establish Christ's words, hath exaggerated the tragical history. For

indeed he was both a Jew, and a determined Jew, and very zealous, and among them that lived after Christ's coming. " But mark, I pray thee, the exceeding greatness of the ills, when not only compared with the time before, they appear more grievous, but also with all the time to come. For not in all the world, neither in all time that is past, and that is to come, shall any one be able to say such ills have been. And very naturally; for neither had any man perpetrated, not of those that ever have been, nor of those to come hereafter, a deed so wicked and horrible. Therefore He saith, "there shall be tribulation such as never was, nor shall be." (Homily 76, Number 2)

Daniel fulfilled

- 419AD Augustine (On Matthew 24:15) "Luke to show that the abomination spoken of by Daniel will take place when Jerusalem is captured, recalls these words of the Lord in the same context: When you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand (xxi. 20). For Luke very clearly bears witness that the prophecy of Daniel was fulfilled when Jerusalem was overthrown." (vol. 6, p. 170)

160AD Clement of Alexandria (On Matthew 24:15, **The Abomination of Desolation**) "**We have still to add to our chronology the following, -- I mean the days which Daniel indicates from the desolation of Jerusalem, the seven years and seven months of the reign of Vespasian. For the two years are added to the seventeen months and eighteen days of Otho, and Galba, and Vitellius; and the result is three years and six months, which is "the half of the week," as Daniel the prophet said. For he said that there were two thousand three hundred days from the time that the abomination of Nero stood in the holy city, till its destruction. For thus the declaration, which is subjoined, shows: "How long shall be the vision, the sacrifice taken away, the abomination of desolation, which is given, and the power and the holy place shall be trodden under foot? And he said**

to him, Till the evening and morning, two thousand three hundred days, and the holy place shall be taken away." ... **"These two thousand three hundred days, then, make six years four months, during the half of which Nero held sway, and it was half a week; and for a half, Vespasian with Otho, Galba, and Vitellius reigned. And on this account Daniel says, "Blessed is he that cometh to the thousand three hundred and thirty-five days." For up to these days was war, and after them it ceased. And this number is demonstrated from a subsequent chapter, which is as follows: "And from the time of the change of continuation, and of the giving of the abomination of desolation, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and thirty-five days." "** (The Ante-Nicene Fathers, vol. 2, p. 334)

- 325AD Eusebius Pamphilius, Ecclesiastical History: (On Matthew 24:21) "But the people of the church in Jerusalem had been commanded by a revelation, vouchsafed to approved men there before the war, to leave the city and to dwell in a certain town of Perea called Pella." (Book III, Ch. 5)

PHYSICAL REIGN OF CHRIST?

- 325AD Eusebius Pamphilius, Ecclesiastical History: (On the 'Millennial Reign' of Christ) "This same historian (Papias) also gives other accounts, which he **says he adds as received by him from unwritten tradition, likewise certain strange parables of our**

Lord, and of His doctrine and some other matters rather too fabulous. In these he says there would be a certain millennium after the resurrection, and that there would be a corporeal reign of Christ on this very earth; which things he appears to have imagined, as if they were authorized by the apostolic narrations, not understanding correctly those matters which they propounded mystically in their representations. For he was very limited in his comprehension, as is evident from his discourses; yet he was the cause why most of the ecclesiastical writers, urging the antiquity of man, were carried away by a similar opinion; as, for instance, Irenaeus, or any other that adopted such sentiments. (Book III, Ch. 39)

DEATH DESTROYED

- 345AD Athanasius "So the Jews are indulging in fiction, and transferring present time to future. When did prophet and vision cease from Israel? Was it not when Christ came, the Holy One of holies? It is, in fact, a sign and notable proof of the coming of the Word that Jerusalem no longer stands, neither is prophet raised up nor vision revealed among them. And it is natural that it should be so, for when He that was signified had come, what need was there any longer of any to signify Him? And when the Truth had come, what further need was there of the shadow? On His account only they prophesied continually, until such time as Essential Righteousness has come, Who was made the Ransom for the sins of all. For the same reason Jerusalem stood until the same time, in order that there men might premeditate the types before the Truth was known. So, of course, once the Holy One of holies had come, both vision and prophecy were sealed. And the kingdom of Jerusalem ceased at the same time, because kings were to be anointed among them only until the Holy of holies had been anointed. Moses also prophesies that the kingdom of the Jews shall stand until His time, saying, "A ruler shall

not fail from Judah nor a prince from his loins, until the things laid up for him shall come and the Expectation of the nations Himself." And that is why the Savior Himself was always proclaiming "The law and the prophets prophesied until John." So if there is still king or prophet or vision among the Jews, they do well to deny that Christ is come; but if there is neither king nor vision, and since that time all prophecy has been sealed and city and temple taken, how can they be so irreligious, how can they so flaunt the facts, as to deny Christ Who has brought it all about?.. What more is there for their Expected One to do when he comes? To call the heathen? But they are called already. To put an end to prophet and king and vision? But this too has already happened. To expose the Goddenyingness of idols? It is already exposed and condemned. **Or to destroy death? It is already destroyed. What then has not come to pass that the Christ must do?** What is there left out or unfulfilled that the Jews should disbelieve so light-heartedly? The plain fact is, as I say, that there is no longer any king or prophet nor Jerusalem nor sacrifice nor vision among them; yet the whole earth is filled with the knowledge of God, and the Gentiles, forsaking atheism, are now taking refuge with the God of Abraham through the Word, our Lord Jesus Christ.
(Incarnation, Ch. VI)

AND RUMORS OF WARS

375AD Chrysostom: "What then saith He? "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many. **And ye shall hear of wars and rumors of wars. See that ye be not troubled; for all these things must come to pass, but the**

end is not yet." ... For since they felt as being told of vengeance falling on others when hearing of that which was to be brought upon Jerusalem and as though they were to be out of the turmoils, and were dreaming of good things only, and looked for these to befall them quite immediately; for this cause He again foretells to them grievous things, making them earnest, and commanding them on two grounds to watch, so as neither to be seduced by the deceit of them that would beguile them, nor to be overpowered by the violence of ills that should overtake them. ... "For the war, saith He, shall be twofold that of the deceivers, and that of the enemies, but the former far more grievous, as coming upon them in the confusion and turmoils, and when men were terrified and troubled. For indeed great was the storm then, when the Roman power was beginning to flourish, and cities were taken, and camps and weapons were set in motion, and many were readily believed. ... "But of wars in Jerusalem is He speaking; for it is not surely of those without, and everywhere in the world; for what did they care for these? And besides, He would thus say nothing new, if He were speaking of the calamities of the world at large, which are happening always. For before this, were wars, and tumults, and fightings; but **He speaks of the Jewish wars coming upon them at no great distance, for henceforth the Roman arms were a matter of anxiety. Since then these things also were sufficient to confound them, He foretells them all."** (HOMILY ST. MATTHEW)

THAT GENERATION

375AD 'John' Chrysostom, Homily St. Matthew: (On Matthew 23:36)
"For I will ask them, Did He send the prophets and wise men? Did they slay them in their synagogue? Was their house left desolate? Did all the vengeance come upon **that generation**? It is quite plain that it was so, and no man gainsays it." (Homily LXXIV on MATT. XXIII. 29, 30.)

375AD 'John' Chrysostom, Homily St. Matthew: (On Matthew 24:34)
Therefore He saith, they shall come not by themselves or at once, but with signs. For that the Jews may not say, that they who then believed were the authors of these evils, therefore hath He told them also of the cause of their coming upon them. "For verily I say unto you," He said before, "all these things shall come upon **this generation**," having made mention of the stain of blood on them. Then lest on hearing of the showers of evils, they should suppose the gospel to be broken through, He added, "See, be not troubled, for all things must come to pass," i.e which I foretold, and the approach of the temptations will set aside none of the things which I have said; but there shall indeed be tumults and confusion, but nothing shall shake my predictions. "Without were fightings, within were fears;" and, "perils among false brethren," and again, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ."

- 225AD Origen (On The Significance of A.D. 70) "**I challenge anyone to prove my statement untrue if I say that the entire Jewish nation was destroyed less than one whole generation later on account of these sufferings which they inflicted on Jesus. For it was, I believe, forty-two years from the time when they crucified Jesus to the destruction of Jerusalem.**" (Contra Celsum, 198-199)

60AD Clement of Alexandria (On Matthew 24:3,34) "But our Master did not prophesy after this fashion; but, as I have already said, being a prophet by an inborn and every-flowing Spirit, and knowing all things at all times, He confidently set forth, plainly as I said before, sufferings, places, appointed times, manners, limits. **Accordingly, therefore, prophesying concerning the temple, He said: "See ye these buildings? Verily I say to you, There shall not be left here one stone upon another which shall not be taken away [Matt. 24:3]; and this generation shall not pass until the destruction begin [Matt. 24:34]. . . ."** And in like manner He spoke in plain words the things that were straightway to happen, which we can now see with our eyes, in order that the accomplishment might be among those to whom the word was spoken. (Clementine Homilia, 3:15. See Roberts and Donaldson, Ante-Nicene Fathers, 8:241.)

Early christian history by Eusebius

Book 3 Chapter 4

But the rest of the apostles, who had been incessantly plotted against with a view to their destruction, and had been driven out of the land of Judea, went unto all nations to preach the Gospel, relying upon the power of Christ, who had said to them, **"Go ye and make disciples of all the nations in my name."**

But the people of the church in Jerusalem had been commanded by a revelation, vouchsafed to approved men there before the war, to leave the city and to dwell in a certain town of Perea called Pella.

And when those that believed in Christ had come thither from Jerusalem, then, as if the royal city of the Jews and the whole land of Judea were entirely destitute of holy men, the judgment of God at length overtook

those who had committed such outrages against Christ and his apostles, and totally **destroyed that generation of impious men**. But the number of calamities which every where fell upon the nation at that time; the extreme misfortunes to which the inhabitants of Judea were especially subjected, the thousands of men, as well as women and children, that perished by the sword, by famine, and by other forms of death innumerable,--all these things, as well as the many great sieges which were carried on against the cities of Judea, and the excessive sufferings endured by those that fled to Jerusalem itself, as to a city of perfect safety, and finally the general course of the whole war, as well as its particular occurrences in detail, and how **at last the abomination of desolation, proclaimed by the prophets, stood in the very temple of God, so celebrated of old, the temple which was now awaiting its total and final destruction by fire,**

HIS COMING.....THE END OF THE WORLD

375AD 'John' Chrysostom, Homily St. Matthew: (On Matthew 24:1,2)
"And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us when shall these things be? and **what shall be the sign of Thy coming, and of the end of the world?"** ... Therefore did they come unto Him privately, as it was of such matters they meant to inquire. For they were in travail to know the day of His coming, because of their eager desire to behold that glory, which is the cause of countless blessings. And these two things do they ask him, when shall these things be? that is, the overthrow of the temple; and, what is the sign of thy coming? **But Luke saith, the question was one concerning Jerusalem, as though they were supposing that then is His coming. And Mark saith, that neither did all of them ask concerning the end of Jerusalem,** but Peter and John, as having greater freedom of speech.

PLAGUES,FAMINES

375AD 'John' Chrysostom, Homily St. Matthew: (On Matthew 24:7)

Then to show that He Himself also will assail the Jews with them, and war on them, He speaks not of battles only, but also of plagues sent from God, famines, and pestilences, and earthquakes, showing that the wars also He Himself permitted to come upon them, and that these things do not happen for no purpose according to what has been before the accustomed course of things amongst men, but proceed from the wrath on high.