

Terror Over Jerusalem

SUMMARY DESCRIPTION

Terror Over Jerusalem is a fascinating commentary on the present Clash of Civilizations between Islam and Judeo-Christianity, centered in the Middle East, but emanating worldwide. Terror demonstrates that the West's 'War on Terror' is a euphemism. It conceals the reality that there is a Clash of Civilizations between two religions and two civilizations, militant Islam and Christianity, between Sharia law and Western civilization based on a Judeo-Christian and Greek foundation. This book analyses the origin of this conflict from the days of Abraham to the present, through a unique format: A verse by verse historical commentary on the eleventh chapter of Daniel. This historical analysis of the eleventh chapter of Daniel demonstrates that ancient sages forecasted the doom of a resurgent militant Islam in the final days of earth's history.

Terror Over Jerusalem offers hope to the West. As Terror escalates, many people see no way out of this conflict, but this book reveals the Biblical perspective of the final outcome of this conflict. Terror Over Jerusalem also demonstrates that there cannot, and will not be, a final military solution to the Middle East Crisis. Building on the bold premise of Malachi Martin's "The Keys of this Blood" this book analyses the coming U.S./ Papal Alliance which will strive to establish peace in the Middle East, by establishing a one world religion centered at Jerusalem and led by the Papacy. But will this religious initiative succeed in stemming the tide of Islamic militancy is the pivotal and vital question.

OVERVIEW

Over 2,500 years ago the prophet Daniel foresaw and predicted a fierce conflict in the Middle East in these

ominous words, "Tidings from the east and north shall trouble him, therefore he shall go forth with great fury to destroy and utterly annihilate many." Terror Over Jerusalem sets forth the proposition that the present conflict in the Middle East is a fulfillment of this ominous prediction.

The introduction to Terror traces this regional and now global war to the ancient conflict between Jews and the Arabs, the sons of Abraham. The West is involved primarily because it supports Israel's return to its homeland of Palestine, and because the objective of militant Islam is not limited to their regaining of Palestine, it embraces the extension of Sharia law to the ends of the earth, pursuant to the mandate given Islam by their prophet Mahomet. Their use of worldwide acts of terror to achieve their aim of world dominance is inviting a massive retaliatory response from the West. The introduction to Terror also explains the reason for the verse by verse commentary of the book: The eleventh chapter of Daniel is an historical outline of the main events in military and religious history from the days of the prophet Daniel down to the end of the world, an event which coincides with the Second Coming of Christ - an event expected by both Islam and Christianity.

In order to demonstrate that the pronouns "him" and "he" in Daniel 11: 44's ominous prediction of a military confrontation in the Middle East, is a reference to Europe and America and their allies, and that the "many" which are destroyed are the Muslim militants and their supporting regimes, the author commences in chapter one, with a verse by commentary of the prophecy. This chapter reveals that verses 1 and 2 describe events occurring during the reign of the kings of the Medo-Persian empire. They establish the historical starting point of the prophecy. Establishing

the start date of the prophecy is absolutely critical, for it prevents the reader from arbitrarily applying the prophecy to random events in history.

Chapter 2, commenting on verses 3 through 15, traces the empire of the Greeks from their first imperial king, Alexander the Great, to the incessant conflicts between the Egyptian and Syrian portions of his divided empire, which eventually embroils the emerging empire of the Romans in the West. References to the king of the south and king of the north and of the country of Egypt in these verses also helps us anchor the prophecy in real historical events, for ancient texts are clear on the point that Egypt was called the king of the south and Syrian the king of the north in ancient times, precisely because they were south and north of Palestine the object of their incessant wars.

Chapter 3 traces the overthrow of the Syrian empire of the Greeks by the Roman general Pompey the Great in verse 16, to the death of Christ, called the prince of the covenant in this passage, during the reign of the emperor Tiberius Caesar in verse 22. The reference to the death of Christ in verse 22 helps us to verify the accuracy of the historical interpretation of the events of the prophecy from verse 1 through 22, for history is clear that Christ died in 31 A.D.

Chapter 4 describes the 360 year rule of the City of Rome from the overthrow of Cleopatra, the last Queen of Grecian Egypt in 31 B.C. by Caesar Augustus, nephew of Julius Caesar, to the transfer of power from the City of Rome to the City of Constantinople by the emperor Constantine in 330 A.D. This history is described in verses 23 through 30. The removal of the Capital to Constantinople in 330 A.D., precisely 360 years after the battle of Actium in 31 B.C. helps us verify the accuracy of the historical inter-

pretation of the time prophecy of verse 24, and the general accuracy of the interpretation of the prophetic events from verse 1 through 30.

Chapters 5, 6 and 7, commenting on verses 30 through 35, describes the mysterious emergence of the ecclesiastical empire of the Popes out of the crumbling Western Roman empire with the help of both Western and Eastern emperors. This history includes the long reign of the Papacy from 538 to its overthrow by Revolutionary France in 1798.

Chapter 10 becomes the first of two pivotal chapters in the expounding of this long non-symbolic prophecy of Daniel eleven. Terror demonstrates that verses 35 and 36 introduce us to the overthrow of the Papacy by Revolutionary France in 1798, a date that Daniel twice refers to as the "time of the end." The introduction of Revolutionary France at this historical point in the narrative causes Daniel 11: 31-40 to be a parallel chapter to Revelation 11: 2-14 - a well know passage that many commentators admit provides us with a description of the reign of the Papacy and its overthrow by Revolutionary and atheistic France in 1798. This identification of the "king" in verse 36, with Revolutionary France is critical to the correct understanding of the rest of the historical outline of Daniel eleven.

Chapters 8 and 9 describe events taking place during the long terror-filled reign of the Papacy. They provide a concise commentary on verses 31 through 34 which depict aspects of the Renaissance and the Reformation as they relate to the attempts of the Papacy to win the allegiance of non-conforming Christians by flattery or by threats.

Chapters 10, 11 and 12 are a commentary of verses

36 through 39. They describe the religious and civil activities of Revolutionary France as it strived to impose upon modern society the rituals and moral norms of ancient paganism which was revived by the French Enlightenment.

Chapter 13 is the second pivotal point in the whole narrative. Terror demonstrates that this verse is a commentary on the military activities of Revolutionary France and its emperor Napoleon Bonaparte in the Middle East. In 1798, “at the time of the end,” precisely as the Papacy was being overthrown by the French government, Napoleon was planning to extend the empire of France to India. Invading Egypt in 1798 and then the Muslim Turks of Syria in 1799 was the first step in his program and it constituted the first modern crusade of the West against the forces of Islam.

Chapter 14 demonstrates that from this time on, (1798), the West commenced to colonize the entire Muslim world, and it succeeded in doing so, except for Turkey and the interior of Saudi Arabia. It provides a fascinating commentary on the Europe’s scramble for Africa, Egypt and other countries of the Middle East as described in verses 41 through 43.

With chapters 15, 16 and 17 we come down to the present conflict between a post colonial, Islamic world, an American led Europe. Fueling this conflict is the fact that America and Europe inserted, in 1948, a Jewish state in the midst of Muslim Palestine, and continues to support it, despite the protests of Osama bin Laden and other Muslim militants. Enlisting a double meaning for the title, Terror over Jerusalem, the author explains in an extended description of world terrorism, that there is both “Terror” over the skies of Jerusalem, as well “Terrorism” in the cities of the West over their support for Israel. Chapter 17 demon-

strates that the Temple Mount is the epicenter of the present religious conflict. It is here we see the curtain drawn aside and we witness the plans of conservative Jews, allied with pre-millennial ‘Rapture’ believing Christians to rebuild the ancient Temple of Solomon.

In chapter 18, Terror Over Jerusalem concludes its commentary with a prediction of a Papal initiative to bring regional peace to the war torn Middle East and worldwide peace to a terrorized West, by inserting itself as religious arbitrator operating out of Jerusalem. The prophet Daniel states that the power we are identifying as the Papacy “shall plant the tabernacles of his palace between the seas and the glorious holy mountain,” a term by which Jerusalem was known in ancient and Biblical times. The pivotal question is Would this Papal initiative succeed in quenching the flames of worldwide terror? The reader is led to draw their own conclusions.

To assist the reader in understanding the vast sweep of history taken in by this prophecy, Terror provides tools to help familiarize the reader with world history. Terror includes an extended historical chronology, with short commentaries, of significant events of world history from ancient times to the present. Another aid provided to the reader is a very brief outline of the entire eleventh chapter of Daniel. This is achieved by inserting in red type, an interpretation of the key words and phrases within each verse. Finally, to make doubly sure the reader succeeds in following the flow of the prophetic history presented by the prophet Daniel in this eleventh chapter, various historical charts are provided in appendix F. Subjects that require in-depth historical analysis, too lengthy to include in the main narrative are treated in appendixes A through E.