SYNOPSIS
OF THE
EVIDENCES OF CHRISTIANITY.

BY JOSEPH MACARDY

"We owe to Christianity, in government, a certain political law; and, in war, a certain law of nations; benefits which human nature can never sufficiently acknowledge."—Spirit of Laws.

"The Gospel of Christ reduces the whole of Social Virtue to two or three precepts; so brief that they cannot be forgotten; so plain that they cannot be misunderstood; and so reasonable that no man of sense controverts them."—Beattie.

SECOND EDITION,
WITH IMPORTANT ADDITIONS.
Also a Plan of Jerusalem, and a Map of St. Paul's Travels.

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CHAPTER II.

OF THE DESTRUCTION OF JERUSALEM, AND THE DISPERSION OF THE JEWS.

SECTION I.—We shall now investigate the credibility of Prophecy in a feature of all others the least subject to exaggeration; because, involving poverty, banishment, and misery; a feature which the prophets dare not amplify; it being against themselves, their friends, and their nation; a feature the unhappy fugitives would expunge, was there not a divine restraint upon their actions; nay, so repulsive is this feature to the feelings of mankind generally, that its preservation must be attributed to a controlling providence.* To a providence which abundantly multiplied the Old Testament Scriptures from the time of Ezra—above 500 years before the advent of the Saviour.—When the Jewish church was established after the captivity, a rule was made to erect a synagogue in every place where there were ten persons of full age

* Josephus against Apion, b. i. s. 6, 7, 8. The Divine Being in all ages took great care to preserve those books which are now received into the canon of the Old Testament, even when the persons with whom they were intrusted, were under circumstances, in which, without the influence of Heaven, it would have been almost impossible for them to have preserved them. To instance only, that one time when the Jews were under the tyranny of Antiochus Epiphanes, when although that monster of iniquity laid their temple and their city waste, destroyed all their sacred books he could meet with, and at length published a decree, that all those should suffer immediate death who did not resign their copies, yet was the sacred volume safely preserved, and care was taken of it by its author. The zeal of the faithful at all times for their sacred books was such, as would be a very effectual means to secure them from perishing. This is well known both of the Jews and Christians; and indeed no less can be reasonably imagined of those, who looked upon these books as discovering the method of obtain-
and free condition to attend its service; and it is said that Ezra himself distributed 300 copies to these synagogues; and when we consider that the Jews were dispersed in colonies, at an early period, not only in the East, but in Egypt, and in the numerous cities of Asia Minor, in each of which they had at least one synagogue, if not more, there must have been numberless Hebrew copies, long before the Greek version of the Septuagint was made. These were corrected by the standard copy, which was carefully kept at Jerusalem, till that city was taken by Titus; when it was carried in triumph to Rome, and laid up within the purple veil in the royal palace of Vespasian.

II.—The Author of man communicated in the Ten Commandments a comprehensive epitome of individual, domestic, social, and divine Law. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I

ing eternal life, and that religion, for which they willingly sacrificed both themselves and all they had. Hence, as under the barbarous persecution of the Jews by Antiochus just mentioned, so also under the Christian persecutions, no endeavours were wanting to extirpate and abolish the Scriptures. It is evident that the warm zeal and diligent care of the faithful preserved them; and although the emperor Dioclesian in his imperial edict, among other cruelties, enacted, that all the sacred books should be burnt wherever they were found; yet as the courage and resolution of the Christians baffled and frustrated the designs of his rage in all other instances, so they frustrated it very remarkably in this instance. Nor indeed could it be otherwise, when we consider, that the canonical books, either in the original languages, or by means of versions, were dispersed into the most distant countries, and in the possession of innumerable persons. See Rev. T. H. Horne's Introd.
the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."*

* Exod. xx. 2—17. "Some traces of the moral law are discoverable by our natural reason, and the whole accords to it; it has its foundation in the nature of God and man, in the relations men bear to him and to each other, and in the obligations that result from them: so that it is immutable in its nature, and demands obedience from all mankind, as far as they have an opportunity of becoming acquainted with it. Different circumstances may indeed occasion a coincident variation; as the entrance of sin hath rendered patience and forgiveness of injuries, exercises of our love to God and our neighbours; but, though these will cease in heaven, yet the grand principles from whence they are deduced will continue the same to eternity." Rev. Thomas Scott.
CHAP. II. PROPHETIC EVIDENCE.

Harmony of the Moral Law, written on the two Tables.

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<thead>
<tr>
<th></th>
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<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1st Commandment</td>
<td>20. 13.</td>
<td>...</td>
<td>5. 6.</td>
</tr>
<tr>
<td>2nd Do........</td>
<td>20. 23. 24.</td>
<td>19.26.18.</td>
<td>4.5-6.7.8.10.</td>
</tr>
<tr>
<td>3rd Do........</td>
<td>20. 23.</td>
<td>...</td>
<td>5. 11.12.13.</td>
</tr>
<tr>
<td>4th Do... {</td>
<td>20. 23. 31.</td>
<td>19. 23. 26.</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>34. 35.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Second Table.

| 5th Commandment | 20. 22. | 19. | 5. |
| 6th Do........  | 20.     | 19. | 5. |
| 7th Do.......... | 20.     | 18. 19. | 5. 23. |
| 8th Do.......... | 20. 22. | 19. | 5. |
| 9th Do.......... | 20. 23. | 19. | 5. |
| 10th Do......... | 20.     | ... | 5. |

Sum of both Tables | ... | 19. | 6. |

Wilson’s Arch. Dict.

III.—The delivery of the moral law was attested in so extraordinary a manner, as to convince the whole Jewish people of its sacred origin. And its observance, or neglect, was followed by such marks of the favor, or displeasure, of their Divine Author, as to perpetually confirm its Truth and Authority. The revelation of God to man, was committed to the Jews, in trust, for the human race generally; but they did not consider it so: they misunderstood the promise to Abraham, that in his seed should all the nations of the earth be blessed; and that amongst them should arise a light for the Gentile world. The all-comprehending God saw how obstinate, and perfidious this people would grow; he saw the distress and misery they would bring upon themselves; and he declared unto them that his justice would inflict upon them the most exquisite punishment for their perversio
sion of truth, neglect of his revealed will, and extreme
inhumanity. We proceed to quote from their Sacred Books, a few denunciations; with their fulfilment from Profane History. Reserving the more copious historic detail, to show the literal completion of the plain and very minute predictions of Jesus Christ; for which, see Book iii. Chap. i. Sect. ii. Pred. 13.

1. "And when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy."—Moses, Lev. xxvi. 25.

"The Jews were very numerous, having with them the people out of the country, and others who agreed with them in their religious rites, and not only such of their nation as lived in other parts of the Roman empire, but also people from the countries situate beyond the Euphrates."—Dion, b. 76, p. 746. al. p. 1079.

"Now the number of those that were carried captive during the whole war, was collected to be ninety-seven thousand; as was the number of those that perished during the whole siege eleven hundred thousand; who were come up from all the country to unleavened bread, and were on a sudden shut up by an army, which at the very first, occasioned so great a straitness among them, that there came a pestilential destruction upon them, and soon afterward such a famine as destroyed them more suddenly. Now this vast multitude is, indeed, collected out of remote places; but the entire nation was now shut up by fate, as in a prison, and the Roman army encompassed the city when it was crowded with inhabitants."—Josephus' Jewish War, b. 6, c. 9, s. 3, 4.

2. "And I will scatter you among the heathen."—Moses, Levit. xxvi. 29.—"And thou shalt be removed into all the kingdoms of the earth."—Moses, Deut. xxviii. 25. "My God will cast them away, because
they did not hearken unto him; and they shall be wandering among the nations.”—Hosea, ix. 27.

“The Jewish nation is widely dispersed over all the habitable earth among its inhabitants.”—Jew. War, b. 7, c. 3, s. 3. The statement of the Weimar Geographical Ephemerides gives the number of the Jews at something above three millions; and locates them:

Europe—Russia and Poland, 608,800; Austria, 453,524; European Turkey, 321,000; German Confed. 138,000; Prussia, 134,000; Netherlands, 80,000; France, 60,000; Italy, 36,000; Great Britain, 12,000; Cracow, 7,300; Ionian Isles, 7000. Total, Europe, 1,918,053.

Asia—Asiatic Turkey, 330,000; Arabias, 200,000; Hindostan, 100,000; China, 60,000; Turkistan,40,000; Province of Iran, 35,000; Russia in Asia, 3000. Total, Asia, 738,000.

Africa—Morocco and Fez. 300,000; Tunis, 130,000; Algiers, 30,000; Gabes or Habesh, 20,000; Tripoli, 12,000; Egypt, 12,000. Total, Africa, 504,000.

America—North America, 5000; Netherlandish Colonies, 500; Demerara and Essequibo, 200. Total, America, 5700.

New Holland—50.

3. “The Lord will remember their iniquity, and visit their sins; they shall return to Egypt.”—Hosea, viii. 14. “And the Lord shall bring thee into Egypt again with ships, and there ye shall be sold unto your enemies for bondmen and bondwomen.”—Moses, Deut. xxviii.68.

“So Fronto slew all those that had been seditious, but of the young men he chose out the tallest, and most beautiful, and reserved them for the triumph; and as for the rest of the multitude that were above seventeen years old, he put them into bonds, and sent them to the Egyptian mines; but those that were
under seventeen years of age were sold for slaves."—
Jew. War. b. 6, c. 9, s. 2. See also c. 8, s. 2.

4. "I will also send wild beasts among you. And ye
shall perish among the heathen, and the land of your
enemies shall eat you up."—Moses, Lev. 22, 38.

"Titus' soldiers were already quite tired with killing
men, and there appeared to be a vast number still re-
main ing alive; he then gave orders that they should
kill none but those that were in arms, but should
take the rest alive. Of these Titus sent a great num-
ber into the provinces, as a present to them, that they
might be destroyed upon their theatres by the sword,
and by the wild beasts." Jew. War, b. 6, c. 9, s. 2.

"While Titus was at Cesarea, he solemnized the birth-
day of his brother after a splendid manner, and in-
flicted a great deal of the punishment intended for the
Jews, in honour of him; for the number of those that
were now slain in fighting with the beasts, and were
burnt, and fought with one another, exceeded two
thousand five hundred. After this, Caesar came to
Berytus, and staid there a long time, and exhibited a
still more pompous solemnity about his father's birth-
day; so that a great multitude of the captives were
here destroyed after the same manner as before."—
Jew. War, b. 7, c. 3, s. 1.

5. "And ye shall eat the flesh of your sons."—
Moses, Lev. xxvi, 29. "And thou shalt eat the fruit
of thine own body, the flesh of thy sons and of thy
daughters, which the Lord thy God hath given thee, in
the siege, and in the straitness wherewith thine enemies
shall distress thee: so that the man that is tender among
you, and very delicate, his eye shall be evil toward his
brother, and toward the wife of his bosom and toward
the remnant of his children which he shall leave; so
that he will not give to any of them of the flesh of his
children whom he shall eat; because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one, and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege, and straitness wherewith thine enemy shall distress thee in thy gates."—Moses, Deut. xxviii. 53, 57.

"But why do I describe the shameless impudence that the famine brought on men in their eating inanimate things? while I am going to relate a matter of fact, the like to which no history relates, either among the Greeks or Barbarians. It is horrible to speak of it, and incredible when heard. I had, indeed, willingly omitted this calamity of ours, that I might not seem to deliver what is so portentous to posterity, but that I have innumerable witnesses to it in my own age; and, besides, my country would have had little reason to thank me for suppressing the miseries that she underwent at this time. There was a certain woman that dwelt beyond Jordan; her name was Mary; her father was Eleazar, of the village Bethzub, which signifies the House of Hyssop. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon, such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who
came every day running into her house for that purpose. This put the poor woman into a very great passion; and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of commiseration of her case, would take away her life: and if she found any food, she perceived her labours were for others and not for herself; and it was now become impossible for her in any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with any thing but her passion and the necessity she was in. She then attempted a most unnatural thing, and snatching up her son, who was a child sucking at her breast, she said,—‘O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us even before that slavery comes upon us. Yet are the seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets, and a byeword to the world, which is all that is now wanting to complete the calamities of us Jews.’ As soon as she had said this, she slew her son, and then roasted him, and ate the one-half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her, that they would cut her throat immediately, if she did not shew them what food she had gotten ready. She replied, that ‘she had saved a very fine portion of it for them;’ and withal uncovered what
was left of her son. Hereupon they were seized with an horror and amazement of mind, and stood astonished at the sight, when she said to them,—‘This is mine own son, and what hath been done was mine own doing. Come, eat of this food, for I have eaten of it myself. Do not you pretend to be either more tender than a woman, or more compassionate than a mother: but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one-half, let the rest be reserved for me also.’ This sad instance was quickly told to the Romans, some of whom could not believe it, and others pitied the distress which the Jews were under; but there were many of them who were hereby induced to a more bitter hatred than ordinary against our nation. But for Cæsar, he excused himself before God as to this matter, and said, that ‘he had proposed peace and liberty to the Jews, as well as an oblivion to all their former insolent practices; but that they, instead of concord, had chosen sedition; instead of peace, war; and, before satiety and abundance, a famine: that they had begun with their own hands to burn down that temple which we have preserved hitherto; and that, therefore, they deserved to eat such food as this was: that, however, this horrid action of eating an own child ought to be covered with the overthrew of their very country itself; and men ought not to leave such a city upon the habitable earth, to be seen by the sun, wherein mothers are thus fed, although such food be fitter for the fathers than for the mothers to eat of, since it is they that continue still in a state of war against us, after they have undergone such miseries as these.’ And at the same time that he said this, he reflected on the desperate condition these men must be in; nor could he expect that such men could be recovered to
of mind, after they had endured those very sufferings, for the avoiding wherof it only was probable they might have repented."—Jew: War, b. 6, c. 3. s. 4 & 5.

6. "Thus saith the Lord, Zion shall be ploughed up like a field, and Jerusalem shall become heaps, and the mountain of the House as the high places of a forest."—Jeremiah, xxvi. 18

"Now as soon as the army had no more people to slay or to plunder, because there remained none to be objects of their pay (for they would not have spared any, had there remained any other such work to be done), Caesar gave orders that they should demolish the entire City and Temple; which were dug up to the foundation, so that there was left nothing to make those that came thither believe that it had ever been inhabited."—Jew: War, b. 7, c. 1, s. 1,

7. "Behold the eyes of the Lord God are upon the sinful kingdom, I will destroy it from off the face of the earth, saith the Lord."—Amos, ix. 8. "I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished."—Zech: xiv. 2. "And the people of the Prince that shall come, shall destroy the city and the sanctuary."—Dan: ix. 26. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand: a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trusted, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land."—Moses, Deut: xxviii. 49, 50, 52. "Ye shall be slain before your enemies, they that hate you shall reign over you. And I will make your cities waste,
and bring your sanctuaries unto desolation."—Moses, Lev. xxvi. 17, 31.

The army against Jerusalem was collected from all parts; and amongst which were the Kings Agrippa, Sohemus, and Autiochus.—Tacit. Hist. b. 5, c. 1. "And the Romans went in numbers into the lanes of the city, with their swords drawn, and they slew those whom they overtook without mercy, and set fire to the houses whither the Jews had fled, and burnt every soul in them."—Jews: War, b. 6, c. 8, s. 5. *See also*, c. 6, s. 3, 4, 5 and 6, and c. 9, s. 4. According to Josephus the Killed and Prisoners, of this exterminating massacre, were:—Killed 1,100,000, Prisoners 97,000, and among the spoils, in the triumph of Vespasian and Titus, the Book of the Law, the golden table, and the seven-branched candlestick, of the Temple, were conspicuous.

8. "And I will bring the land into desolation, and your enemies which dwell therein, shall be astonished at it."—Moses, Lev: xxvi. 32.

"Now when Titus came into this upper city, he admired not only some other places of strength in it, but particularly the strong towers: for when he saw their solid altitude, and the largeness of their several stones, and the exactness of their joints, as also how great was their breadth, and how extensive their length, he expressed himself after the manner following.—'We have certainly had God for an assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men or any machines do towards overthrowing these towers.'—At which time he had many such conversations with his friends. To conclude, when he entirely demolished the rest of the city, and overthrew its walls, he left these towers as a moun
ment of his good fortune."—Jew: War, b. 6, c. 9, s. 1. See also Tacitus' Hist. b. 5, c. 9—13.

Having principally quoted Josephus, we shall here glance at his character, and qualifications.—"As for myself, I have composed a true history of that whole war, and of all the particulars that occurred therein, as having been concerned in all its transactions; for I acted as general of those among us that are named Galileans, as long as it was possible for us to make any opposition. I was then seized on by the Romans, and became a captive: Vespasian also and Titus had me kept under guard, and forced me to attend them continually. At the first I was put into bonds, but was set at liberty afterward, and sent to accompany Titus, when he came from Alexandria to the siege of Jerusalem; during which time there was nothing done which escaped my knowledge; for what happened in the Roman camp I saw and wrote down carefully; and what information the deserters brought out of the city, I was the only man that understood them. Afterwards I got leisure at Rome; and when all my materials were prepared for that work, I made use of some persons to assist me in learning the Greek tongue, and by these means I composed the history of those transactions. And I was so well assured of the truth of what I related, that I first of all appealed to those that had the supreme command in that war, Vespasian and Titus, as witnesses for me; for to them I presented those books first of all, and after them to many of the Romans who had been in the war. I also sold them to many of our own men who understood the Greek philosophy; among whom were Julius Archelaus; Herod, king of Chalcis, a person of great gravity, and king Agrippa himself, a person that deserved the greatest admiration. Now all these men
bore their testimony to me, that I had the strictest
guard to truth; who yet would not have dissembled
the matter, nor been silent, if I, out of ignorance, or out
of favour to any side, either had given false colours to
actions, or omitted any of them."—Josephus against
Apion, b. 1, s. 9.

Mr. Tilllemont says—"God has been pleased to
choose for our information in this history, not an
apostle, nor any of the chief men of the church, but an
obstinate Jew, whom neither the view of the virtue
and miracles of the Christians, nor the knowledge of
the law, nor the ruin of his religion and country,
could induce to believe in, and love the Messiah, who
was all the expectation of the nation. God has per-
mitted it so to be that the testimony which this
historian gave to an event, of which he did not com-
prehend the mystery, might not be rejected either by
Jews or heathens; and that none might be able to say,
that he had altered the truth of things to favour Jesus

Dr. Harwood has drawn the character of the Jews,
in the days of our Saviour, with great force and
precision; we subjoin an extract, confirmed by the
testimony of their own historian: "The Jews are
described as a most superstitious and bigoted people,
attached to the Mosaic ritual and to the whimsical
traditions of their elders, with a zeal and fanaticism
approaching to madness. They are represented as a
nation of hypocrites, assuming the most sanctimo-
nious appearance before the world, at the corners of
crowded streets uttering loud and fervent strains of
rapturous devotion, merely to attract the eyes of a
weak and credulous multitude, and to be noticed and
venerated by them as mirrors of mortification and
heavenly-mindedness; devoured with ostentation and
spiritual pride; causing a trumpeter to walk before.
them in the streets, and make proclamation that such a rabbi was going to distribute his alms; publicly displaying all his showy parade of piety and charity, yet privately guilty of the most unfeeling cruelty and oppression; devouring widows' houses, stripping the helpless widow and friendless orphan of their property, and exposing them to all the rigours of hunger and nakedness; clamouring, The temple of the Lord! The temple of the Lord! making conscience of paying tithe of mint, anise and cummin, to the support of its splendour and priesthood, but in practical life violating and trampling upon the first duties of morality,— justice, fidelity, and mercy,—as being vulgar and heathenish attainments, and infinitely below the regard of exalted saints and spiritual perfectionists. Their great men were, to an incredible degree, depraved in their morals, many of them Sadducees in principle, and in practice the most profligate sensualists and debauchees; their atrocious and abandoned wickedness, as Josephus testifies, transcended all the enormities which the most corrupt age of the world had ever beheld; they compassed sea and land to make proselytes to Judaism, from the Pagans, and, when they had gained these converts, soon rendered them, by their immoral lives and scandalous examples, more depraved and profligate than ever they were before their conversion."—Harwood's Introd. to New Test. "I cannot forbear, declaring my opinion, though the declaration fills me with great emotion and regret, that if the Romans had delayed to come against these wretches, the city would either have been ingulphed by an earthquake, overwhelmed by a deluge, or destroyed by fire from heaven, as Sodom was; for that generation was far more enormously wicked than those who suffered these calamities."—Josephus, Bell. Jud. lib. v. c. 13.