

Michael & Friend,

I start at John Chrysostom (c.347-407): *Eight Homilies Against the Jews*, Homily 5.10.7 through 5.11 (<http://www.fordham.edu/halsall/source/chrysostom-jews6-homily5.asp>)

). I start at (7) for context:

5.10 (7) What is there for me to say to you now that has not already been said? When the prophets predicted the other captivities, they spoke not only of the captivity but also of the length of time it was appointed for each bondage to last; for this present captivity, however, they set no time but, to the contrary, said that the desolation would endure until the end. And to prove that what they said is true, come now and **let me offer as witnesses the events themselves.**

If the Jews had never attempted to rebuild the temple, they could say: "If we had wished to set our hands to the task and to begin to rebuild it, we could by all means have completed the task." But now I shall show that not **once, nor twice, but three times they did attempt it and three times, like wrestlers in the Olympic games, they were thrown to the ground.** Therefore there can be no dispute or question but that the Church has won the victory crown.

XI

Yet what kind of men were they who set their hands to the task? They were men who constantly resisted the Holy Spirit, revolutionists bent on stirring up sedition. After the destruction which occurred under Vespasian and Titus, these Jews rebelled during the reign of Hadrian and tried to go back to the old commonwealth and way of life. What they failed to realize was that they were fighting against the decree of God, who had ordered that Jerusalem remain forever in ruins.

(2) But it is impossible for a man to wage war on God and win. So it was that, when these Jews made their attack against the Emperor, they forced him again to destroy Jerusalem completely. For Hadrian came and utterly subdued them; he obliterated every remnant of their city. **To prevent the Jews from making such an impudent attempt in the future, he set up a statue of himself.** But he realized that, with the passage of time, his statue would one day fall. So he gave his own name to the ruined city and, in this way, burned on the Jews a permanent brand which would mark their defeat and testify to the impudence of their revolt. Since he was called Aelius Hadrianus, he ordained that from this name the city was to be called Aelia and to this day it is called by the name of the Emperor who conquered it and destroyed it.

(3) Do you see the first attempt of the impudent Jews? **Now look at the next. They tried the same thing in the time of Constantine. But the Emperor saw what they tried to do, cut off their ears, and left on their bodies this mark of their disobedience. He then had them led around everywhere, like runaway slaves and scoundrels, so all might see their mutilated bodies and always think twice before ever attempting such a revolt.** "Yet these things happened very long ago," the Jews will say. But I tell you that the incident is well known to those of us who are somewhat on in years and are already old men.

(4) But what I am going to tell you is clear and obvious even to the very young. For it did not happen in the time of Hadrian or Constantine, but during our own lifetime, **in the reign of the Emperor of twenty years ago**. Julian, who surpassed all the emperors in irreligion, invited the Jews to sacrifice to idols in an attempt to drag them to his own level of ungodliness. He used their old way of sacrifice as an excuse and said: "In the days of your ancestors, God was worshipped in this way."

(5) They refused his invitation, but, at that time, they did admit to the very things I just lately proved to you, namely, that they were not allowed to offer their sacrifices outside Jerusalem. Their answer was that those who offered any sacrifice whatsoever in a foreign land were violating the Law. So they said to the Emperor: "If you wish to see us offer sacrifices, give us back Jerusalem, rebuild the temple, show us the holy of holies, restore the altar, and we will offer sacrifices again just as we did before."

(6) These abominable and shameless men had the impudence to ask these things from an impious pagan and to invite him to rebuild their sanctuary with his polluted hands. They failed to see that they were attempting the impossible. They did not realize that if human hands had put an end to those things, then human hands could get them back for them. But it was God who destroyed their city, and no human power could ever change what God had decreed. "For what God, the Holy One, has planned who shall dissipate? His hand is stretched out; who will turn it back?" What God has reared up and wishes to remain, no man can tear down. In the same way, what he has destroyed and wishes to stay destroyed, no man can rebuild.

(7) I grant you that **the Emperor did give you Jews back your temple and did build you an altar**, just as you foolishly suspected he would. But he could not send down to you the heavenly fire from on high, could he? Yet if you could not have this fire, your sacrifice had to be an abomination and unclean. This is why the sons of Aaron perished; they brought ill a foreign fire.

(8) Nonetheless, these Jews, who were blind to all things, called on the Emperor for help and begged him to aid them in undertaking to rebuild the temple. **The Emperor, for his part, spared no expense, sent engineers from all over the empire to oversee the work, summoned craftsmen from every land; he left nothing undone, nothing untried. He overlooked nothing but worked quietly and a little at a time to bring the Jews to offer sacrifice**; in this way he expected that it would be easy for them to go from sacrifice to the worship of idols. At the same time, in his mad folly, he was hoping to cancel out the sentence passed by Christ which forbade the rebuilding of the temple. But the one who catches the wise in their craftiness straightway made clear to him by His action that the decrees of God are mightier than any man's and that works get their strength from the word of God.

(9) They started to work in earnest on that forbidden task, they removed a great mound of earth and **began to lay bare the foundations. They were just about to start building when suddenly fire leaped forth from the foundations and completely consumed not only a great number of the workmen but even the stones piled up there to support the structure. This put a stop to the untimely obstinacy of those who had undertaken the project. Many of the Jews, too, who had seen what had happened, were astonished and struck with**

shame. The Emperor Julian had been madly eager to finish the work. But when he heard what had happened, he was afraid that, if he went on with it, he might call down the fire on his own head. So he and the whole Jewish people withdrew in defeat.

(10) Even today, if you go into Jerusalem, you will see the bare foundation, if you ask why this is so, you will hear no explanation other than the one I gave. We are all witnesses to this, for it happened not long ago but in our own time. Consider how conspicuous our victory is. This did not happen in the times of the good emperors; no one can say that the Christians came and prevented the work from being finished. It happened at a time when our religion was subject to persecution. when all our lives were in danger, when every man was afraid to speak, when paganism flourished. Some of the faithful hid in their homes, others fled the marketplaces and moved to the deserts. That is when these events occurred. So the Jews have no excuse left to them for their impudence.

Then goto the second mention by John in *Eight Homilies Against the Jews*, in Homily 6.2.2 (<http://www.fordham.edu/halsall/source/chrysostom-jews6-homily6.asp>

):

(2) But Daniel did not reveal that it would come to an end nor that these troubles would ever stop. Nor did any other prophet. Daniel did, however, predict the opposite, namely, that this bondage would hold them in slavery until the end of time. The great number of years which have come and gone since that day are witnesses to the truth of what he said. And the years have shown neither trace nor beginning of a change for the better, even though the Jews tried many times to rebuild their temple. **Not once, not twice, but three times they tried. They tried ill the time of Hadrian, in the time of Constantine, and in the time of Julian. But each time they tried they were stopped. The first two times they were stopped by military force; later it was by the fire which leaped forth from the foundations and restrained them from their untimely obstinacy.**

The **first** attempt to rebuild the Temple was during Hadrian's reign, the **second** was during Constantine's reign (ended when he cut off the ears of the priests doing the construction), and the **third** was during the reign of Julian the Apostate which ended when fire came from below the Temple foundation following an earthquake. (This was not a miracle story). John Chrysostom believe that Jesus prophecy about the destruction of the Temple also meant the Jews would never be allowed to rebuild it. This is John's view. The remains of the Constantinian reconstruction were what was observed by the Bordeaux Pilgrim in 333 AD.

Actually Dr. Martin is correct in regard to actual construction. They never began building in Hadrian's day, not even laying the foundation. They obtained permission from the Emperor but the Jews had not begun construction before he changed his mind and changed his mind. I believe he reneged on permission when the Bar Kokhba rebellion

broke out. This information can be found in Dr. Martin's book *The Temples That Jerusalem Forgot*, chapter 12, pp. 199-217.

This all makes sense if the Temple was not on the area now called the Haram. Dr. Martin's evidence indicates all the Jewish Temples were above and west of the Gihon Springs, and that the Haram is the remains of Fort Antonia. See Dr. Ernest Martin's article "[How the Jews Started to Lose the Temples' Site](#)

."

I hope this is helpful.

David Sielaff, Director
Associates for Scriptural Knowledge
www.askelm.com