

325 AD Theophania - THE FOURTH BOOK OF EUSEBIUS OF CAESAREA, paragraphs 18-22: He (Jesus) then plainly foretold these things (in the Olivet Discourse) by His foreknowledge, and gave open intimation of the reduction (of the city of Jerusalem), which should come upon them through the Romans, (when saying), "As he approached Jerusalem and saw the city, he wept over it and said, 'If you, even you, had only known on this day what would bring you peace'—but now it is hidden from your eyes. The days shall come upon thee...because thou knewest not the things of thy peace. For, this cause 'there shall come upon thee the days, (in which) thine enemies shall surround thee, and shall go round about thee, and shall press upon thee from every quarter of thee; and they shall root thee out, and thy children within thee.'" (Luke 19:41-44) In these (words) then, has been recorded the form of war which should come upon them. And, how they were fulfilled, we shall presently find from the writings of Josephus, who was himself a Jew, and descended from a tribe of the Jews ; one of the well known and famous men among that people. At the time of the reduction (of the place), he committed to writing everything that was done among them; and (so) shewed, that the predictions before us were, in their facts. "It would be impossible to give an account of each and every of their iniquities singly; we say then summarily, that no (other) city (ever) suffered all these things; and, that there never was a generation so fruitful in vices as this: for they destroyed the city itself and (were the cause) that the Romans should be recorded, as forced by them against their own wills, to this sad victory! They accordingly dragged them on forthwith, unopposed, to the Temple ; and viewed from the upper city, the fire that was burning within it." Nor were they pained, nor did they weep at these things! Because, "there should be at that time great tribulation, such, that its like existed not since the beginning of the world." (Daniel 12:1, Matthew 24:21, Mark 13:19) This very thing was foretold by our Savior, which this writer attests! the whole of which was fully brought to pass forty years afterwards, in the times of Vespasian the Roman Emperor. Our Savior moreover, added to His predictions, determining the time, how long Jerusalem should be trampled on by the Gentiles; for He said, 'Until the times of the Gentiles shall be fulfilled:' intimating by this, the end of the world. www.tertullian.org/fathers/eusebius_theophania_05book4.htm

The following are some of the background prophecies from the Old Testament book of Daniel

537 BC Daniel 9:1 In the first year of Darius son of Xerxes (a Mede by descent), who was made ruler over the Babylonian kingdom— 2 in the first year of his reign, I, Daniel, understood from the Scriptures, according to the word of the Lord given to Jeremiah the prophet, that the desolation of Jerusalem (under the Babylonians in the 6th century BC) would last seventy years . 3 So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes...20 While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the Lord my God for his holy hill— 21 while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. 22 He instructed me and said to me, "Daniel, I have now come to give you insight and understanding. 23 As soon as you began to pray, a word went out, which I have come to tell you, for you are highly esteemed. Therefore, consider the word and understand the vision: 24 "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy. 25 "Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble. 26 After the sixty-two 'sevens,' the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. 27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

536 BC Daniel 12:1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered. 2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. 3 Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever. 4 But you, Daniel, roll up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge." 5 Then I, Daniel, looked, and there before me stood two others, one on this bank of the river and one on the opposite bank. 6 One of them said to the man clothed in linen, who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?" 7 The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, "It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed." 8 I heard, but I did not understand. So I asked, "My lord, what will the outcome of all this be?" 9 He replied, "Go your way, Daniel, because the words are rolled up and sealed until the time of the end. 10 Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand. 11 "From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days. 12 Blessed is the one who waits for and reaches the end of the 1,335 days. 13 "As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance."

The following are some of the background scriptures in the New Testament in the period leading up to Jesus giving the Olivet Discourse

30 AD
5 Days Before the Cross Luke 19:11 While they were listening to this, he went on to tell them a parable, because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once. 12 He said: "A man of noble birth went to a distant country to have himself appointed king and then to return. 13 So he called ten of his servants and gave them ten minas. 'Put this money to work,' he said, 'until I come back.' 14 "But his subjects hated him and sent a delegation after him to say, 'We don't want this man to be our king.' 15 "He was made king, however, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it. 16 "The first one came and said, 'Sir, your mina has earned ten more.' 17 "Well done, my good servant!" his master replied. 'Because you have been trustworthy in a very small matter, take charge of ten cities.' 18 "The second came and said, 'Sir, your mina has earned five more.' 19 "His master answered, 'You take charge of five cities.' 20 "Then another servant came and said, 'Sir, here is your mina; I have kept it laid away in a piece of cloth. 21 I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow.' 22 "His master replied, 'I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow? 23 Why then didn't you put my money on deposit, so that when I came back, I could have collected it with interest?' 24 "Then he said to those standing by, 'Take his mina away from him and give it to the one who has ten minas.' 25 "Sir," they said, 'he already has ten!' 26 "He replied, 'I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what they have will be taken away. 27 But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me." 28 After Jesus had said this, he went on ahead, going up to Jerusalem. 29 As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, 30 "Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. 31 If anyone asks you, 'Why are you untying it?' say, 'The Lord needs it.'" 32 Those who were sent ahead went and found it just as he had told them. 33 As they were untying the colt, its owners asked them, "Why are you untying the colt?" 34 They replied, "The Lord needs it." 35 They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. 36 As he went along, people spread their cloaks on the road. 37 When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen: 38 "Blessed is the king who comes in the name of the Lord!" "Peace in heaven and glory in the highest!" 39 Some of the Pharisees in the crowd said to Jesus, "Teacher, rebuke your disciples!" 40 "I tell you," he replied, "if they keep quiet, the stones will cry out." 41 As he approached Jerusalem and saw the city, he wept over it 42 and said, "If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. 43 The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. 44 They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you." 45 When Jesus entered the temple courts, he began to drive out those who were selling. 46 "It is written," he said to them, "'My house will be a house of prayer'; but you have made it 'a den of robbers.'"

30 AD
3 Days Before the Cross Matthew 22:1 Jesus spoke to them again in parables, saying: 2 "The kingdom of heaven is like a king who prepared a wedding banquet for his son. 3 He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come. 4 "Then he sent some more servants and said, 'Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.' 5 "But they paid no attention and went off—one to his field, another to his business. 6 The rest seized his servants, mistreated them and killed them. 7 The king was enraged. He sent his army and destroyed those murderers and burned their city. 8 "Then he said to his servants, 'The wedding banquet is ready, but those I invited did not deserve to come. 9 So go to the street corners and invite to the banquet anyone you find.' 10 So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests. 11 "But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. 12 He asked, 'How did you get in here without wedding clothes, friend?' The man was speechless. 13 "Then the king told the attendants, 'Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.' 14 "For many are invited, but few are chosen."

30 AD
3 Days Before the Cross Matthew 23:29 "Woe to you, teachers of the law and Pharisees, you hypocrites! You build tombs for the prophets and decorate the graves of the righteous. 30 And you say, 'If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.' 31 So you testify against yourselves that you are the descendants of those who murdered the prophets. 32 Go ahead, then, and complete what your ancestors started! 33 "You snakes! You brood of vipers! How will you escape being condemned to hell? 34 Therefore I am sending you prophets and sages and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town. 35 And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berekiah, whom you murdered between the temple and the altar. 36 Truly I tell you, all this will come on this generation. 37 "Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. 38 Look, your house is left to you desolate. 39 For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'"



The Olivet Discourse given by Jesus only three days before His crucifixion

The Gospel of Matthew possibly from 40 AD	The Gospel of Luke possibly from 59 AD	The Gospel of Mark possibly from 64 AD
Matthew 24:1 Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings. 2 "Do you see all these things?" he asked. "Truly I tell you, <u>not one stone here will be left on another; every one will be thrown down.</u> "	Luke 21:5 Some of his disciples were remarking about how the temple was adorned with beautiful stones and with gifts dedicated to God. But Jesus said, 6 "As for what you see here, the time will come when <u>not one stone will be left on another; every one of them will be thrown down.</u> "	Mark 13:1 As Jesus was leaving the temple, one of his disciples said to him, "Look, Teacher! What massive stones! What magnificent buildings!" 2 "Do you see all these great buildings?" replied Jesus. " <u>Not one stone here will be left on another; every one will be thrown down.</u> "
Matthew 24:3 As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, " <u>when will this happen, and what will be the sign of your coming and of the end of the age?</u> "	Luke 21:7 "Teacher," they asked, " <u>when will these things happen? And what will be the sign that they are about to take place?</u> "	Mark 13:3 As Jesus was sitting on the Mount of Olives opposite the temple, Peter, James, John and Andrew asked him privately, 4 "Tell us, <u>when will these things happen? And what will be the sign that they are all about to be fulfilled?</u> "
Matthew 24:4 Jesus answered: "Watch out that no one deceives you. 5 For many will come in my name, claiming, 'I am the Messiah,' and will deceive many. 6 You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. 7 Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. 8 <u>All these are the beginning of birth pains.</u>	Luke 21:8 He replied: "Watch out that you are not deceived. For many will come in my name, claiming, 'I am he,' and, 'The time is near.' Do not follow them. 9 When you hear of wars and uprisings, do not be frightened. <u>These things must happen first, but the end will not come right away.</u> " 10 Then he said to them: "Nation will rise against nation, and kingdom against kingdom. 11 <u>There will be great earthquakes, famines and pestilences in various places, and fearful events and great signs from heaven.</u>	Mark 13:5 Jesus said to them: "Watch out that no one deceives you. 6 Many will come in my name, claiming, 'I am he,' and will deceive many. 7 When you hear of wars and rumors of wars, do not be alarmed. Such things must happen, but the end is still to come. 8 Nation will rise against nation, and kingdom against kingdom. <u>There will be earthquakes in various places, and famines. These are the beginning of birth pains.</u>

The continuation of the Olivet Discourse from Matthew 24 & 25, Luke 21, and Mark 13 follows below in various places pertaining to the times of its first century application

Chronological order of events following the Olivet Discourse

Matthew 26:47 While he was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people. 48 Now the betrayer had arranged a signal with them: "The one I kiss is the man; arrest him." 49 Going at once to Jesus, Judas said, "Greetings, Rabbi!" and kissed him. 50 Jesus replied, "Do what you came for, friend." Then the men stepped forward, seized Jesus and arrested him. 51 With that, one of Jesus' companions reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear. 52 "Put your sword back in its place," Jesus said to him, "for all who draw the sword will die by the sword. 53 Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? 54 But how then would the Scriptures be fulfilled that say it must happen in this way?" 55 In that hour Jesus said to the crowd, "Am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching, and you did not arrest me. 56 But this has all taken place that the writings of the prophets might be fulfilled." Then all the disciples deserted him and fled. 57 **Those who had arrested Jesus took him to Caiaphas the high priest**, where the teachers of the law and the elders had assembled. 58 But Peter followed him at a distance, right up to the courtyard of the high priest. He entered and sat down with the guards to see the outcome. 59 The chief priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death. 60 **But they did not find any, though many false witnesses came forward. Finally two came forward 61 and declared, "This fellow said, 'I am able to destroy the temple of God and rebuild it in three days.'"** 62 Then the high priest stood up and said to Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?" 63 But Jesus remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God." 64 **"You have said so," Jesus replied. "But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."** 65 Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. 66 What do you think?" "He is worthy of death," they answered. 67 Then they spit in his face and struck him with their fists. Others slapped him 68 and said, "Prophecy to us, Messiah. Who hit you?"

John 18:13 First they took him to **Ananus**, the father-in-law of Caiaphas, the high priest that year. 14 **Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.** *Note :The High Priest Caiaphas, who married the sister of the five sons of Ananus, led the accusations against Jesus at his trial.*

Luke 23:24 So Pilate decided to grant their demand. 25 He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will. 26 As the soldiers led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus. 27 **A large number of people followed him, including women who mourned and wept for him.** 28 Jesus turned and said to them, "**Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children.** 29 **For the time will come when you will say, 'Blessed are the childless women, the wombs that never bore and the breasts that never nursed!'** 30 **Then "they will say to the mountains, 'Fall on us!' and to the hills, 'Cover us!'**" 31 For if people do these things when the tree is green, what will happen when it is dry?"

The Crucifixion of Jesus, which occurred only 3 days after He gave the Olivet Discourse, marked the "Beginning of Birth Pains" from the Olivet Discourse in the first century

Matthew 27:45 From noon until three in the afternoon darkness came over all the land. 46 About three in the afternoon Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" (which means "My God, my God, why have you forsaken me?"). 47 When some of those standing there heard this, they said, "He's calling Elijah." 48 Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a staff, and offered it to Jesus to drink. 49 The rest said, "Now leave him alone. Let's see if Elijah comes to save him." 50 And when Jesus had cried out again in a loud voice, he gave up his spirit. 51 **At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split 52 and the tombs broke open. The bodies of many holy people who had died were raised to life. 53 They came out of the tombs after Jesus' resurrection and went into the holy city and appeared to many people. 54 When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, "Surely he was the Son of God!"**

Julius Africanus wrote in the 3rd century On the Circumstances Connected with Our Savior's Passion and His Life-Giving Resurrection - Paragraph 1 : As to His works severally, and His cures effected upon body and soul, and the mysteries of His doctrine, and the resurrection from the dead, these have been most authoritatively set forth by His disciples and apostles before us. **On the whole world there pressed a most fearful darkness; and the rocks were rent by an earthquake, and many places in Judea and other districts were thrown down.** This darkness **Thallus, in the third book of his History**, calls, as appears without reason, an eclipse of the sun. For the Hebrews celebrate the passover on the 14th day according to the moon, and the passion of our Savior falls on the day before passover, but an eclipse of the sun takes place only when the moon comes under the sun. And it cannot happen on any other time but in the interval between the first day of the new moon and the last day of the old, that is, at the junction: how then should an eclipse be supposed to happen when the moon is almost diametrically opposite the sun? Let that opinion pass however; let it carry the majority with it; and let this portent of the world be deemed an eclipse of the sun, like others a portent only to the eye. **Phlegon records that, in the time of Tiberius Caesar, at full moon, there was a full eclipse of the sun from the sixth hour to the ninth - manifestly that one of which we speak.** But what has an eclipse in common with **an earthquake, the rending of rocks**, and the resurrection of the dead, and so great perturbation throughout the universe? Surely no such event as this is recorded for a long period. But it was darkness induced by God, because the Lord happened then to suffer. And calculation makes out that the period of 70 weeks, as noted in Daniel, is completed at this time. <http://www.ccel.org/ccel/schaff/antf06.v.vxviii.html>


Matthew 28:1 After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. 2 **There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it.** 3 His appearance was like lightning, and his clothes were white as snow. 4 **The guards were so afraid of him that they shook and became like dead men.** 5 The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. 6 He is not here; he has risen, just as he said. Come and see the place where he lay. 7 Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you." 8 **So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples.** 9 **Suddenly Jesus met them.** "Greetings," he said. They came to him, clasped his feet and worshiped him. 10 **Then Jesus said to them, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me."**

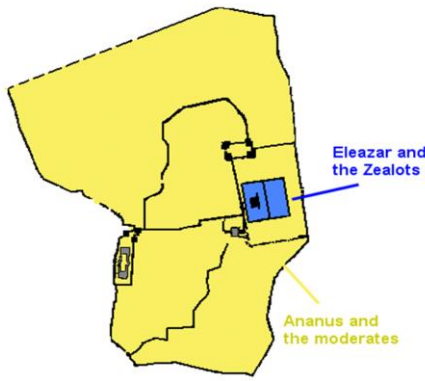
30 AD	<p>Acts 2:1 When the day of Pentecost came, they were all together in one place. 2 <u>Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.</u> 3 <u>They saw what seemed to be tongues of fire that separated and came to rest on each of them.</u> 4 <u>All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.</u> 5 Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. 6 When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. 7 Utterly amazed, they asked: "Aren't all these who are speaking Galileans? 8 Then how is it that each of us hears them in our native language? 9 Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome 11 (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!" 12 Amazed and perplexed, they asked one another, "What does this mean?" 13 Some, however, made fun of them and said, "They have had too much wine." 14 Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. 15 These people are not drunk, as you suppose. It's only nine in the morning! 16 No, this is what was spoken by the prophet Joel: 17 <u>"In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. 18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. 19 I will show wonders in the heavens above and signs on the earth below</u> blood and fire and billows of smoke. 20 <u>The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. 21 And everyone who calls on the name of the Lord will be saved.'</u> 22 <u>"Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. 23 This man was handed over to you by God's deliberate plan and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. 24 But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.</u></p>	
Olivet Discourse	<p>Matthew 24:9 "Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. 10 At that time many will turn away from the faith and will betray and hate each other, 11 and many false prophets will appear and deceive many people. 12 Because of the increase of wickedness, the love of most will grow cold. 13 but the one who stands firm to the end will be saved. 14 <u>And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.</u></p> <p>Luke 21:12 "But before all this, they will seize you and persecute you. They will hand you over to synagogues and put you in prison, and <u>you will be brought before kings and governors, and all on account of my name. 13 And so you will bear testimony to me.</u> 14 But make up your mind not to worry beforehand how you will defend yourselves. 15 For I will give you words and wisdom that none of your adversaries will be able to resist or contradict. 16 You will be betrayed even by parents, brothers and sisters, relatives and friends, and they will put some of you to death. 17 Everyone will hate you because of me. 18 But not a hair of your head will perish. 19 Stand firm, and you will win life.</p> <p>Mark 13:9 "You must be on your guard. You will be handed over to the local councils and flogged in the synagogues. <u>On account of me you will stand before governors and kings as witnesses to them. 10 And the gospel must first be preached to all nations.</u> 11 Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit. 12 "Brother will betray brother to death, and a father his child. Children will rebel against their parents and have them put to death. 13 Everyone will hate you because of me, but the one who stands firm to the end will be saved.</p>	
30 AD	<p>Acts 4:1 The priests and the captain of the temple guard and the Sadducees came up to Peter and John while they were speaking to the people. 2 They were greatly disturbed because the apostles were teaching the people, proclaiming in Jesus the resurrection of the dead. 3 They seized Peter and John and, because it was evening, they put them in jail until the next day. 4 But many who heard the message believed; so the number of men who believed grew to about five thousand. 5 The next day the rulers, the elders and the teachers of the law met in Jerusalem. 6 Annas the high priest was there, and so were Caiaphas, John, Alexander and others of the high priest's family. 7 They had Peter and John brought before them and began to question them: "By what power or what name did you do this?" 8 Then Peter, filled with the Holy Spirit, said to them: "Rulers and elders of the people! 9 If we are being called to account today for an act of kindness shown to a man who was lame and are being asked how he was healed, 10 then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. 11 Jesus is "the stone you builders rejected, which has become the cornerstone." 12 Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved." 13 When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus. 14 But since they could see the man who had been healed standing there with them, there was nothing they could say. 15 So they ordered them to withdraw from the Sanhedrin and then conferred together. 16 "What are we going to do with these men?" they asked. "Everyone living in Jerusalem knows they have performed a notable sign, and we cannot deny it. 17 But to stop this thing from spreading any further among the people, we must warn them to speak no longer to anyone in this name." 18 Then they called them in again and commanded them not to speak or teach at all in the name of Jesus. 19 But Peter and John replied, "Which is right in God's eyes: to listen to you, or to him? You be the judges! 20 As for us, we cannot help speaking about what we have seen and heard." 21 After further threats they let them go. They could not decide how to punish them, because all the people were praising God for what had happened. 22 For the man who was miraculously healed was over forty years old. 23 On their release, Peter and John went back to their own people and reported all that the chief priests and the elders had said to them. 24 When they heard this, they raised their voices together in prayer to God. "Sovereign Lord," they said, "you made the heavens and the earth and the sea, and everything in them. 25 You spoke by the Holy Spirit through the mouth of your servant, our father David: "Why do the nations rage and the peoples plot in vain? 26 The kings of the earth rise up and the rulers band together against the Lord and against his anointed one." 27 Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. 28 They did what your power and will had decided beforehand should happen. 29 Now, Lord, consider their threats and enable your servants to speak your word with great boldness. 30 Stretch out your hand to heal and perform signs and wonders through the name of your holy servant Jesus." 31 After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.</p>	
35 AD Penned in 116 AD	<p>Tacitus Annals book 2:47 <u>In the same year, twelve important cities of Asia collapsed in an earthquake, the time being night, so that the havoc was the less foreseen and the more devastating. Even the usual resource in these catastrophes, a rush to open ground, was unavailing, as the fugitives were swallowed up in yawning chasms. Accounts are given of huge mountains sinking, of former plains seen heaved aloft, of fires flashing out amid the ruin.</u> As the disaster fell heaviest on the Sardians, it brought them the largest measure of sympathy, the Caesar promising ten million sesterces, and remitting for five years their payments to the national and imperial exchequers. The Magnesians of Sipylus were ranked second in the extent of their losses and their indemnity. In the case of the Temnians, Philadelphenes, Aegaeates, Apollonideans, the so called Mostenians and Hyrcanian Macedonians, and the cities of Hierocaesarea, Myrina, Cyme, and Tmolus, it was decided to exempt them from tribute for the same term and to send a senatorial commissioner to view the state of affairs and administer relief. Since Asia was held by a consular governor, an ex-praetor — Marcus Ateius — was selected, so as to avoid the difficulties which might arise from the jealousy of two officials of similar standing. http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Tacitus/Annals/2C*.html</p>	
40 AD	<p>Acts 11:19 Now those who had been scattered by the persecution that broke out when Stephen was killed traveled as far as Phoenicia, Cyprus and Antioch, spreading the word only among Jews. 20 Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. 21 The Lord's hand was with them, and a great number of people believed and turned to the Lord. 22 News of this reached the church in Jerusalem, and they sent Barnabas to Antioch. 23 When he arrived and saw what the grace of God had done, he was glad and encouraged them all to remain true to the Lord with all their hearts. 24 He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord. 25 Then Barnabas went to Tarsus to look for Saul, 26 and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch. 27 <u>During this time some prophets came down from Jerusalem to Antioch.</u> 28 One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world. <u>(This happened during the reign of Claudius.)</u> 29 The disciples, as each one was able, decided to provide help for the brothers and sisters living in Judea. 30 This they did, sending their gift to the elders by Barnabas and Saul.</p>	
40 AD	<p>Matthew writes the first edition of his Gospel in Hebrew containing the sayings of Jesus, such as the Olivet Discourse. This is directed primarily toward the Jews by highlighting the numerous prophecies in the Old Testament that were fulfilled by Jesus, and specifically warns them of the coming destruction of Jerusalem and the Temple as prophesied in Daniel and expanded upon by Jesus, and gives them the sign as to when to flee Jerusalem for safety.</p>	
40 AD Penned in 94 AD	<p>Josephus Antiquities book 18, chapter 8:8 The Babylonians were now freed from Anileus's heavy incursions, which had been a great restraint to the effects of that hatred they bore to the Jews; for they were almost always at variance, by reason of the contrariety of their laws; and which party soever grew boldest before the other, they assaulted the other: and at this time in particular it was, that upon the ruin of Anileus's party, the Babylonians attacked the Jews, which made those Jews so, vehemently to resent the injuries they received from the Babylonians, that being neither able to fight them, nor bearing to live with them, they went to Seleucia, the principal city of those parts, which was built by Seleucus Nicator. It was inhabited by many of the Macedonians, but by more of the Grecians; not a few of the Syrians also dwelt there; and thither did the Jews fly, and lived there five years, without any misfortunes. <u>But on the sixth year, a pestilence came upon these at Babylon, which occasioned new removals of men's habitations out of that city; and because they came to Seleucia, it happened that a still heavier calamity came upon them on that account which I am going to relate immediately.</u> http://www.ccel.org/j/josephus/works/ant-18.htm</p>	
45 AD Penned in 94 AD	<p>Josephus Antiquities book 20, chapter 2:5. But as to Helena, the king's mother, when she saw that the affairs of Izates's kingdom were in peace, and that her son was a happy man, and admired among all men, and even among foreigners, by the means of God's providence over him, she had a mind to go to the city of Jerusalem, in order to worship at that temple of God which was so very famous among all men, and to offer her thank-offerings there. So she desired her son to give her leave to go thither; upon which he gave his consent to what she desired very willingly, and made great preparations for her dismission, and gave her a great deal of money, and she went down to the city Jerusalem, her son conducting her on her journey a great way. Now her coming was of very <u>great advantage to the people of Jerusalem; for whereas a famine did oppress them at that time, and many people died for want of what was necessary to procure food withal,</u> queen Helena sent some of her servants to Alexandria with money to buy a great quantity of corn, and others of them to Cyprus, to bring a cargo of dried figs. And as soon as they were come back, and had brought those provisions, which was done very quickly, she distributed food to those that were in want of it, and left a most excellent memorial behind her of this beneficence, which she bestowed on our whole nation. And when her son Izates was informed of this famine, he sent great sums of money to the principal men in Jerusalem. However, what favors this queen and king conferred upon our city Jerusalem shall be further related hereafter. http://www.ccel.org/j/josephus/works/ant-20.htm</p>	

49 AD	<p>Acts 16:11 From Troas we put out to sea and sailed straight for Samothrace, and the next day we went on to Neapolis. 12 From there we traveled to Philippi, a Roman colony and the leading city of that district of Macedonia. And we stayed there several days...16 Once when we were going to the place of prayer, we were met by a female slave who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. 17 She followed Paul and the rest of us, shouting, "These men are servants of the Most High God, who are telling you the way to be saved." 18 She kept this up for many days. Finally Paul became so annoyed that he turned around and said to the spirit, "In the name of Jesus Christ I command you to come out of her!" At that moment the spirit left her. 19 When her owners realized that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace to face the authorities. 20 They brought them before the magistrates and said, "These men are Jews, and are throwing our city into an uproar 21 by advocating customs unlawful for us Romans to accept or practice." 22 The crowd joined in the attack against Paul and Silas, and the magistrates ordered them to be stripped and beaten with rods. 23 After they had been severely flogged, they were thrown into prison, and the jailer was commanded to guard them carefully. 24 When he received these orders, he put them in the inner cell and fastened their feet in the stocks. 25 About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. 26 Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the prison doors flew open, and everyone's chains came loose. 27 The jailer woke up, and when he saw the prison doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped. 28 But Paul shouted, "Don't harm yourself! We are all here!" 29 The jailer called for lights, rushed in and fell trembling before Paul and Silas. 30 He then brought them out and asked, "Sirs, what must I do to be saved?" 31 They replied, "Believe in the Lord Jesus, and you will be saved—you and your household." 32 Then they spoke the word of the Lord to him and to all the others in his house. 33 At that hour of the night the jailer took them and washed their wounds; then immediately he and all his household were baptized. 34 The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in God—he and his whole household. 35 When it was daylight, the magistrates sent their officers to the jailer with the order: "Release those men." 36 The jailer told Paul, "The magistrates have ordered that you and Silas be released. Now you can leave. Go in peace." 37 But Paul said to the officers: "They beat us publicly without a trial, even though we are Roman citizens, and threw us into prison. And now do they want to get rid of us quietly? No! Let them come themselves and escort us out." 38 The officers reported this to the magistrates, and when they heard that Paul and Silas were Roman citizens, they were alarmed. 39 They came to appease them and escorted them from the prison, requesting them to leave the city. 40 After Paul and Silas came out of the prison, they went to Lydia's house, where they met with the brothers and sisters and encouraged them. Then they left.</p>
52 AD Penned in 116 AD	<p>Suetonius reports in The Twelve Caesars, Claudius 18. He (Claudius) always gave scrupulous attention to the care of the city and the supply of grain. On the occasion of a stubborn fire in the Aemiliana he remained in the Diribitorium for two nights, and when a body of soldiers and of his own slaves could not give sufficient help, he summoned the commons from all parts of the city through the magistrates, and placing bags full of money before them, urged them to the rescue, paying each man on the spot a suitable reward for his services. When there was a scarcity of grain because of long-continued droughts, he was once stopped in the middle of the Forum by a mob and so pelted with abuse and at the same time with pieces of bread, that he was barely able to make his escape to the Palace by a back door; and after this experience he resorted to every possible means to bring grain to Rome, even in the winter season. To the merchants he held out the certainty of profit by assuming the expense of any loss that they might suffer from storms, and offered to those who would build merchant ships large bounties, adapted to the condition of each: to a citizen exemption from the lex Papia Poppaea; to a Latin the rights of Roman citizenship; to women the privileges allowed the mothers of four children. And all these provisions are in force to day.</p> <p>http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Suetonius/12Caesars/Claudius*.html</p>
52 AD Penned in 119 AD	<p>Tacitus Annals book 12.43 Many prodigies occurred during the year. Ominous birds took their seat on the Capitol; houses were overturned by repeated shocks of earthquake, and, as the panic spread, the weak were trampled underfoot in the trepidation of the crowd. A shortage of corn, again, and the famine which resulted, were construed as a supernatural warning. Nor were the complaints always whispered. Claudius, sitting in judgement, was surrounded by a wildly clamorous mob, and driven into the farthest corner of the Forum, was there subjected to violent pressure, until, with the help of a body of troops, he forced a way through the hostile throng. It was established that the capital had provisions for fifteen days, no more; and the crisis was relieved only by the especial grace of the gods and the mildness of the winter. And yet, Heaven knows, in the past, Italy exported supplies for the legions into remote provinces; nor is sterility the trouble now, but we cultivate Africa and Egypt by preference, and the life of the Roman nation has been staked upon cargo-boats and accidents.</p> <p>http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Tacitus/Annals/12B*.html</p>
53 AD Penned in 119 AD	<p>Suetonius 12 Caesars, Claudius 5. 46 The principal omens of his (Claudius) death were the following: the rise of a long-haired star, commonly called a comet; the striking of his father Drusus's tomb by lightning; and the fact that many magistrates of all ranks had died that same year. There are besides some indications that he himself was not unaware of his approaching end, and that he made no secret of it; for when he was appointing the consuls, he made no appointment beyond the month when he died, and on his last appearance in the senate, after earnestly exhorting his children to harmony, he begged the members to watch over the tender years of both; and in his last sitting on the tribunal he declared more than once that he had reached the end of a mortal career, although all who heard him prayed that the omen might be averted.</p> <p>http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Suetonius/12Caesars/Claudius*.html</p>
53 AD Penned in 229 AD	<p>Dio Cassius book 61.35 In such a manner did Claudius meet his end. It seemed as if this event had been indicated by the comet, which was seen for a very long time, by the shower of blood, by the thunder-bolt that fell upon the standards of the Praetorians, by the opening of its own accord of the temple of Jupiter Victor, by the swarming of bees in the camp, and by the fact that one incumbent of each political office died. The emperor received the state burial and all the other honours that had been accorded to Augustus. Agrippina and Nero pretended to grieve for the man whom they had killed, and elevated to heaven him whom they had carried out on a litter from the banquet. On this point Lucius Junius Gallius, the brother of Seneca, was the author of a very witty remark. Seneca himself had composed a work that he called "Pumpkinification" — a word formed on the analogy of "deification"; and his brother is credited with saying a great deal in one short sentence. Inasmuch as the public executioners were accustomed to drag the bodies of those executed in the prison to the Forum with large hooks, and from there hauled them to the river, he remarked that Claudius had been raised to heaven with a hook. http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Cassius_Dio/61*.html</p>
54 AD Penned in 116 AD	<p>Tacitus Annals book 12. 50.14 The Parthian invasion forced back the Iberians without a formal battle, and the Armenian towns of Artaxata and Tigranocerta accepted the yoke. Then a severe winter, the inadequate provision of supplies, and an epidemic due to both of these causes, forced Volgaeses to abandon the scene of action; and Armenia, masterless once again, was occupied by Radamistus, more truculent than ever towards a nation of traitors whom he regarded as certain to rebel when opportunity offered. They were a people inured to bondage; but patience broke, and they surrounded the palace in arms.</p> <p>http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Tacitus/Annals/12B*.html</p>
55 AD	<p>1 Corinthians 16:1 Now about the collection for the Lord's people: Do what I told the Galatian churches to do. 2 On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come no collections will have to be made. 3 Then, when I arrive, I will give letters of introduction to the men you approve and send them with your gift to Jerusalem. 4 If it seems advisable for me to go also, they will accompany me.</p>
55 AD	<p>2 Corinthians 8:1 And now, brothers and sisters, we want you to know about the grace that God has given the Macedonian churches. 2 In the midst of a very severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. 3 For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, 4 they urgently pleaded with us for the privilege of sharing in this service to the Lord's people. 5 And they exceeded our expectations: They gave themselves first of all to the Lord, and then by the will of God also to us. 6 So we urged Titus, just as he had earlier made a beginning, to bring also to completion this act of grace on your part. 7 But since you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in the love we have kindled in you—see that you also excel in this grace of giving. 8 I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others. 9 For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you through his poverty might become rich. 10 And here is my judgment about what is best for you in this matter. Last year you were the first not only to give but also to have the desire to do so. 11 Now finish the work, so that your eager willingness to do it may be matched by your completion of it, according to your means. 12 For if the willingness is there, the gift is acceptable according to what one has, not according to what one does not have. 13 Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. 14 At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. The goal is equality, 15 as it is written: "The one who gathered much did not have too much, and the one who gathered little did not have too little." 16 Thanks be to God, who put into the heart of Titus the same concern I have for you. 17 For Titus not only welcomed our appeal, but he is coming to you with much enthusiasm and on his own initiative. 18 And we are sending along with him the brother who is praised by all the churches for his service to the gospel. 19 What is more, he was chosen by the churches to accompany us as we carry the offering, which we administer in order to honor the Lord himself and to show our eagerness to help. 20 We want to avoid any criticism of the way we administer this liberal gift. 21 For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of man. 22 In addition, we are sending with them our brother who has often proved to us in many ways that he is zealous, and now even more so because of his great confidence in you. 23 As for Titus, he is my partner and co-worker among you; as for our brothers, they are representatives of the churches and an honor to Christ. 24 Therefore show them the proof of your love and the reason for our pride in you, so that the churches can see it.</p>
56 AD Penned in 75 AD	<p>Josephus Jewish Wars book 2, chapter 13. 3. When the country was purged of these, there sprang up another sort of robbers in Jerusalem, which were called Sicarii, who slew men in the day time, and in the midst of the city; this they did chiefly at the festivals, when they mingled themselves among the multitude, and concealed daggers under their garments, with which they stabbed those that were their enemies; and when any fell down dead, the murderers became a part of those that had indignation against them; by which means they appeared persons of such reputation, that they could by no means be discovered. The first man who was slain by them was Jonathan the high priest, after whose death many were slain every day, while the fear men were in of being so served was more afflicting than the calamity itself; and while every body expected death every hour, as men do in war, so men were obliged to look before them, and to take notice of their enemies at a great distance; nor, if their friends were coming to them, durst they trust them any longer; but, in the midst of their suspicions and guarding of themselves, they were slain. Such was the celerity of the plotters against them, and so cunning was their contrivance. http://www.ccel.org/i/josephus/works/war-2.htm</p>
56 AD	<p>Romans 15:8 For I tell you that Christ has become a servant of the Jews on behalf of God's truth, so that the promises made to the patriarchs might be confirmed 9 and, moreover, that the Gentiles might glorify God for his mercy. As it is written: "Therefore I will praise you among the Gentiles; I will sing the praises of your name. 10 Again, it says, "Rejoice, you Gentiles, with his people." 11 And again, "Praise the Lord, all you Gentiles; let all the peoples extol him." 12 And again, Isaiah says, "The Root of Jesse will spring up, one who will arise to rule over the nations; in him the Gentiles will hope." 13 May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit. 14 I myself am convinced, my brothers and sisters, that you yourselves are full of goodness, filled with knowledge and competent to instruct one another. 15 Yet I have written you quite boldly on some points to remind you of them again, because of the grace God gave me 16 to be a minister of Christ Jesus to the Gentiles. He gave me the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit. 17 Therefore I glory in Christ Jesus in my service to God. 18 I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done— 19 by the power of signs and wonders, through the power of the Spirit of God. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ. 20 It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation. 21 Rather, as it is written: "Those who were not told about him will see, and those who have not heard will understand." 22 This is why I have often been hindered from coming to you. 23 But now that there is no more place for me to work in these regions, and since I have been longing for many years to visit you, 24 I plan to do so when I go to Spain. I hope to see you while passing through and to have you assist me on my journey there, after I have enjoyed your company for a while. 25 Now, however, I am on my way to Jerusalem in the service of the Lord's people there. 26 For Macedonia and Achaia were pleased to make a contribution for the poor among the Lord's people in Jerusalem. 27 They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings. 28 So after I have completed this task and have made sure that they have received this contribution, I will go to Spain and visit you on the way. 29 I know that when I come to you, I will come in the full measure of the blessing of Christ. 30 I urge you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me. 31 Pray that I may be kept safe from the unbelievers in Judea and that the contribution I take to Jerusalem may be favorably received by the Lord's people there, 32 so that I may come to you with joy, by God's will, and in your company be refreshed. 33 The God of peace be with you all. Amen.</p>

57 AD Penned in 94 AD	Josephus Antiquities book 20, chapter 8.5 Now as for the affairs of the Jews, they grew worse and worse continually, for the country was again filled with robbers and impostors, who deluded the multitude. Yet did Felix catch and put to death many of those impostors every day, together with the robbers... Certain of those robbers went up to the city, as if they were going to worship God, while they had daggers under their garments, and by thus mingling themselves among the multitude they slew Jonathan and as this murder was never avenged, the robbers went up with the greatest security at the festivals after this time; and having weapons concealed in like manner as before, and mingling themselves among the multitude, they slew certain of their own enemies, and were subservient to other men for money; and slew others, not only in remote parts of the city, but in the temple itself also; for they had the boldness to murder men there, without thinking of the impiety of which they were guilty. And this seems to me to have been the reason why God, out of his hatred of these men's wickedness, rejected our city; and as for the temple, he no longer esteemed it sufficiently pure for him to inhabit therein, but brought the Romans upon us, and threw a fire upon the city to purge it; and brought upon us, our wives, and children, slavery, as desirous to make us wiser by our calamities. 6. These works, that were done by the robbers, filled the city with all sorts of impiety. And now these impostors and deceivers persuaded the multitude to follow them into the wilderness, and pretended that they would exhibit manifest wonders and signs, that should be performed by the providence of God. And many that were prevailed on by them suffered the punishments of their folly; for Felix brought them back, and then punished them. Moreover, there came out of Egypt about this time to Jerusalem one that said he was a prophet, and advised the multitude of the common people to go along with him to the Mount of Olives, as it was called, which lay over against the city, and at the distance of five furlongs. He said further, that he would show them from hence how, at his command, the walls of Jerusalem would fall down; and he promised them that he would procure them an entrance into the city through those walls, when they were fallen down. Now when Felix was informed of these things, he ordered his soldiers to take their weapons, and came against them with a great number of horsemen and footmen from Jerusalem, and attacked the Egyptian and the people that were with him. He also slew four hundred of them, and took two hundred alive. But the Egyptian himself escaped out of the fight, but did not appear any more. And again the robbers stirred up the people to make war with the Romans, and said they ought not to obey them at all; and when any persons would not comply with them, they set fire to their villages, and plundered them. http://www.ccel.org/j/josephus/works/ant-20.htm
57 AD	Acts 21:27 When the seven days were nearly over, some Jews from the province of Asia saw Paul at the temple. They stirred up the whole crowd and seized him, 28 shouting, "Fellow Israelites, help us! This is the man who teaches everyone everywhere against our people and our law and this place. And besides, he has brought Greeks into the temple and defiled this holy place." 29 (They had previously seen Trophimus the Ephesian in the city with Paul and assumed that Paul had brought him into the temple.) 30 The whole city was aroused, and the people came running from all directions. Seizing Paul, they dragged him from the temple, and immediately the gates were shut. 31 While they were trying to kill him, news reached the commander of the Roman troops that the whole city of Jerusalem was in an uproar. 32 He at once took some officers and soldiers and ran down to the crowd. When the rioters saw the commander and his soldiers, they stopped beating Paul. 33 The commander came up and arrested him and ordered him to be bound with two chains. Then he asked who he was and what he had done. 34 Some in the crowd shouted one thing and some another, and since the commander could not get at the truth because of the uproar, he ordered that Paul be taken into the barracks. 35 When Paul reached the steps, the violence of the mob was so great he had to be carried by the soldiers. 36 The crowd that followed kept shouting, "Get rid of him!" 37 As the soldiers were about to take Paul into the barracks, he asked the commander, "May I say something to you?" "Do you speak Greek?" he replied. 38 "Aren't you the Egyptian who started a revolt and led four thousand terrorists out into the wilderness some time ago?" 39 Paul answered, "I am a Jew, from Tarsus in Cilicia, a citizen of no ordinary city. Please let me speak to the people."
58 AD Penned in 116 AD	Tacitus Annals book 13.37 But Tiridates (of Parthia) — now supported, apart from his own vassals, by help from his brother Vologeses — began to harass Armenia, no longer by stealth but in open war, ravaging the communities which he considered loyal to ourselves, or, if force was brought against him, eluding contact and, as he flew hither and thither, disseminating a terror due more to rumour than to the sword. Corbulo, therefore, frustrated in his persevering quest for battle, and forced to imitate the enemy by carrying his arms from district to district, divided his strength, so that the legates and prefects might deliver a simultaneous attack at widely separate points: at the same time, he directed King Antiochus to march upon the prefectures adjoining him. For Pharasmanes, who had put his son Radamistus to death as a traitor, was now prosecuting his old feud against the Armenians with a readiness meant as evidence of his fidelity to ourselves; while the Moschi, most loyal of tribes to the Roman alliance, were now won over for the first time, and raided the less accessible parts of Armenia. http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Tacitus/Annals/13B*.html
59 AD	Luke writes his Gospel containing the Olivet Discourse and the Book of Acts, which seem to provide Paul's court defense in his first trial before Emperor Nero by describing the spread of Christianity and warning of the coming destruction of Jerusalem and the Temple that would greatly affect King Agrippa, who lived through the entire first century fulfillment of the prophecies of the Olivet Discourse. It also describes the sign that Jesus gave indicating when to flee from Jerusalem for safety.
60 AD Penned in 116 AD	Tacitus Annals book 14.22 Meanwhile, a comet blazed into view — in the opinion of the crowd, an apparition boding change to monarchies. Hence, as though Nero were already dethroned, men began to inquire on whom the next choice should fall; and the name in all mouths was that of Rubellius Plautus, who, on the mother's side, drew his nobility from the Julian house. Personally, he cherished the views of an older generation: his bearing was austere, his domestic life being pure and secluded; and the retirement which his fears led him to seek had only brought him an accession of fame. The rumours gained strength from the interpretation — suggested by equal credulity — which was placed upon a flash of light. Because, while Nero dined by the Simbruine lakes in the villa known as the Sublaqueum, the banquet had been struck and the table shivered; and because the accident had occurred on the confines of Tibur, the town from which Plautus derived his origin on the father's side, a belief spread that he was the candidate marked out by the will of deity; and he found numerous supporters in the class of men who nurse the eager and generally delusive ambition to be the earliest parasites of a new and precarious power. Nero, therefore, perturbed by the reports, drew up a letter to Plautus, advising him "to consult the peace of the capital and extricate himself from the scandal-mongers: he had family estates in Asia, where he could enjoy his youth in safety and quiet." To Asia, accordingly, he retired with his wife Antistia and a few of his intimate friends. About the same date, Nero's passion for extravagance brought him some disrepute and danger: he had entered and swum in the sources of the stream which Quintus Marcius conveyed to Rome; and it was considered that by bathing there he had profaned the sacred waters and the holiness of the site. The divine anger was confirmed by a grave illness which followed. http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Tacitus/Annals/14A*.html
62 AD Penned in 323 AD	Eusebius Church History book 2, chapter 22.1. Festus was sent by Nero to be Felix's successor. Under him Paul, having made his defense, was sent bound to Rome. Aristarchus was with him, whom he also somewhere in his epistles quite naturally calls his fellow-prisoner. (Colossians 4:10) And Luke, who wrote the Acts of the Apostles, brought his history to a close at this point, after stating that Paul spent two whole years at Rome as a prisoner at large, and preached the word of God without restraint. 2. Thus after he had made his defense it is said that the apostle was sent again upon the ministry of preaching, and that upon coming to the same city a second time he suffered martyrdom. In this imprisonment he wrote his second epistle to Timothy, in which he mentions his first defense and his impending death. http://www.newadvent.org/fathers/250102.htm
62 AD Penned in 323 AD	Eusebius Church History book 2, chapter 23.1. But after Paul, in consequence of his appeal to Cæsar, had been sent to Rome by Festus, the Jews, being frustrated in their hope of entrapping him by the snares which they had laid for him, turned against James, the brother of the Lord, to whom the episcopal seat at Jerusalem had been entrusted by the apostles. The following daring measures were undertaken by them against him. 2. Leading him into their midst they demanded of him that he should renounce faith in Christ in the presence of all the people. But, contrary to the opinion of all, with a clear voice, and with greater boldness than they had anticipated, he spoke out before the whole multitude and confessed that our Saviour and Lord Jesus is the Son of God. But they were unable to bear longer the testimony of the man who, on account of the excellence of ascetic virtue and of piety which he exhibited in his life, was esteemed by all as the most just of men, and consequently they slew him. Opportunity for this deed of violence was furnished by the prevailing anarchy, which was caused by the fact that Festus had died just at this time in Judea, and that the province was thus without a governor as head. 3. The manner of James' death has been already indicated by the above-quoted words of Clement, who records that he was thrown from the pinnacle of the temple, and was beaten to death with a club. But Hegesippus, who lived immediately after the apostles, gives the most accurate account in the fifth book of his Memoirs. He writes as follows: 4. James, the brother of the Lord, succeeded to the government of the Church in conjunction with the apostles. He has been called the Just by all from the time of our Saviour to the present day; for there were many that bore the name of James. 5. He was holy from his mother's womb; and he drank no wine nor strong drink, nor did he eat flesh. No razor came upon his head; he did not anoint himself with oil, and he did not use the bath. 6. He alone was permitted to enter into the holy place; for he wore not woollen but linen garments. And he was in the habit of entering alone into the temple, and was frequently found upon his knees begging forgiveness for the people, so that his knees became hard like those of a camel, in consequence of his constantly bending them in his worship of God, and asking forgiveness for the people. 7. Because of his exceeding great justice he was called the Just, and Oblias, which signifies in Greek, 'Bulwark of the people' and 'Justice,' in accordance with what the prophets declare concerning him. http://www.newadvent.org/fathers/250102.htm
62 AD	Josephus Antiquities book 20, chapter 9.1 And now Caesar, upon hearing the death of Festus, sent Albinus into Judea, as procurator. But the king deprived Joseph of the high priesthood, and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus. Now the report goes that this eldest Ananus proved a most fortunate man; for he had five sons who had all performed the office of a high priest to God, and who had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests. But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity [to exercise his authority]. Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned; but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a sanhedrim without his consent. Whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which king Agrippa took the high priesthood from him, when he had ruled but three months, and made Jesus, the son of Damneus, high priest. http://www.ccel.org/j/josephus/works/ant-20.htm
62 AD	Hebrews 1:1 In the past God spoke to our ancestors through the prophets at many times and in various ways, 2 but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe. 3 The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. 4 So he became as much superior to the angels as the name he has inherited is superior to theirs. 5 For to which of the angels did God ever say, "You are my Son; today I have become your Father"? Or again, "I will be his Father, and he will be my Son"? 6 And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him." 7 In speaking of the angels he says, "He makes his angels spirits, and his servants flames of fire." 8 But about the Son he says, "Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom. 9 You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy." 10 He also says, "In the beginning, Lord, you laid the foundations of the earth, and the heavens are the work of your hands. 11 They will perish, but you remain; they will all wear out like a garment. 12 You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end." 13 To which of the angels did God ever say, "Sit at my right hand until I make your enemies a footstool for your feet"? 14 Are not all angels ministering spirits sent to serve those who will inherit salvation?

62 AD	<p>Hebrews 2:1 We must pay the most careful attention, therefore, to what we have heard, so that we do not drift away. 2 For since the message spoken through angels was binding, and every violation and disobedience received its just punishment, 3 how shall we escape if we ignore so great a salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. 4 God also testified to it by signs, wonders and various miracles, and by gifts of the Holy Spirit distributed according to his will. 5 It is not to angels that he has subjected the world to come, about which we are speaking. 6 But there is a place where someone has testified: "What is mankind that you are mindful of them, a son of man that you care for him? 7 You made them a little lower than the angels; you crowned them with glory and honor 8 and put everything under their feet." In putting everything under them, God left nothing that is not subject to them. Yet at present we do not see everything subject to them. 9 But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone. 10 In bringing many sons and daughters to glory, it was fitting that God, for whom and through whom everything exists, should make the pioneer of their salvation perfect through what he suffered. 11 Both the one who makes people holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers and sisters. 12 He says, "I will declare your name to my brothers and sisters; in the assembly I will sing your praises." 13 And again, "I will put my trust in him." And again he says, "Here am I, and the children God has given me." 14 Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of death—that is, the devil— 15 and free those who all their lives were held in slavery by their fear of death. 16 For surely it is not angels he helps, but Abraham's descendants. 17 For this reason he had to be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. 18 Because he himself suffered when he was tempted, he is able to help those who are being tempted.</p>
62 AD	<p>Hebrews 10:10 The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship... 19 Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, 20 by a new and living way opened for us through the curtain, that is, his body, 21 and since we have a great priest over the house of God, 22 let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. 23 Let us hold unwaveringly to the hope we profess, for he who promised is faithful. 24 And let us consider how we may spur one another on toward love and good deeds, 25 not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching. 26 If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, 27 but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. 28 Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. 29 How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified them, and who has insulted the Spirit of grace? 30 For we know him who said, "It is mine to avenge; I will repay," and again, "The Lord will judge his people." 31 It is a dreadful thing to fall into the hands of the living God. 32 Remember those earlier days after you had received the light, when you endured in a great conflict full of suffering. 33 Sometimes you were publicly exposed to insult and persecution; at other times you stood side by side with those who were so treated. 34 You suffered along with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions. 35 So do not throw away your confidence; it will be richly rewarded. 36 You need to persevere so that when you have done the will of God, you will receive what he has promised. 37 For, "In just a little while, he who is coming will come and will not delay." 38 And, "But my righteous one will live by faith. And I take no pleasure in the one who shrinks back." 39 But we do not belong to those who shrink back and are destroyed, but to those who have faith and are saved.</p>
62 AD	<p>Hebrews 13:1 Keep on loving one another as brothers and sisters. 2 Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it. 3 Continue to remember those in prison as if you were together with them in prison, and those who are mistreated as if you yourselves were suffering. 4 Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral. 5 Keep your lives free from the love of money and be content with what you have, because God has said, "Never will I leave you; never will I forsake you." 6 So we say with confidence, "The Lord is my helper; I will not be afraid. What can mere mortals do to me?" 7 Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. 8 Jesus Christ is the same yesterday and today and forever. 9 Do not be carried away by all kinds of strange teachings. It is good for our hearts to be strengthened by grace, not by eating ceremonial foods, which is of no benefit to those who do so. 10 We have an altar from which those who minister at the tabernacle have no right to eat. 11 The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. 12 And so Jesus also suffered outside the city gate to make the people holy through his own blood. 13 Let us, then, go to him outside the camp, bearing the disgrace he bore. 14 For here we do not have an enduring city, but we are looking for the city that is to come. 15 Through Jesus, therefore, let us continually offer to God a sacrifice of praise—the fruit of lips that openly profess his name. 16 And do not forget to do good and to share with others, for with such sacrifices God is pleased. 17 Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you. 18 Pray for us. We are sure that we have a clear conscience and desire to live honorably in every way. 19 I particularly urge you to pray so that I may be restored to you soon. 20 Now may the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, 21 equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen. 22 Brothers and sisters, I urge you to bear with my word of exhortation, for in fact I have written to you quite briefly. 23 I want you to know that our brother Timothy has been released. If he arrives soon, I will come with him to see you. 24 Greet all your leaders and all the Lord's people. Those from Italy send you their greetings. 25 Grace be with you all.</p>
62 AD Penned in 116 AD	<p>Tacitus Annals book 15.22 The proposal was greeted with loud assent: it proved impossible, however, to complete a decree, as the consuls declined to admit that there was a motion on the subject. Later, at the suggestion of the emperor, a rule was passed that no person should at a provincial diet propose the presentation in the senate of an address of thanks to a Caesarian or senatorial governor, and that no one should undertake the duties of such a deputation. In the same consulate, the Gymnasium was struck by lightning and burned to the ground, a statue of Nero, which it contained, being melted into a shapeless piece of bronze. An earthquake also demolished to a large extent the populous Campanian town of Pompeii; and the debt of nature was paid by the Vestal Virgins Laelia, whose place was filled by the appointment of Cornelia, from the family of the Cossi.</p> <p>http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Tacitus/Annals/15A*.html Note: This was a precursor to Mt Vesuvius erupting in 79AD</p>
63 AD to 70 AD Penned in 75 AD	<p>Josephus Jewish War book 6, chapter 6.4. But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian, and an husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, began on a sudden to cry aloud, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!" This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say anything for himself, or anything peculiar to those that chastised him, but still he went on with the same words which he cried before. Hereupon our rulers supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator- where he was whipped till his bones were laid bare; yet did he not make any supplication for himself, nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, "Woe, woe to Jerusalem!" And when Albinus (for he was then our procurator) asked him, Who he was? and whence he came? and why he uttered such words? he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him. Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow, "Woe, woe to Jerusalem!" Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for, as he was going round upon the wall, he cried out with his utmost force, "Woe, woe to the city again, and to the people, and to the holy house!" And just as he added at the last - "Woe, woe to myself also!" there came a stone out of one of the engines, and smote him, and killed him immediately: and as he was uttering the very same presages, he gave up the ghost. http://www.ccel.org/i/josephus/works/war-6.htm</p>
64 AD Penned in 116 AD	<p>Tacitus Annals book 15.47 At the close of the year, report was busy with portents heralding disaster to come — lightning-flashes in numbers never exceeded, a comet (a phenomenon to which Nero always made atonement in noble blood); two-headed embryos, human or of the other animals, thrown out in public or discovered in the sacrifices where it is the rule to kill pregnant victims. Again, in the territory of Placentia, a calf was born close to the road with the head grown to a leg; and there followed an interpretation of the soothsayers, stating that another head was being prepared for the world; but it would be neither strong nor secret, as it had been repressed in the womb, and had been brought forth at the wayside. http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Tacitus/Annals/15B*.html</p>
64 AD Penned in 116 AD	<p>Tacitus Annals book 15.38 to 44: There followed a disaster, whether due to chance or to the malice of the sovereign is uncertain — for each version has its sponsors — but graver and more terrible than any other which has befallen this city (Rome) by the ravages of fire. It took its rise in the part of the Circus touching the Palatine and Caelian Hills; where, among the shops packed with inflammable goods, the conflagration broke out, gathered strength in the same moment, and, impelled by the wind, swept the full length of the Circus: for there were neither mansions screened by boundary walls, nor temples surrounded by stone enclosures, nor obstructions of any description, to bar its progress. The flames, which in full career overran the level districts first, then shot up to the heights, and sank again to hary the lower parts, kept ahead of all remedial measures, the mischief travelling fast, and the town being an easy prey owing to the narrow, twisting lanes and formless streets typical of old Rome... But neither human help, nor imperial munificence, nor all the modes of placating Heaven, could stifle scandal or dispel the belief that the fire had taken place by order. Therefore, to scotch the rumour, Nero substituted as culprits, and punished with the utmost refinements of cruelty, a class of men, loathed for their vices, whom the crowd styled Christians. Christus, the founder of the name, had undergone the death penalty in the reign of Tiberius, by sentence of the procurator Pontius Pilatus, and the pernicious superstition was checked for a moment, only to break out once more, not merely in Judea, the home of the disease, but in the capital itself, where all things horrible or shameful in the world collect and find a vogue. First, then, the confessed members of the sect were arrested; next, on their disclosures, vast numbers were convicted, not so much on the count of arson as for hatred of the human race. And derision accompanied their end: they were covered with wild beasts' skins and torn to death by dogs; or they were fastened on crosses, and, when daylight failed were burned to serve as lamps by night. Nero had offered his Gardens for the spectacle, and gave an exhibition in his Circus, mixing with the crowd in the habit of a charioteer, or mounted on his car. Hence, in spite of a guilt which had earned the most exemplary punishment, there arose a sentiment of pity, due to the impression that they were being sacrificed not for the welfare of the state but to the ferocity of a single man. http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Tacitus/Annals/15B*.html</p>
64 AD	<p>1 Peter 1:1 Peter, an apostle of Jesus Christ, To God's elect, exiles scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia, 2 who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, to be obedient to Jesus Christ and sprinkled with his blood: Grace and peace be yours in abundance. Praise to God for a Living Hope 3 Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, 4 and into an inheritance that can never perish, spoil or fade. This inheritance is kept in heaven for you, 5 who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. 6 In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. 7 These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire—may result in praise, glory and honor when Jesus Christ is revealed. 8 Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, 9 for you are receiving the end that beat him out of your faith, the salvation of your souls. 10 Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, 11 trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow. 12 It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things. 13 Therefore, with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming. 14 As obedient children, do not conform to the evil desires you had when you lived in ignorance. 15 But just as he who called you is holy, so be holy in all you do; 16 for it is written: "Be holy, because I am holy." 17 Since you call on a Father who judges each person's work impartially, live out your time as foreigners here in reverent fear. 18 For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, 19 but with the precious blood of Christ, a lamb without blemish or defect. 20 He was chosen before the creation of the world, but was revealed in these last times for your sake.</p>

64 AD	<p>1 Peter 4:7 The end of all things is near. Therefore be alert and of sober mind so that you may pray. 8 Above all, love each other deeply, because love covers over a multitude of sins. 9 Offer hospitality to one another without grumbling. 10 Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms. 11 If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen. 12 Dear friends, do not be surprised at the fiery ordeal that has come on you to test you, as though something strange were happening to you. 13 But rejoice inasmuch as you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. 14 If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you. 15 If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler. 16 However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name. 17 For it is time for judgment to begin with God's household; and if it begins with us, what will the outcome be for those who do not obey the gospel of God? 18 And, "If it is hard for the righteous to be saved, what will become of the ungodly and the sinner?" 19 So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good.</p>
64 AD	<p>Mark writes his Gospel to the Gentiles containing the Olivet Discourse. This includes the memoirs of Peter and warns again of the coming destruction of Jerusalem and the Temple, and tells of the sign that Jesus gave as to when to flee Jerusalem for safety. http://www.newadvent.org/fathers/250102.htm - Chapter 15, Paragraphs 1-2</p>
65 AD Penned in 323 AD	<p>Eusebius Church History book 2 chapter 25.5. Thus publicly announcing himself as the first among God's chief enemies, he (Nero) was led on to the slaughter of the apostles. It is, therefore, recorded that Paul was beheaded in Rome itself, and that Peter likewise was crucified under Nero. This account of Peter and Paul is substantiated by the fact that their names are preserved in the cemeteries of that place even to the present day. 6. It is confirmed likewise by Caius, a member of the Church, who arose under Zephyrinus, bishop of Rome. He, in a published disputation with Proclus, the leader of the Phrygian heresy, speaks as follows concerning the places where the sacred corpses of the aforesaid apostles are laid: 7. But I can show the trophies of the apostles. For if you will go to the Vatican or to the Ostian way, you will find the trophies of those who laid the foundations of this church. 8. And that they both suffered martyrdom at the same time is stated by Dionysius, bishop of Corinth, in his epistle to the Romans, in the following words: You have thus by such an admonition bound together the planting of Peter and of Paul at Rome and Corinth. For both of them planted and likewise taught us in our Corinth. And they taught together in like manner in Italy, and suffered martyrdom at the same time. I have quoted these things in order that the truth of the history might be still more confirmed. http://www.newadvent.org/fathers/250102.htm</p>
66 AD Penned in 116 AD	<p>Tacitus Annals book 16.13 Upon this year, disgraced by so many deeds of shame, Heaven also set its mark by tempest and disease. Campania was wasted by a whirlwind, which far and wide wrecked the farms, the fruit trees, and the crops, and carried its fury to the neighbourhood of the capital, where all classes of men were being decimated by a deadly epidemic. No outward sign of a distempered air was visible. Yet the houses were filled with lifeless bodies, the streets with funerals. Neither sex nor age gave immunity from danger; slaves and the free-born populace alike were summarily cut down, amid the laments of their wives and children, who, themselves infected while tending or mourning the victims, were often burnt upon the same pyre. Knights and senators, though they perished on all hands, were less deplored — as if, by undergoing the common lot, they were cheating the ferocity of the emperor. In the same year, levies were held in Narbonese Gaul, Africa, and Asia, to recruit the legions of Illyricum, in which all men incapacitated by age or sickness were being discharged from the service. The emperor alleviated the disaster at Lugdunum by a grant of four million sesterces to repair the town's losses: the same amount which Lugdunum had previously offered in aid of the misfortunes of the capital. http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Tacitus/Annals/16*.html</p>
66 AD	<p>Halley's Comet Credit: ROYAL ASTRONOMICAL SOCIETY/SCIENCE PHOTO LIBRARY Caption: Halley's Comet. Artwork of Halley's comet over Jerusalem in 66 AD. At the time comets were often seen as harbingers of doom. Halley's comet appears in the sky every 76 years. Engraving from "Theatrum Cometicum" Stanislaw Lubienietz (1668). www.sciencephoto.com/media/132951/view</p> 
66 AD Sept Penned in 75 AD	<p>Summary of Josephus Jewish War book 2 chapter 17.6-10: The Sicarii and lower-class citizens force their way into the Temple and join themselves with the revolutionary priests. Together they force the royalists out of the upper city; the troops and Ananias take refuge in Herod the Great's palace. The rebels burn the houses of Ananias and the palaces of Agrippa and Berenice, along with the Record Office, destroying the records of outstanding debts. The Antonia fortress is captured by the rebels and the Roman soldiers stationed there slain. Herod the Great's palace is besieged by the rebels. Menahem, the son of Judas the Galilean, breaks into the armory at Masada and gives arms to his own people as well as to the "robbers". He returns to Jerusalem "as a king" and takes command of the revolutionary forces and the siege of the palace. Menahem and his supporters allow the King's men and other Jews to leave Herod's palace; but the Roman soldiers flee to the neighboring towers. The palace is burned. The former high priest Ananias and his brother Hezekiah are killed by the "robbers". As a consequence, Menahem regards himself as absolute ruler. Eleazar and his supporters argue to the populace that if the Romans were overthrown because they were to have "no master but the Lord", then that should apply also to Menahem, who could not lead particularly as he was of a low class. Menahem, continuing to regard himself as an anointed King, enters the Temple in royal robes, surrounded by armed guards. He is attacked by Eleazar and his followers, and, after many tortures, Menahem is killed. Josephus leaves the refuge of the Temple and rejoins the high priests and leading Pharisees to discuss what can be done. Seeing no alternative, they join the rebels. A Sabbath day, the besieged Roman soldiers surrender to Eleazar and are subsequently put to death. The city awaits the Roman reaction. "Seeing the grounds for war to be now beyond remedy, and the city polluted by such a stain of guilt as could not but arouse a dread of some visitation from heaven, if not of the vengeance of Rome, they gave themselves up to public mourning; the whole city was a scene of dejection, and among the moderates there was not one who was not racked with the thought that he would personally have to suffer for the rebels' crime." The troops sent by King Agrippa are forced out of Jerusalem by the rebels. The Roman garrison begins its last defense and in a few days is slain. http://www.ccel.org/i/josephus/works/war-2.htm</p>
66 AD Oct Penned in 75 AD	<p>Summary of Josephus Jewish War book 2 chapter 15.3-6 & chapter 17.2 & chapter 18.1-11: Ethnic wars breakout in Judea as 20,000 Jews are killed in Caesarea by the Greek inhabitants, the rest deported, so that the city "was completely emptied of Jews." In reprisal, parties of Jews organize and attack Greek villages and cities of Syria on all sides of Judea, so that immense numbers of the inhabitants were captured and slaughtered. The Greeks continue to murder all Jews living in their midst and begin to include "Judaizers", which are Greeks who followed some Jewish customs. The Jews of Scythopolis protect the Greek inhabitants from attacks by the Judeans; subsequently the non-Jewish Scythopolitans kill 13,000 of these Jewish inhabitants. Reprisals against Jews in the cities that had been attacked by the Judaean parties occur in Askalon, Ptolemais, Tyre, and elsewhere. Only Antioch, Sidon, and Apamea spare their residents. Jews and Greeks riot at Alexandria. Cestius Gallus, Governor of Syria, removes the Twelfth Legion stationed in Antioch, and together with additional infantry, cavalry, and non-Jewish native auxiliaries, marches to Ptolemais with King Agrippa. The total force numbers between 35,000 and 40,000 men. The army attacks the city of Chabulon in Galilee, burning it, then plunders the villages in the countryside before returning to Ptolemais. Cestius marches to Caesarea; the army takes Joppa, killing 8400 citizens. The cavalry take the toparchy of Narbatene, plundering and burning the villages and killing many inhabitants. Cestius sends the Twelfth Legion under Gallus Caesennius into Galilee. The strongest city of Galilee, Sepphoris, greets them willingly; the other cities remain peaceful. Rebels flee Sepphoris to nearby mountains, are soon flushed out by Roman forces, who kill over 2000 of them. The Temple falls in November under the control of the revolutionaries. Eleazar son of Simon and his "so-called Zealots" make the Temple compound into their fortress. The rebels called themselves Zealots, "as though they were zealous in the cause of virtue and not for vice in its basest and most extravagant form." Simon son of Gioras, commander of Acrabatene, is accused of ransacking the houses of the wealthy and deposed by Ananus. http://www.ccel.org/i/josephus/works/war-2.htm Note: Luke's indication is that with the coming of armies the "abomination" is soon to take place in the Temple, and that the desolation will occur thereafter, which happened when the Jewish Zealots occupied the Temple and eventually committed various acts of sacrilege, including using sacred materials for war and crowning a "high priest" in a farcical ceremony. The retired priest Ananus himself used the word "abominations" to describe what happened. They committed bloodshed in the temple sanctuary, thereby profaning it by killing the innocent, and it was three and a half years after this desecration that the Temple was destroyed. The coming of the Roman armies who surrounded Jerusalem specifically meet the descriptions given by Jesus of what would happen.</p>



Jerusalem - January 68 CE

After the Zealots, led by Eleazar, execute nobles as being Roman conspirators, Ananus and the moderate citizens attack and confine the Zealots to the inner Temple.

Matthew 24:15 "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel—let the reader understand— 16 then let those who are in Judea flee to the mountains. 17 Let no one on the housetop go down to take anything out of the house. 18 Let no one in the field go back to get their cloak. 19 How dreadful it will be in those days for pregnant women and nursing mothers! 20 Pray that your flight will not take place in winter or on the Sabbath. 21 For then there will be great distress, unequaled from the beginning of the world until now—and never to be equaled again. 22 "If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened. 23 At that time if anyone says to you, 'Look, here is the Messiah!' or, 'There he is!' do not believe it. 24 For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect. 25 See, I have told you ahead of time. 26 "So if anyone tells you, 'There he is, out in the wilderness,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it. 27 For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man. 28 Wherever there is a carcass, there the vultures will gather.

Luke 21:20 "When you see Jerusalem being surrounded by armies, you will know that its desolation is near. 21 Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. 22 For this is the time of punishment in fulfillment of all that has been written. 23 How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people. 24 They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.

Mark 13:14 "When you see 'the abomination that causes desolation' standing where it does not belong—let the reader understand—then let those who are in Judea flee to the mountains. 15 Let no one on the housetop go down or enter the house to take anything out. 16 Let no one in the field go back to get their cloak. 17 How dreadful it will be in those days for pregnant women and nursing mothers! 18 Pray that this will not take place in winter, 19 because those will be days of distress unequaled from the beginning, when God created the world, until now—and never to be equaled again. 20 "If the Lord had not cut short those days, no one would survive. But for the sake of the elect, whom he has chosen, he has shortened them. 21 At that time if anyone says to you, 'Look, here is the Messiah!' or, 'Look, there he is!' do not believe it. 22 For false messiahs and false prophets will appear and perform signs and wonders to deceive, if possible, even the elect. 23 So be on your guard; I have told you everything ahead of time.

29 "Immediately after the distress of those days "the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken." 30 "Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory. 31 And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other. 32 "Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. 33 Even so, when you see all these things, you know that it is near, right at the door. 34 Truly I tell you, this generation will certainly not pass away until all these things have happened. 35 Heaven and earth will pass away, but my words will never pass away. 36 "But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father. 37 As it was in the days of Noah, so it will be at the coming of the Son of Man. 38 For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; 39 and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man. 40 Two men will be in the field; one will be taken and the other left. 41 Two women will be grinding with a hand mill; one will be taken and the other left. 42 "Therefore keep watch, because you do not know on what day your Lord will come.

25 "There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. 26 People will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. 27 At that time they will see the Son of Man coming in a cloud with power and great glory. 28 When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near." 29 He told them this parable: "Look at the fig tree and all the trees. 30 When they sprout leaves, you can see for yourselves and know that summer is near. 31 Even so, when you see these things happening, you know that the kingdom of God is near. 32 "Truly I tell you, this generation will certainly not pass away until all these things have happened. 33 Heaven and earth will pass away, but my words will never pass away. 34 "Be careful, or your hearts will be weighed down with carousing, drunkenness and the anxieties of life, and that day will close on you suddenly like a trap. 35 For it will come on all those who live on the face of the whole earth. 36 Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man."

24 "But in those days, following that distress, "the sun will be darkened, and the moon will not give its light; 25 the stars will fall from the sky, and the heavenly bodies will be shaken." 26 "At that time people will see the Son of Man coming in clouds with great power and glory. 27 And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens. 28 "Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. 29 Even so, when you see these things happening, you know that it is near, right at the door. 30 Truly I tell you, this generation will certainly not pass away until all these things have happened. 31 Heaven and earth will pass away, but my words will never pass away. 32 "But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father. 33 Be on guard! Be alert! You do not know when that time will come. 34 It's like a man going away: He leaves his house and puts his servants in charge, each with their assigned task, and tells the one at the door to keep watch. 35 "Therefore keep watch because you do not know when the owner of the house will come back—whether in the evening, or at midnight, or when the rooster crows, or at dawn. 36 If he comes suddenly, do not let him find you sleeping. 37 What I say to you, I say to everyone: 'Watch!'"

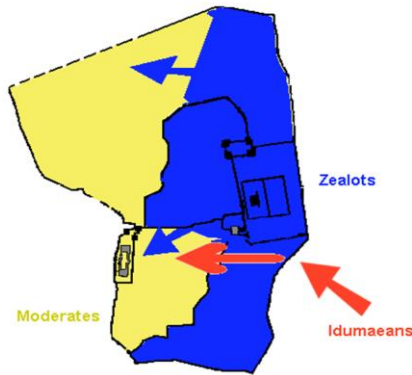
Note : Matthew 24:36 : says, "But of that day and hour no one knows," - the word "that" in this passage is often seen as referring to the time of Christ's return in the future .

Note : "The day of the LORD" is a general phrase of judgment that can describe the final eschatological judgment of the world, but more often describes any forthcoming day of judgment . What "day" is in mind is determined by context. The phrase "the day of the LORD" occurs 26 times in the OT, and always in the prophetic literature. Note Isaiah 13:1, 6-13 : "1 A prophecy against Babylon that Isaiah son of Amoz saw... 6 Wail, for the day of the LORD is near; it will come like destruction from the Almighty. 7 Because of this, all hands will go limp, every heart will melt with fear. 8 Terror will seize them, pain and anguish will grip them; they will writhe like a woman in labor. They will look agast at each other, their faces aflame. 9 See, the day of the LORD is coming — a cruel day, with wrath and fierce anger— to make the land desolate and destroy the sinners within it. 10 The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light . 11 I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless. 12 I will make people scarcer than pure gold, more rare than the gold of Ophir. 13 Therefore I will make the heavens tremble; and the earth will shake from its place at the wrath of the LORD Almighty, in the day of his burning anger." In this instance, the day of the LORD is a judgment directed exclusively against Babylon and the Medes are said to be the instrument of Babylon's destruction (13:17). It is easy to see a parallel to Jesus' pronouncements upon Jerusalem in the Olivet Discourse . More such language is found in Isaiah 34:4, 8-10 : "4 All the stars in the sky will be dissolved and the heavens rolled up like a scroll; all the starry host will fall like withered leaves from the vine, like shriveled figs from the fig tree ... 8 For the LORD has a day of vengeance, a year of retribution, to uphold Zion's cause. 9 Edom's streams will be turned into pitch, her dust into burning sulfur; her land will become blazing pitch! 10 It will not be quenched night or day; its smoke will rise forever. From generation to generation it will lie desolate; no one will ever pass through it again." This is a prophecy of judgment against Edom , and the "day" of the LORD" is equated with the "year of recompense," showing that "the day of the Lord" isn't associated with a single 24-hour period . In Joel 1:15, 2:1, and 2:30-31 we find: "15 Alas for that day! For the day of the LORD is near; it will come like destruction from the Almighty... 2 Blow the trumpet in Zion; sound the alarm on my holy hill. Let all who live in the land tremble, for the day of the LORD is coming. It is close at hand... 30 I will show wonders in the heavens and on the earth, blood and fire and billows of smoke. 31 The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the LORD." This appears to apply to the combined attack of Edom, Ammon, and Moab against Jerusalem in the days of King Jehoshaphat, but is also used by the apostle Peter on the day of Pentecost in Acts 2 concerning the destruction of Jerusalem in 70 AD . Finally, Malachi 4:1-5 says: "1 'Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and the day that is coming will set them on fire,' says the LORD Almighty. 'Not a root or a branch will be left to them. 2 But for you who revere my name, the sun of righteousness will rise with healing in its rays. And you will go out and frolic like well-fed calves. 3 Then you will trample on the wicked; they will be ashes under the soles of your feet on the day when I act,' says the LORD Almighty. 4 "Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel. 5 'See, I will send the prophet Elijah to you before that great and dreadful day of the LORD comes." This as a prophecy concerning John the Baptist and here the day of the LORD refers to the destruction of Jerusalem in 70 AD .

		<p>Matthew 25:1 “At that time <u>the kingdom of heaven</u> will be like ten virgins who took their lamps and went out to meet the bridegroom. 2 Five of them were foolish and five were wise. 3 The foolish ones took their lamps but did not take any oil with them. 4 The wise ones, however, took oil in jars along with their lamps. 5 <u>The bridegroom was a long time in coming, and they all became drowsy and fell asleep.</u> 6 “At midnight the cry rang out: ‘Here’s the bridegroom! Come out to meet him!’ 7 “Then all the virgins woke up and trimmed their lamps. 8 The foolish ones said to the wise, ‘Give us some of your oil; our lamps are going out.’ 9 “‘No,’ they replied, ‘there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.’ 10 “But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut. 11 “Later the others also came. ‘Lord, Lord,’ they said, ‘open the door for us!’ 12 “But he replied, ‘Truly I tell you, I don’t know you.’ 13 “Therefore keep watch, because you do not know the day or the hour.</p>	
		<p>Matthew 25:14 “<u>Again, it</u> will be like a man going on a journey, who called his servants and entrusted his wealth to them. 15 To one he gave five bags of gold, to another two bags, and to another one bag, each according to his ability. Then he went on his journey. 16 The man who had received five bags of gold went at once and put his money to work and gained five bags more. 17 So also, the one with two bags of gold gained two more. 18 But the man who had received one bag went off, dug a hole in the ground and hid his master’s money. 19 “After a long time the master of those servants returned and settled accounts with them. 20 The man who had received five bags of gold brought the other five. ‘Master,’ he said, ‘you entrusted me with five bags of gold. See, I have gained five more.’ 21 “His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’ 22 “The man with two bags of gold also came. ‘Master,’ he said, ‘you entrusted me with two bags of gold; see, I have gained two more.’ 23 “His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’ 24 “Then the man who had received one bag of gold came. ‘Master,’ he said, ‘I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. 25 So I was afraid and went out and hid your gold in the ground. See, here is what belongs to you.’ 26 “His master replied, ‘You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? 27 Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest. 28 “So take the bag of gold from him and give it to the one who has ten bags. 29 For whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. 30 And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.’ Note: <i>This is similar to Luke 19:11-27</i></p>	
Olivet Discourse		<p>Matthew 25:31 “<u>When the Son of Man comes in his glory, and all the angels with him,</u> he will sit on his glorious throne. 32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. 33 He will put the sheep on his right and the goats on his left. 34 “Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. 35 For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, 36 I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’ 37 “Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? 38 When did we see you a stranger and invite you in, or needing clothes and clothe you? 39 When did we see you sick or in prison and go to visit you?’ 40 “The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’ 41 “Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. 42 For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, 43 I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.’ 44 “They also will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?’ 45 “He will reply, ‘Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.’ 46 “Then they will go away to eternal punishment, but the righteous to eternal life.”</p>	
66 AD Nov Penned in 75 AD	Josephus Jewish War book 2 chapter 19.4	<p>But now Cestius, observing that the disturbances that were begun among the Jews afforded him a proper opportunity to attack them, took his whole army along with him, and put the Jews to flight, and pursued them to Jerusalem. He then pitched his camp upon the elevation called Scopus, [or watch-tower,] which was distant seven furlongs from the city; yet did not he assault them in three days’ time, out of expectation that those within might perhaps yield a little; and in the mean time he sent out a great many of his soldiers into neighboring villages, to seize upon their corn. And on the fourth day, which was the thirtieth of the month Hyperbeteus, [Tisri,] when he had put his army in array, he brought it into the city. Now for the people, they were kept under by the seditious; but the seditious themselves were greatly affrighted at the good order of the Romans, and retired from the suburbs, and retreated into the inner part of the city, and into the temple. But when Cestius was come into the city, he set the part called Bezetha, which is called Cenopolis, [or the new city,] on fire; as he did also to the timber market; after which he came into the upper city, and pitched his camp over against the royal palace; and had he but at this very time attempted to get within the walls by force, he had won the city presently, and the war had been put an end to at once; but Tyrannius Priseus, the muster-master of the army, and a great number of the officers of the horse, had been corrupted by Florus, and diverted him from that his attempt; and that was the occasion that this war lasted so very long, and thereby the Jews were involved in such incurable calamities. http://www.ccel.org/j/josephus/works/war-2.htm</p>	
66 AD Nov Penned in 75 AD	Josephus Jewish War book 2 chapter 19.5	<p>In the mean time, many of the principal men of the city were persuaded by Ananus, the son of Jonathan, and invited Cestius into the city, and were about to open the gates for him; but he overlooked this offer, partly out of his anger at the Jews, and partly because he did not thoroughly believe they were in earnest; whence it was that he delayed the matter so long, that the seditious perceived the treachery, and threw Ananus and those of his party down from the wall, and, pelting them with stones, drove them into their houses; but they stood themselves at proper distances in the towers, and threw their darts at those that were getting over the wall. Thus did the Romans make their attack against the wall for five days, but to no purpose. But on the next day Cestius took a great many of his choicest men, and with them the archers, and attempted to break into the temple at the northern quarter of it; but the Jews beat them off from the cloisters, and repulsed them several times when they were gotten near to the wall, till at length the multitude of the darts cut them off, and made them retire; but the first rank of the Romans rested their shields upon the wall, and so did those that were behind them, and the like did those that were still more backward, and guarded themselves with what they call Testudo, [the back of] a tortoise, upon which the darts that were thrown fell, and slid off without doing them any harm; so the soldiers undermined the wall, without being themselves hurt, and got all things ready for setting fire to the gate of the temple. http://www.ccel.org/j/josephus/works/war-2.htm</p>	
66 AD Nov Penned in 75	Josephus Jewish War book 2 chapter 19.6	<p>And now it was that a horrible fear seized upon the seditious, inasmuch that many of them ran out of the city, as though it were to be taken immediately; but the people upon this took courage, and where the wicked part of the city gave ground, thither did they come, in order to set open the gates, and to admit Cestius as their benefactor, who, had he but continued the siege a little longer, had certainly taken the city; but it was, I suppose, owing to the aversion God had already at the city and the sanctuary, that he was hindered from putting an end to the war that very day. http://www.ccel.org/j/josephus/works/war-2.htm</p>	
66 AD Nov Penned in 75 AD	Josephus Jewish War book 2 chapter 19.7	<p>It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world. But when the robbers perceived this unexpected retreat of his, they resumed their courage, and ran after the hinder parts of his army, and destroyed a considerable number of both their horsemen and footmen; and now Cestius lay all night at the camp which was at Scopus; and as he went off farther next day, he thereby invited the enemy to follow him, who still fell upon the hindmost, and destroyed them; they also fell upon the flank on each side of the army, and threw darts upon them obliquely, nor durst those that were hindmost turn back upon those who wounded them behind, as imagining that the multitude of those that pursued them was immense; nor did they venture to drive away those that pressed upon them on each side, because they were heavy with their arms, and were afraid of breaking their ranks to pieces, and because they saw the Jews were light, and ready for making incursions upon them. And this was the reason why the Romans suffered greatly, without being able to revenge themselves upon their enemies; so they were galled all the way, and their ranks were put into disorder, and those that were thus put out of their ranks were slain; among whom were Priscus, the commander of the sixth legion, and Longinus, the tribune, and Emilius Secundus, the commander of a troop of horsemen. So it was not without difficulty that they got to Gabao, their former camp, and that not without the loss of a great part of their baggage. There it was that Cestius staid two days, and was in great distress to know what he should do in these circumstances; but when on the third day he saw a still much greater number of enemies, and all the parts round about him full of Jews, he understood that his delay was to his own detriment, and that if he staid any longer there, he should have still more enemies upon him. http://www.ccel.org/j/josephus/works/war-2.htm</p>	
66 AD Nov Penned in 75 AD	Josephus Jewish War book 2 chapter 19.8	<p>That therefore he might fly the faster, he gave orders to cast away what might hinder his army’s march; so they killed the mules and other creatures, excepting those that carried their darts and machines, which they retained for their own use, and this principally because they were afraid lest the Jews should seize upon them. He then made his army march on as far as Bethoron. Now the Jews did not so much press upon them when they were in large open places; but when they were penned up in their descent through narrow passages, then did some of them get before, and hindered them from getting out of them; and others of them thrust the hinder-most down into the lower places; and the whole multitude extended themselves over against the neck of the passage, and covered the Roman army with their darts. In which circumstances, as the footmen knew not how to defend themselves, so the danger pressed the horsemen still more, for they were so pelted, that they could not march along the road in their ranks, and the ascents were so high, that the cavalry were not able to march against the enemy; the precipices also and valleys into which they frequently fell, and tumbled down, were such on each side of them, that there was neither place for their flight, nor any contrivance could be thought of for their defense; till the distress they were at last in was so great, that they betook themselves to lamentations, and to such mournful cries as men use in the utmost despair: the joyful acclamations of the Jews also, as they encouraged one another, echoed the sounds back again, these last composing a noise of those that at once rejoiced and were in a rage. Indeed, things were come to such a pass, that the Jews had almost taken Cestius’s entire army prisoners, had not the night come on, when the Romans fled to Bethoron, and the Jews seized upon all the places round about them, and watched for their coming out [in the morning]. http://www.ccel.org/j/josephus/works/war-2.htm</p>	
66 AD Nov Penned in 75 AD	Josephus Jewish War book 2 chapter 19.9	<p>And then it was that Cestius, despairing of obtaining room for a public march, contrived how he might best run away; and when he had selected four hundred of the most courageous of his soldiers, he placed them at the strongest of their fortifications, and gave order, that when they went up to the morning guard, they should erect their ensigns, that the Jews might be made to believe that the entire army was there still, while he himself took the rest of his forces with him, and marched, without any noise, thirty furlongs. But when the Jews perceived, in the morning, that the camp was empty, they ran upon those four hundred who had deluded them, and immediately threw their darts at them, and slew them; and then pursued after Cestius. But he had already made use of a great part of the night in his flight, and still marched quicker when it was day; inasmuch that the soldiers, through the astonishment and fear they were in, left behind them their engines for sieges, and for throwing of stones, and a great part of the instruments of war. So the Jews went on pursuing the Romans as far as Antipatris; after which, seeing they could not overtake them, they came back, and took the engines, and spoiled the dead bodies, and gathered the prey together which the Romans had left behind them, and came back running and singing to their metropolis; while they had themselves lost a few only, but had slain of the Romans five thousand and three hundred footmen, and three hundred and eighty horsemen. This defeat happened on the eighth day of the month Dios, [Marchevan,] in the twelfth year of the reign of Nero. http://www.ccel.org/j/josephus/works/war-2.htm</p>	
Olivet Discourse	<p>Matthew 24:15 “<u>So when you see standing in the holy place ‘the abomination that causes desolation,’ spoken of through the prophet Daniel—let the reader understand—</u> 16 <u>then let those who are in Judea flee to the mountains.</u></p>	<p>Luke 21:20 “<u>When you see Jerusalem being surrounded by armies, you will know that its desolation is near. 21 Then let those who are in Judea flee to the mountains,</u></p>	<p>Mark 13:14 “<u>When you see ‘the abomination that causes desolation’ standing where it does not belong—let the reader understand—then let those who are in Judea flee to the mountains.</u></p>
66 AD Dec Penned in 75 AD	Josephus Jewish War book 2, chapter 20.1:	<p>After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink; Costobarus, therefore, and Saul, who were brethren, together with Philip, the son of Jacimus, who was the commander of king Agrippa’s forces, ran away from the city, and went to Cestius. But then how Antipas, who had been besieged with them in the king’s palace, but would not fly away with them, was afterward slain by the seditious, we shall relate hereafter. However, Cestius sent Saul and his friends, at their own desire, to Achaia, to Nero, to inform him of the great distress they were in, and to lay the blame of their kindling the war upon Florus, as hoping to alleviate his own danger, by provoking his indignation against Florus. http://www.ccel.org/j/josephus/works/war-2.htm</p>	

66 AD Penned in 323 AD	Eusebius Church History book 3, chapter 5.1. After Nero had held the power thirteen years, and Galba and Otho had ruled a year and six months, Vespasian, who had become distinguished in the campaigns against the Jews, was proclaimed sovereign in Judea and received the title of Emperor from the armies there. Setting out immediately, therefore, for Rome, he entrusted the conduct of the war against the Jews to his son Titus. 2. For the Jews after the ascension of our Saviour, in addition to their crime against him, had been devising as many plots as they could against his apostles. First Stephen was stoned to death by them, and after him James, the son of Zebedee and the brother of John, was beheaded, and finally James, the first that had obtained the episcopal seat in Jerusalem after the ascension of our Saviour, died in the manner already described. 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 and make disciples of all the nations in my name. 3. 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 there 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. 4. But the number of calamities which everywhere 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, (Daniel 9:27) 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. 5. But it is necessary to state that this writer records that the multitude of those who were assembled from all Judea at the time of the Passover, to the number of three million souls, were shut up in Jerusalem as in a prison, to use his own words. 6. For it was right that in the very days in which they had inflicted suffering upon the Saviour and the Benefactor of all, the Christ of God, that in those days, shut up as in a prison, they should meet with destruction at the hands of divine justice. 7. But passing by the particular calamities which they suffered from the attempts made upon them by the sword and by other means, I think it necessary to relate only the misfortunes which the famine caused, that those who read this work may have some means of knowing that God was not long in executing vengeance upon them for their wickedness against the Christ of God. http://www.newadvent.org/fathers/250103.htm
66 AD Nov Penned in 375 AD	Epiphanius Panarion 29.7.7-8: The Nazoraean sect exists in Beroea near Coele Syria, in the Decapolis near the region of Pella, and in Bashan in the place called Cocaba, which in Hebrew is called Chochabe. That is where the sect began, when all the disciples were living in Pella after they moved from Jerusalem, since Christ told them to leave Jerusalem and withdraw because it was about to be besieged. For this reason they settled in Perea, and there, as I said, they lived. This is where the Nazoraean sect began. http://www.masseiana.org/panarion_bk1.htm#29 . Epiphanius Panarion 30.2.7: Their sect began after the capture of Jerusalem. For when all those who believed in Christ settled at that time for the most part in Perea, in a city called Pella belonging to the Decapolis mentioned in the gospel, which is next to Batanaea and the land of Bashan, then they moved there and stayed. http://www.masseiana.org/panarion_bk1.htm#30 . Epiphanius Treatise on Weights and Measures 15: For when the city was about to be captured and sacked by the Romans, all the disciples were warned beforehand by an angel to remove from the city, doomed as it was to utter destruction. On migrating from it they settled at Pella, the town already indicated, across the Jordan. It is said to belong to Decapolis. http://www.tertullian.org/fathers/epiphanius_weights_03_text.htm
66 AD Dec Penned in 75 AD	Summary of Josephus Jewish War book 2 chapter 20.4-5: The military leaders victorious against Cestius appoint regional commanders in the new government. Josephus is sent to Galilee with two other priests to collect tithes and weapons, and to bring rebel elements there under control of the central government. A first attack is made on the city of Askelon, an ancient enemy, led by Niger of Perea, Silas the Babylonian, and John the Essene. The Jewish forces are routed at Askelon and "ten thousand" killed, including the commanders Silas the Babylonian and John the Essene. "It was a case of novices against veterans, infantry against cavalry, ragged order against serried ranks, men casually armed against fully equipped regulars, on the one side men whose actions were directed by passion rather than policy, on the other disciplined troops acting upon the least signal from their commanders." http://www.ccel.org/j/josephus/works/war-2.htm
67 AD Jan to May Penned in 75 AD	Summary of Josephus Jewish War book 2 chapter 20.5 to chapter 21.10: A second assault is made on Askelon, led by Niger the Pereaean. The Judeans are again defeated at Askelon, with a loss of 8,000 men. Niger the Pereaean is nearly killed; his survival is interpreted as a sign from Heaven. Ananus and all leading men who are not pro-Roman repair the walls, gather and construct war engines, missiles, and armor, and train young men. The moderates foresee disaster. "There were also omens observed that were understood to presage ill by those who loved peace, but were by those who kindled the war interpreted as favorable to themselves." The most violent and committed revolutionaries were referred to as "Zealots." Josephus, Joazar, and Judas, all priests, are sent to Galilee to collect weapons and coordinate revolutionary activities, and to restrain them from expending their energy separately on the ethnic war that had characterized the region since the revolt and up to the defeat of Cestius. Rebellious cities were already conducting their own battles against local enemies, not only Greeks but also Jewish cities they rivaled for regional domination. Josephus levied an army of 100,000 young men, armed with old arms collected from the populace. Many of these were former brigands, so Josephus cautions that before battle he will check if they have abstained from "their habitual malpractices, theft, robbery and rapine, and ceased to defraud their countrymen." Josephus assaulted the city of Tiberias and they immediately surrendered. The city of Sepphoris requested assistance from Cestius Gallus, so Josephus took the city by force and the Galileans burned and looted it. Agrippa sends troops to hold Bethsaida Julias, cutting off the roads to Galilean territory. Josephus sends 2000 men and follows with 3000 more. Josephus' horse stumbles on marshy ground, and he fractures some bones in his wrist, so he is carried to Capernaum and remains the day in fever. Next day Josephus' troops advance, but are ambushed by cavalry and routed. "Not long after this Vespasian arrived in Tyre, accompanied by King Agrippa." Vespasian invades Galilee and the city of Gabara is taken. http://www.ccel.org/j/josephus/works/war-2.htm
67 AD June to July Penned in 75 AD	Summary of Josephus Jewish War book 3 chapter 8.9: Flavius Vespasian was 56 years old when Emperor Nero turned to him to put down the rebellion in Judea. The choice was a natural one. Vespasian had gained a great deal of military experience when he assisted in the subjugation of Britain under the Emperor Claudius, and since then had engaged in a standard political career as a governor of Africa and other provinces, with command of the associated armies. Of relatively humble origins and not greatly ambitious, Vespasian was seen as posing no threat to Nero's authority, although he had for a time been in Nero's disfavor, according to Suetonius, for "either leaving the room during the Emperor's song recitals, or staying and falling asleep." Nero was touring Greece when he heard of the defeat of Cestius in Judea, and Vespasian was conveniently at hand as a member of his touring court and also, therefore, not far from Judea. Vespasian's elder son, Titus, was at 24 already also an experienced commander, another factor contributing to Nero's choice. Vespasian took command of the Fifth and Tenth Legions in Syria, and his son gathered the Fifteenth Legion in Egypt and marched it overland to join up with his father. Vespasian knew that Jerusalem's walls would be exceptionally difficult to breach, so any technique that could avoid a direct assault with the danger of the loss of thousands of soldiers was used. Like Cestius Gallus before him, he chose a strategy of terror and his first strategic goal became the subjugation of Galilee. Josephus' men refused to face the combined legions in the field; as a result, their activities in Galilee were purely defensive. The cities Josephus had fortified waited their turn for the Vespasian's army to come to them and several of them gave formidable resistance that infuriated the Roman soldiers. The city of Jotapata was besieged and Josephus was captured there under extraordinary circumstances, after a siege of forty-seven days. Vespasian gave strict orders that Josephus should be guarded with great caution, intending to soon send him to Nero. Hearing this, Josephus expressed a wish to speak with him alone. When therefore all were ordered to withdraw except his son Titus and two of their friends, he said, "O Vespasian, although you suppose you have taken captive a forsaken Josephus, I have come as a messenger of great tidings. Had I not been sent by God to you, I know the law of the Jews, and how it is fitting for generals to die. Do you send me to Nero? For what? Will any successors of Nero endure -- until you? You are to be Caesar, O Vespasian, and Emperor, you, and this your son. Bind me now still more securely, and keep me for yourself, for thou, O Caesar, are not only lord over me, but over the land, and the sea, and all the human race; and certainly I deserve to be punished by closer custody than now, if I fabricate anything concerning God." When he had said this, Vespasian at that time did not believe him, supposing that Josephus came up with this as a cunning trick to save himself. But after a little while he came to have faith in this, for God was already raising in him thoughts of obtaining the Empire, and by other signs foreshadowing his advancement. Josephus spent the next two years in chains in the Roman camp, during which he began to write about the war. http://www.ccel.org/j/josephus/works/war-3.htm
	Josephus Jewish War book 3, chapter 10.9. But now, when the vessels were gotten ready, Vespasian put upon ship-board as many of his forces as he thought sufficient to be too hard for those (Jewish rebels) that were upon the lake (of Galilee), and set sail after them. Now these which were driven into the lake could neither fly to the land, where all was in their enemies' hand, and in war against them; nor could they fight upon the level by sea, for their ships were small and fitted only for piracy; they were too weak to fight with Vespasian's vessels, and the mariners that were in them were so few, that they were afraid to come near the Romans, who attacked them in great numbers. However, as they sailed round about the vessels, and sometimes as they came near them, they threw stones at the Romans when they were a good way off, or came closer and fought them; yet did they receive the greatest harm themselves in both cases. As for the stones they threw at the Romans, they only made a sound one after another, for they threw them against such as were in their armor, while the Roman darts could reach the Jews themselves; and when they ventured to come near the Romans, they became sufferers themselves before they could do any harm to the ether, and were drowned, they and their ships together. As for those that endeavored to come to an actual fight, the Romans ran many of them through with their long poles. Sometimes the Romans leaped into their ships, with swords in their hands, and slew them; but when some of them met the vessels, the Romans caught them by the middle, and destroyed at once their ships and themselves who were taken in them. And for such as were drowning in the sea, if they lifted their heads up above the water, they were either killed by darts, or caught by the vessels; but if, in the desperate case they were in, they attempted to swim to their enemies, the Romans cut off either their heads or their hands; and indeed they were destroyed after various manners every where, till the rest being put to flight, were forced to get upon the land, while the vessels encompassed them about [on the sea]; but as many of these were repulsed when they were getting ashore, they were killed by the darts upon the lake; and the Romans leaped out of their vessels, and destroyed a great many more upon the land: one might then see the lake all bloody, and full of dead bodies, for not one of them escaped. And a terrible stink, and a very sad sight there was on the following days over that country; for as for the shores, they were full of shipwrecks, and of dead bodies all swelled; and as the dead bodies were inflamed by the sun, and putrefied, they corrupted the air, insomuch that the misery was not only the object of commiseration to the Jews, but to those that hated them, and had been the authors of that misery. This was the upshot of the sea-fight. The number of the slain, including those that were killed in the city before, was six thousand and five hundred. http://www.ccel.org/j/josephus/works/war-3.htm
67 AD Nov	Summary of Josephus Jewish War book 4 chapter 3.1: John the son of Levi flees Gischala after it is surrounded by Titus. John arrives in Jerusalem with his Galilean followers. He reassures the people that although the Romans took Galilee, they had such difficulty taking such small towns that it would be impossible for them to take Jerusalem. http://www.ccel.org/j/josephus/works/war-4.htm
67 AD Dec Penned in 75 AD	Summary of Josephus Jewish War book 4 chapter 3.3-11: Guerilla groups make their way to Jerusalem to join the forces already there, and are welcomed by the populace. Zealots arrest relatives of King Agrippa on a charge of traitorous conversations with the Romans, beginning with Antipas, a prominent man who had declined to flee with his kinsmen Costobar and Saul at the beginning of the revolt. Like Eleazar son of Simon, Antipas was one of the three public treasurers of the Temple, and so a rival for control of public funds. Also arrested are royal relatives Levias and Sophas son of Raguel. Antipas and the others are sentenced to death by the Zealots for treason, and executed by John son of Dorcas and ten other men. The Zealots annul the succession of the high priesthood by the families that had been appointed by the Herodian family and the Romans, and replace them with the priestly Eniachim tribe ("unknown", hence untainted by previous contact with the royal family). A democratic (or divinely sanctioned) casting of lots to choose the new High Priest falls on an unlearned man from outside Jerusalem, Phannias son of Samuel. The principal men of Jerusalem quarrel among each other. In reaction to the Zealot's executions, control of the Temple and appointing a new High Priest, prominent men urge the populace to drive the Zealots from the Temple compound. Leaders include the priests Ananus and Jesus son of Gamala, Simon son of Gamaliel (who had once tried to depose Josephus), and the wealthy Gorian son of Joseph. The people are reluctant to attack the well-armed and trained Zealots, who are "numerous, young and courageous." Ananus urges the citizens with a speech as follows: 1. He says he would rather have died before seeing the Temple taken over by blood-shedding villains and seeing the populace doing nothing about it. 2. He says the Zealots gained power by the people letting them gather strength, verbally abuse the nobles, plunder their houses, imprison and execute them, and now hold the strongest place in the city. 3. He asks the people what they are going to do about this tyranny and says that these tyrants cause more pain and sacrilege than the Romans. 4. He says that although the Zealots are strong, if the people come against them the Zealots "will be made tamer by their own consciences" and come to reason. And heaven may assist the people. Ananus prepares his army for attack, but the Zealots strike first, fearing no form of punishment would be spared them. The populace responds at once with stones, javelins, and swords, and injured Zealots returned to the Temple and "stained with their blood the sacred pavement." The Zealots fall back into the inner court of the Temple and bar the gates as the moderates seize the outer court. Ananus, seeing the strong Zealot position and not wanting to enter the Temple without purification, selects 6000 armed men by lot to guard the porticoes. http://www.ccel.org/j/josephus/works/war-4.htm

68 AD Jan to Feb Penned in 75 AD Summary of Josephus Jewish War book 4 chapter 3.12 to chapter 5.1: John of Gischala assists Ananus, makes friends of the prominent men, takes an oath of allegiance to the people, and is chosen as ambassador to the Zealots, but in the Temple, he claims Ananus has invited Vespasian to take the city, and that Ananus was planning another attack. Zealot leaders decide to send to Idumaea for help. The Idumaeans gather 20,000 armored men and march on Jerusalem. Ananus shuts the gates against them and posts guards on the walls. Former high priest Jesus son of Gamalas, second in seniority to Ananus (and friend of Josephus), attempts to dissuade the Idumaeans, saying, the Zealots are brigands, scum, pests, insane, reckless, and murderous, that the rumors that Jerusalem was going to be surrendered to the Romans are false, and it is the duty of the Idumaeans now to defend the city and eliminate the Zealot tyrants. He says the Idumaeans can come in without arms and act as neutral judges of the situation or they can leave the two parties alone and simply watch the city, preventing any attempt to surrender to Rome, but the gates will not be opened to them as long as they remained armed. The Idumaeans are infuriated at being shut out of the holy city and reply that closing of the Jerusalem gates against fellow Jews proves the city is in the hands of treasonous people. They say that Ananus, who is in control of the city, is acting as the tyrant but accusing others of tyranny and that the revolutionaries' mistake was not killing the true tyrants, Ananus and his men, first. The Idumaeans say they will fight both the Romans and the traitors within the wall. The Idumaeans can do nothing, but are too angry and ashamed to go back empty-handed, so they camp for the night outside the walls. Then, "There broke out a prodigious storm in the night, with the utmost violence, and very strong winds, with the largest showers of rain, with continued lightnings, terrible thunderings, and amazing concussions and bellowsings of the earth, that was in an earthquake. These things were a manifest indication that some destruction was coming upon men, when the system of the world was put into this disorder; and any one would guess that these wonders foreshadowed some grand calamities that were coming." The two sides take this to mean divine favor was against the Idumaeans, but the sentinels relax their guard due to the storm and the Zealots take the Temple saws to cut the bars of the gates as the sound of cutting is covered by the noise of the storm. A number of Zealots cut their way out of the Temple and then saw through the gate nearest the Idumaeans. On advice of the Zealots, the angry Idumaeans march through the city and attack the guards surrounding the Temple, as the rest of the Zealots attack from within. "The din from all quarters was rendered more terrific by the howling of the storm." At daybreak 8,500 are dead. The Zealots and Idumaeans proceed to murder and arrest their opponents among the young nobility who would not join them, in the end killing 12,000. <http://www.ccel.org/j/josephus/works/war-4.htm>



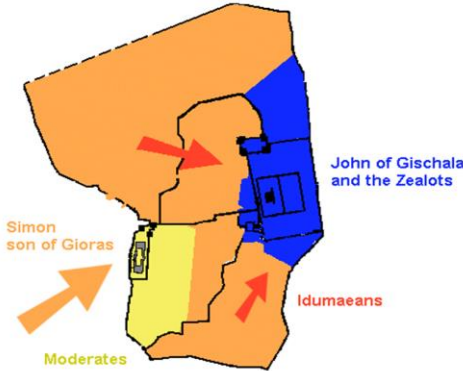
Jerusalem - February 68 CE
The Idumaeans come to the assistance of the Zealots and kill Ananus and the moderate leaders. The Zealots will hold the city for over a year.

68 AD Jan to Feb Penned in 75 AD Josephus Jewish War book 4, chapter 5.2. But the rage of the Idumaeans was not satiated by these slaughters; but they now betook themselves to the city, and plundered every house, and slew every one they met; and for the other multitude, they esteemed it needless to go on with killing them, but they sought for the high priests, and the generality went with the greatest zeal against them; and as soon as they caught them they slew them, and then standing upon their dead bodies, in way of jest, upbraided Ananus with his kindness to the people, and Jesus with his speech made to them from the wall. Nay, they proceeded to that degree of impiety, as to cast away their dead bodies without burial, although the Jews used to take so much care of the burial of men, that they took down those that were condemned and crucified, and buried them before the going down of the sun. I should not mistake if I said that the death of Ananus was the beginning of the destruction of the city, and that from this very day may be dated the overthrow of her wall, and the ruin of her affairs, whereon they saw their high priest, and the procurer of their preservation, slain in the midst of their city. He was on other accounts also a venerable, and a very just man; and besides the grandeur of that nobility, and dignity, and honor of which he was possessed, he had been a lover of a kind of parity, even with regard to the meanest of the people; he was a prodigious lover of liberty, and an admirer of a democracy in government; and did ever prefer the public welfare before his own advantage, and preferred peace above all things; for he was thoroughly sensible that the Romans were not to be conquered. He also foresaw that of necessity a war would follow, and that unless the Jews made up matters with them very dexterously, they would be destroyed; to say all in a word, if Ananus had survived, they had certainly compounded matters; for he was a shrewd man in speaking and persuading the people, and had already gotten the mastery of those that opposed his designs, or were for the war. And the Jews had then put abundance of delays in the way of the Romans, if they had had such a general as he was. Jesus was also joined with him; and although he was inferior to him upon the comparison, he was superior to the rest; and I cannot but think that it was because God had doomed this city to destruction, as a polluted city, and was resolved to purge his sanctuary by fire, that he cut off these their great defenders and well-wishers, while those that a little before had worn the sacred garments, and had presided over the public worship; and had been esteemed venerable by those that dwelt on the whole habitable earth when they came into our city, were cast out naked, and seen to be the food of dogs and wild beasts. And I cannot but imagine that virtue itself groaned at these men's case, and lamented that she was here so terribly conquered by wickedness. And this at last was the end of Ananus and Jesus. <http://www.ccel.org/j/josephus/works/war-4.htm>

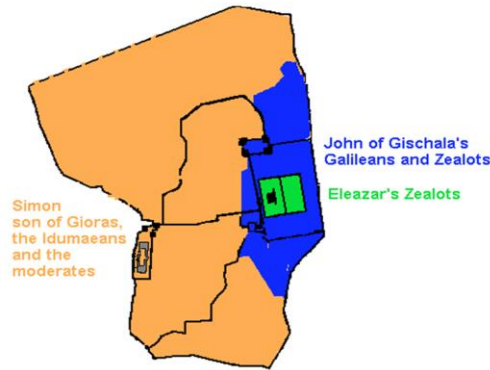
68 AD Jan to Feb Penned in 75 AD Josephus Jewish War book 4, chapter 5.3 The Idumaeans complied with these persuasions; and, in the first place, they set those that were in the prisons at liberty, being about two thousand of the populace, who thereupon fled away immediately to Simon, one whom we shall speak of presently. After which these Idumaeans retired from Jerusalem, and went home; which departure of theirs was a great surprise to both parties; for the people, not knowing of their repentance, pulled up their courage for a while, as eased of so many of their enemies, while the zealots grew more insolent not as deserted by their confederates, but as freed from such men as might hinder their designs, and put some stop to their wickedness. Accordingly, they made no longer any delay, nor took any deliberation in their enormous practices, but made use of the shortest methods for all their executions and what they had once resolved upon, they put in practice sooner than any one could imagine. But their thirst was chiefly after the blood of valiant men, and men of good families; the one sort of which they destroyed out of envy, the other out of fear; for they thought their whole security lay in leaving no potent men alive; on which account they slew Gorion, a person eminent in dignity, and on account of his family also; he was also for democracy, and of as great boldness and freedom of spirit as were any of the Jews whosever; the principal thing that ruined him, added to his other advantages, was his free speaking. Nor did Niger of Peres escape their hands; he had been a man of great valor in their war with the Romans, but was now drawn through the middle of the city, and, as he went, he frequently cried out, and showed the scars of his wounds; and when he was drawn out of the gates, and despaired of his preservation, he besought them to grant him a burial; but as they had threatened him beforehand not to grant him any spot of earth for a grave, which he chiefly desired of them, so did they slay him [without permitting him to be buried]. Now when they were slaying him, he made this imprecation upon them, that they might undergo both famine and pestilence in this war, and besides all that, they might come to the mutual slaughter of one another; all which imprecations God confirmed against these impious men, and was what came most justly upon them, when not long afterward, they tasted of their own madness in their mutual seditions one against another. So when this Niger was killed, their fears of being overturned were diminished; and indeed there was no part of the people but they found out some pretense to destroy them; for some were therefore slain, because they had had differences with some of them; and as to those that had not opposed them in times of peace, they watched seasonable opportunities to gain some accusation against them; and if any one did not come near them at all, he was under their suspicion as a proud man; if any one came with boldness, he was esteemed a contemner of them; and if any one came as aiming to oblige them, he was supposed to have some treacherous plot against them; while the only punishment of crimes, whether they were of the greatest or smallest sort, was death. Nor could any one escape, unless he were very inconsiderable, either on account of the meanness of his birth, or on account of his fortune. <http://www.ccel.org/j/josephus/works/war-4.htm>

68 AD Jan to Feb Penned in 75 AD Josephus Jewish War book 4, chapter 6.3. And now the commanders joined in their approbation of what Vespasian had said, and it was soon discovered how wise an opinion he had given. And indeed many there were of the Jews that deserted every day, and fled away from the zealots, although their flight was very difficult, since they had guarded every passage out of the city, and slew every one that was caught at them, as taking it for granted they were going over to the Romans; yet did he who gave them money get clear off, while he only that gave them none was voted a traitor. So the upshot was this, that the rich purchased their flight by money, while none but the poor were slain. Along all the roads also vast numbers of dead bodies lay in heaps, and even many of those that were so zealous in deserting at length chose rather to perish within the city; for the hopes of burial made death in their own city appear of the two less terrible to them. But these zealots came at last to that degree of barbarity, as not to bestow a burial either on those slain in the city, or on those that lay along the roads; but as if they had made an agreement to cancel both the laws of their country and the laws of nature, and, at the same time that they defiled men with their wicked actions, they would pollute the Divinity itself also, they left the dead bodies to putrefy under the sun; and the same punishment was allotted to such as buried any as to those that deserted, which was no other than death; while he that granted the favor of a grave to another would presently stand in need of a grave himself. To say all in a word, no other gentle passion was so entirely lost among them as mercy; for what were the greatest objects of pity did most of all irritate these wretches, and they transferred their rage from the living to those that had been slain, and from the dead to the living. Nay, the terror was so very great, that he who survived called them that were first dead happy, as being at rest already; as did those that were under torture in the prisons, declare, that, upon this comparison, those that lay unburied were the happiest. These men, therefore, trampled upon all the laws of men, and laughed at the laws of God; and for the oracles of the prophets, they ridiculed them as the tricks of jugglers; yet did these prophets foretell many things concerning [the rewards of] virtue, and [punishments of] vice, which when these zealots violated, they occasioned the fulfilling of those very prophecies belonging to their own country; for there was a certain ancient oracle of those men, that the city should then be taken and the sanctuary burnt, by right of war, when a sedition should invade the Jews, and their own hand should pollute the temple of God. Now while these zealots did not [quite] disbelieve these predictions, they made themselves the instruments of their accomplishment. <http://www.ccel.org/j/josephus/works/war-4.htm>

68 AD Jan to Feb Penned Summary of Josephus Jewish War book 4 chapter 6.4 to chapter 7.1: Simon son of Gioras hears of the death of his enemy Ananus, leaves Masada with troops to "proclaim liberty for the slaves and rewards for the free." He gains many followers, including the newly released prisoners from Jerusalem. With the Idumaeans gone, the Zealots, now unchecked, murder all possible opponents and persons of authority. John of Gischala breaks away from the rest of the Zealots, gathering followers in a bid for absolute rule, so the two factions share the task of commandeering war supplies as they "compete in plundering the people." <http://www.ccel.org/j/josephus/works/war-4.htm>

68 AD March to April	Summary of Josephus Jewish War book 4 chapter 7.2 : March to April - The Sicarii at Masada conduct raids. Learning that the Roman army was inactive and that in Jerusalem the Jews were divided by sedition, they are emboldened and conduct a Passover attack on En Gedi. Other bands throughout Judea fall to plundering. http://www.ccel.org/j/josephus/works/war-4.htm
68 AD March to April Penned in 75 AD	Josephus Jewish War book 4, chapter 7.3 These things were told Vespasian by deserters; for although the seditious watched all the passages out of the city, and destroyed all, whosoever they were, that came thither, yet were there some that had concealed themselves, and when they had fled to the Romans, persuaded their general to come to their city's assistance, and save the remainder of the people; informing him withal, that it was upon account of the people's good-will to the Romans that many of them were already slain, and the survivors in danger of the same treatment. Vespasian did indeed already pity the calamities these men were in, and arose, in appearance, as though he was going to besiege Jerusalem, but in reality to deliver them from a [worse] siege they were already under. However, he was obliged first to overthrow what remained elsewhere, and to leave nothing out of Jerusalem behind him that might interrupt him in that siege. Accordingly, he marched against Gadara, the metropolis of Perea, which was a place of strength, and entered that city on the fourth day of the month Dystrus [Adar]; for the men of power had sent an embassy to him, without the knowledge of the seditious, to treat about a surrender; which they did out of the desire they had of peace, and for saving their effects, because many of the citizens of Gadara were rich men. This embassy the opposite party knew nothing of, but discovered it as Vespasian was approaching near the city. However, they despaired of keeping possession of the city, as being inferior in number to their enemies who were within the city, and seeing the Romans very near to the city; so they resolved to fly, but thought it dishonorable to do it without shedding some blood, and revenging themselves on the authors of this surrender; so they seized upon Dolesus, (a person not only the first in rank and family in that city, but one that seemed the occasion of sending such an embassy,) and slew him, and treated his dead body after a barbarous manner, so very violent was their anger at him, and then ran out of the city. And as now the Roman army was just upon them, the people of Gadara admitted Vespasian with joyful acclamations, and received from him the security of his right hand, as also a garrison of horsemen and footmen, to guard them against the excursions of the runagates; for as to their wall, they had pulled it down before the Romans desired them so to do, that they might thereby give them assurance that they were lovers of peace, and that, if they had a mind, they could not now make war against them. http://www.ccel.org/j/josephus/works/war-4.htm
68 AD June Penned in 75 AD	Summary of Josephus Jewish War book 4 chapter 7.8 to chapter 9.7 : Nero dies , so even though Jerusalem is isolated by the Romans, the news of Nero's death causes Vespasian to delay attacking the city. Simon son of Gioras takes control of Acrabete and many portions of Judea. His success attracts many citizens, and not just "brigands." He establishes headquarters at Nain and storage caves at Pheretae, in preparation for an assault on Jerusalem. Simon has his first clash with the Zealots. With the covert aid of an Idumaeen general, Simon marches into Idumaea unopposed. He has 20,000 troops and 40,000 followers. Simon takes the ancient city of Hebron in Idumaea, then proceeds to ravage the country. In an ambush, the Zealots capture Simon's wife. An enraged Simon advances on Jerusalem "like some wounded beast" and tortures everyone he encounters, vowing to break down the walls unless his wife was returned to him. The Zealots send her back, and Simon quiets down. http://www.ccel.org/j/josephus/works/war-4.htm
68 AD Penned in 119 AD	Suetonius 12 Caesars, Galba book 18 : 1 Many prodigies in rapid succession from the very beginning of his reign had foretold Galba's end exactly as it happened. When victims were being slain to right and left all along his route in every town, an ox, maddened by the stroke of an axe, broke its bonds and charged the emperor's chariot, and as it raised its feet, deluged him with blood. And as Galba dismounted, one of his guards, pushed forward by the crowd, almost wounded him with his lance. Again, as he entered the city (Rome), and later the Palace, he was met by a shock of earthquake and a sound like the lowing of kine. 2 There followed even clearer signs. He had set apart from all the treasure a necklace fashioned of pearls and precious stones, for the adornment of his image of Fortune at Tusculum. This on a sudden impulse he consecrated to the Capitoline Venus, thinking it worthy of a more august position. The next night Fortune appeared to him in his dreams, complaining of being robbed of the gift intended for her and threatening in her turn to take away what she had bestowed. When Galba hastened in terror to Tusculum at daybreak, to offer expiatory sacrifices because of the dream, and sent on men to make preparations for the ceremony, he found on the altar nothing but warm ashes and beside it an old man dressed in black, holding the incense in a glass dish and the wine in an earthen cup. 3 It was also remarked that as he was sacrificing on the Kalends of January, the garland fell from his head, and that as he took the auspices, the sacred chickens flew away. As he was on the point of addressing the soldiers on the day of the adoption, his camp chair, through the forgetfulness of his attendants, was not placed on the tribunal, as is customary, and in the senate his curule chair was set wrong side foremost. http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Suetonius/12Caesars/Galba*.html
69 AD Penned in 116 AD	Tacitus Histories book 1:1 ...In my own case I had no acquaintance with Galba, Otho, or Vitellius, through either kindness or injury at their hands. I cannot deny that my political career owed its beginning to Vespasian; that Titus advanced it; and that Domitian carried it further; but those who profess inviolable fidelity to truth must write of no man with affection or with hatred. Yet if my life but last, I have reserved for my old age the history of the deified Nerva's reign and of Trajan's rule, a richer and less perilous subject, because of the rare good fortune of an age in which we may feel what we wish and may say what we feel. 2 The history on which I am entering is that of a period rich in disasters, terrible with battles, torn by civil struggles, horrible even in peace. Four emperors fell by the sword; there were three civil wars, more foreign wars, and often both at the same time. There was success in the East, misfortune in the West. Illyricum was disturbed, the Gallic provinces wavering, Britain subdued and immediately let go. The Sarmatae and Suebi rose against us; the Dacians won fame by defeats inflicted and suffered; even the Parthians were almost roused to arms through the trickery of a pretended Nero. Moreover, Italy was distressed by disasters unknown before or returning after the lapse of ages. Cities on the rich fertile shores of Campania were swallowed up or overwhelmed; Rome was devastated by conflagrations, in which her most ancient shrines were consumed and the very Capitol fired by citizens' hands. Sacred rites were defiled; there were adulteries in high places. The sea was filled with exiles, its cliffs made foul with the bodies of the dead. In Rome there was more awful cruelty. High birth, wealth, the refusal or acceptance of office — all gave ground for accusations, and virtues caused the surest ruin. The rewards of the informers were no less hateful than their crimes; for some, gaining priesthoods and consulships as spoils, others, obtaining positions as imperial agents and secret influence at court, made havoc and turmoil everywhere, inspiring hatred and terror. Slaves were corrupted against their masters, freedmen against their patrons; and those who had no enemy were crushed by their friends. http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Tacitus/Histories/1A*.html
69 AD Penned in 229 AD	Dio Cassius Epitome of book 64.8 While he (Vitellius) was behaving in this way, evil omens occurred. A comet was seen, and the moon, contrary to precedent, appeared to suffer two eclipses , being obscured on the fourth and on the seventh day. Also people saw two suns at once, one in the west weak and pale, and one in the east brilliant and powerful. 2 On the Capitol many huge footprints were seen, presumably of some spirits that had descended from it. The soldiers who had slept there on the night in question said that the temple of Jupiter had opened of itself with great clangour and that some of the guards had been so terrified that they fainted. http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Cassius_Dio/64*.html
69 AD July to Aug Penned in 75 AD	Josephus Jewish War book 4, chapter 9.10. And now, as soon as Simon had set his wife free, and recovered her from the zealots, he returned back to the remainders of Idumaea, and driving the nation all before him from all quarters, he compelled a great number of them to retire to Jerusalem; he followed them himself also to the city, and encompassed the wall all round again; and when he lighted upon any laborers that were coming thither out of the country, he slew them. Now this Simon, who was without the wall, was a greater terror to the people than the Romans themselves, as were the zealots who were within it more heavy upon them than both of the other; and during this time did the mischievous contrivances and courage [of John] corrupt the body of the Galileans; for these Galileans had advanced this John, and made him very potent, who made them suitable requital from the authority he had obtained by their means; for he permitted them to do all things that any of them desired to do, while their inclination to plunder was insatiable, as was their zeal in searching the houses of the rich; and for the murdering of the men, and abusing of the women, it was sport to them. They also devoured what spoils they had taken, together with their blood, and indulged themselves in feminine wantonness, without any disturbance, till they were satiated therewith; while they decked their hair, and put on women's garments, and were besmeared over with ointments; and that they might appear very comely, they had paints under their eyes, and imitated not only the ornaments, but also the lusts of women, and were guilty of such intolerable uncleanness, that they invented unlawful pleasures of that sort. And thus did they roll themselves up and down the city, as in a brothel-house, and defiled it entirely with their impure actions; nay, while their faces looked like the faces of women, they killed with their right hands; and when their gait was effeminate, they presently attacked men, and became warriors, and drew their swords from under their finely dyed cloaks, and ran every body through whom they alighted upon. However, Simon waited for such as ran away from John, and was the more bloody of the two; and he who had escaped the tyrant within the wall was destroyed by the other that lay before the gates, so that all attempts of flying and deserting to the Romans were cut off, as to those that had a mind so to do. http://www.ccel.org/j/josephus/works/war-4.htm
	 <p>Jerusalem - April 69 CE</p> <p>John of Gischala takes control of Zealots. The Idumaeans revolt against him. The moderates allow Simon son of Gioras into the city to contain John.</p>
69 AD March to April Penned in 75	Summary of Josephus Jewish War book 4 chapter 9.11 to chapter 10.1 : The Idumaeans in Jerusalem banded together against John, driving many of his Zealots into the Grapte Palace and then to the Temple, and seized the goods he had gathered. Zealots throughout the city advance to the Temple to defend John, threatening a major attack upon the city. The chief priests led by Matthias, the Idumaeans, and the wealthy citizens of Jerusalem decide to overthrow John by inviting Simon into the city, because "God perverted their judgement." Simon is acclaimed by the people as their savior and protector. [A year later, Simon will kill Matthias] Simon plunders all the Zealots stores and with the citizens attacks the Zealots in the Temple. The Zealots beat them back due to the advantage of higher ground on the porticoes and battlements. They also built four towers around the Temple on which they posted catapults, ballistae, archers and slingers. http://www.ccel.org/j/josephus/works/war-4.htm

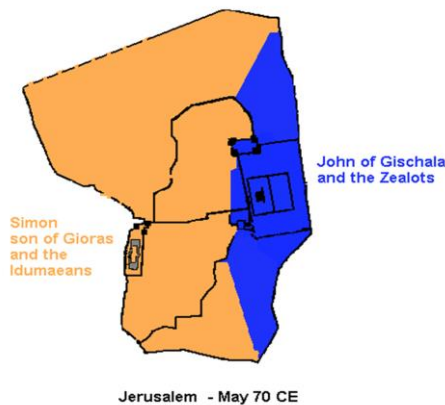
69 AD Sep to Oct	Summary of Josephus Jewish War book 4 chapter 10.2-6: Vespasian returns to Caesarea , learns Vitellius has become Emperor. The troops of Caesarea proclaim Vespasian Emperor , followed by the city of Alexandria. Josephus is freed from his chains . http://www.ccel.org/i/josephus/works/war-4.htm
69 AD Dec Penned in 75	Summary of Josephus Jewish War book 3 chapter 8.9: After four emperors died in quick succession, the Roman army in Caesarea declared Vespasian Emperor. Vespasian left Judea for Alexandria until pro-Vespasian forces in Rome defeat Vitellius, and then Vespasian left Alexandria for Rome and became Emperor himself . Josephus was freed and adopted into Vespasian's family, the Flavians, and so became Flavius Josephus . http://www.ccel.org/i/josephus/works/war-3.htm
69 AD Dec Penned in 75	Suetonius 12 Caesars, Vespasian 5.6: In Judea, Vespasian consulted the oracle of the God of Carmel and was given a promise that he would never be disappointed in what he planned or desired, however lofty his ambitions. Also, a distinguished Jewish prisoner of Vespasian's, Josephus by name , insisted that he would soon be released by the very man who had now put him in fetters, and who would then be Emperor. Reports of further omens came from Rome... http://www.gutenberg.org/files/6400/6400-h/6400-h.htm
69 AD Dec Penned in 75 AD	Summary of Josephus Jewish War book 4 chapter 11.4-5 & book 5 chapter 1.1 to chapter 2.4: The people of Rome declare Vespasian emperor. With authority finally clarified for the first time since Nero's death, Vespasian sends his son Titus with picked forces to crush Jerusalem . In Jerusalem, Eleazar son of Simon secedes from the Zealot party . Joining him are prominent citizens who each have a following of Zealots. Josephus describes this as "a faction is bred within a faction...which like some raving beast for lack of other food at length preyed upon its own flesh." Eleazar's party takes the inner Temple and plants weapons atop the gates, giving them elevation superiority over John, upon whom they launch missiles. The three factions exchange missile fire. John, trapped in the middle, throws missiles down upon Simon (at a lower position) and uses his many machines (catapults, stone and arrow firers) to target Eleazar in the Temple above him. In doing so he kills worshippers who still come to the Temple from all corners of the Earth, "and the blood of all manner of corpses formed pools in the courts of God." John uses sacred timber to make towers so as to attack Eleazar's party atop the Temple. http://www.ccel.org/i/josephus/works/war-4.htm & http://www.ccel.org/i/josephus/works/war-5.htm



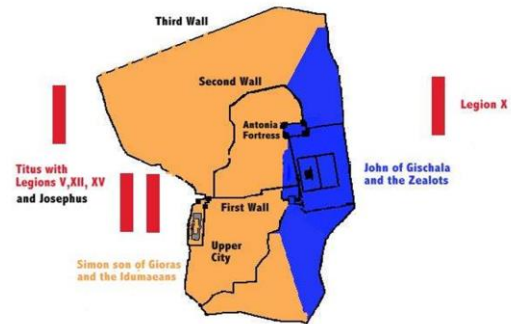
Jerusalem - December 69 CE

Eleazar splits from John and takes the inner Temple. A three-way battle ensues among the factions.

70 AD Jan to Feb Penned in 75 AD	Josephus Jewish War book 5, chapter 1.4. And now there were three treacherous factions in the city, the one parted from the other . Eleazar and his party, that kept the sacred first-fruits, came against John in their cups. Those that were with John plundered the populace, and went out with zeal against Simon. This Simon had his supply of provisions from the city, in opposition to the seditious. When, therefore, John was assaulted on both sides, he made his men turn about, throwing his darts upon those citizens that came up against him, from the cloisters he had in his possession, while he opposed those that attacked him from the temple by engines of war; and if at any time he was freed from those that were above him, which happened frequently, from their being drunk and tired, he sallied out with a great number upon Simon and his party; and this he did always in such parts of the city as he could come at, till he set on fire those houses that were full of corn, and of all provisions. The same thing was done by Simon, when, upon the others' retreat, he attacked the city also; as if they had, on purpose done it to serve the Romans, by destroying what the city had laid up against the Siege, and by thus cutting off the nerves of their own power. Accordingly, it so came to pass, that all the places that were about the temple were burnt down, and were become an intermediate desert space, ready for fighting on both sides; and that almost all the corn was burnt, which would have been sufficient for a siege of many years. So they were taken by the means of famine, which it was impossible they should have been, unless they had thus prepared the way for it by this procedure. http://www.ccel.org/i/josephus/works/war-5.htm
70 AD Jan to Feb Penned in 75	Summary of Josephus Jewish War book 5 chapter 2.4 to chapter 5.8: Titus arrived with four legions and set to making three encampments around Jerusalem. Titus marched to Caesarea with 2000 Alexandrian troops and 3000 Euphrates guards under command of Tiberius Alexander (Jewish apostate). Josephus accompanied them . Legion XV and XII join Titus; and encamp at Gibeah of Saul, 30 stadia north of Jerusalem. Legion V joins Titus by way of Emmaus. The camp is moved to Mt. Scopus, overlooking Jerusalem. Legion X soon joins them, making a separate camp on the Mt. of Olives, east of the city across the Kidron valley. When confronted with the reality of the three Roman camps, the factions at last make an uneasy alliance among themselves . A group of Judean soldiers dash across Kidron in a surprise attack on the Xth Legion. Titus and picked troops come to the rescue, driving the Judeans back down the ravine. http://www.ccel.org/i/josephus/works/war-5.htm
70 AD March to April	Summary of Josephus Jewish War book 5 chapter 3.1 to chapter 5.8: At Passover, Eleazar opens the gate partially to admit citizens to worship into the sanctuary. Some of John's men enter with weapons hidden under their clothing and attack Eleazar's men, who flee to the underground vaults. John's party successfully takes the inner Temple and Eleazar is eliminated as a force , and most of his Zealots are allowed to join John. The two remaining factions return to fighting one another . http://www.ccel.org/i/josephus/works/war-5.htm
70 AD March to April Penned in 75 AD	Josephus Jewish War book 5, chapter 6.1. Now the warlike men that were in the city, and the multitude of the seditious that were with Simon, were ten thousand, besides the Idumeans. Those ten thousand had fifty commanders, over whom this Simon was supreme. The Idumeans that paid him homage were five thousand, and had eight commanders, among whom those of the greatest fame were Jacob, the son of Sosas, and Simon, the son of Cathlas. John, who had seized upon the temple, had six thousand armed men, under twenty commanders; the zealots also that had come over to him, and left off their opposition, were two thousand four hundred, and had the same commander they had formerly, Eleazar, together with Simon, the son of Arinus. Now, while these factions fought one against another, the people were their prey of both sides, as we have said already; and that part of the people who would not join with them in their wicked practices, were plundered by both factions . Simon held the upper city, and the great walls as far as Cedron, and as much of the old wall as bent from Siloam to the east, and which went down to the palace of Monobazus, who was king of the Adiabeni, beyond Euphrates; he also held the fountain, and the Acra, which was no other than the lower city; he also held all that reached to the palace of queen Helena, the mother of Monobazus; but John held the temple, and the parts thereto adjoining, for a great way, as also Ophla, and the valley called "Valley of Cedron;" and when the parts that were interposed between their possessions were burnt by them, they left a space wherein they might fight with each other; for this internal sedition did not cease, even when the Romans were encamped near their very walls. But although they had grown wiser at the first onset the Romans made upon them, this lasted but for a while; for they returned to their former madness, and separated one from another, and fought it out, and did everything that the besiegers could desire them to do; for they never suffered anything that was worse from the Romans than they made each other suffer ; nor was there any misery endured by the city after these men's actions that could be esteemed new. But it was most of all unhappy before it was overthrown, while those that took it did it a greater kindness; for I venture to affirm, that the sedition destroyed the city, and the Romans destroyed the sedition , which it was a much harder thing to do than to destroy the walls; so that we may justly ascribe our misfortunes to our own people, and the just vengeance taken on them by the Romans; as to which matter let every one determine by the actions on both sides. http://www.ccel.org/i/josephus/works/war-5.htm



Jerusalem - May 70 CE
John defeats Eleazar's faction. The city is split between John and Simon when the Roman siege begins.



Jerusalem - May 70

70 AD May Penned in 75 AD	Summary of Josephus Jewish War book 5 chapter 6.2 to chapter 7.4: Titus and three legions move camp to the northwest corner of Jerusalem, two stadia (1/4 mile) from the tower Psephinus. The Xth Legion remains on the Mt. of Olives. Titus circles the walls to select an assault point, accompanied by Nicanor and Josephus in an attempt to negotiate with the rebels. Nicanor (an old friend from Galilee) is wounded by a rebel arrow in the left shoulder. Titus decides to make an assault "opposite the tomb of John Hyrcanus" in the northwest in order to capture the Upper City and the Antonia fortress. The legions are ordered to build earthworks. Simon places previously captured Roman artillery on the walls opposite the works, but his men are inexperienced with their use. Titus positions artillery in front of his engineers for protection. The Xth Legion has the best artillery, capable of sending a one-talent (75 pound/34 kg) stone a distance of two stadia (one-quarter mile/370 meters). The Judeans place observers on the walls to warn of the incoming missiles, which are clearly visible white stones, allowing time for their men to take cover, so the Romans paint the stones black. The ramps having been completed to within ramming distance, Titus orders the battering rams into action. The tremendous noise of the battering spurs the rival Judean factions into a truce, and they jointly attack the rams from the walls with fire and projectiles. In a ground sortie, Judeans set fire to the Roman works but Titus drives off the attackers and the fire is extinguished. In this attack one Jewish prisoner is taken and crucified in sight of the walls to frighten the populace. An Idumean general, John, is killed by an arrow. When the first Roman battering-rams strike the walls of Jerusalem free passage is allowed between the two territories of Simon and John to bring combatants to the defense of the walls. The next night a fifty-cubit-high Roman siege tower collapses; the troops panic, believing the rebels had invaded. Titus calms them. After 15 days of battering, Jerusalem's outer (Third) wall begins to break from the rams. The insurgents abandon the wall without much concern, in favor of defending the other two. The Romans raze a large part of the wall and the northern quarter of the city. Titus moves the camp to within the Third Wall. Among the Judeans, John defends the Antonia fortress and the north portico of the Temple, Simon occupies the approach to the tomb of John Hyrcanus and the wall near the Herodian tower Hippicus. They stage quick sorties against the Romans and "still cherish hopes of salvation;" Simon in particular is revered. Judeans "thought only of the injury which they could inflict, and death seemed to them a trivial matter if it involved the fall of one of the enemy. Titus, on the other hand, cared as much for his soldiers' safety as for success...he ordered his troops to prove their manhood without running personal risks." Titus brings the battering ram against the central tower of the north portion of the Second Wall. The Judean deceiver Castor delays Titus with false peace negotiations, but a suspicious Josephus refuses to take part. Castor attacks one of the negotiators; when the battering is resumed, Castor sets fire to the tower and escapes. Jerusalem's Second Wall is breached five days after the Third Wall. Titus with picked troops recklessly enters the breach in the Second Wall and into a crowded market district, asking the citizens to surrender peacefully so as to preserve the city. But the Judean militants attack, many soldiers are wounded, "and the entire invading force would probably have been annihilated, had not Titus come to their relief, covering them as the soldiers are forced back through the wall." http://www.ccel.org/i/josephus/works/war-5.htm
70 AD May Penned in 75 AD	Summary of Josephus Jewish War book 5 chapter 8.1 to chapter 9.4: After battling four more days, the Romans finally master the Second Wall and raze its northern portion. Titus suspends the siege and dramatically lines the soldiers up to receive their pay in sight of the wall, a process that takes four days, impressing upon the rebels the numbers and arms of the Romans. The rebels do not surrender. Titus splits his forces to build four embankments: Legions V and XII build earthworks against the Antonia Fortress so as to attack the Temple, and Legions X and XV build works in the northern part of this city across from John Hyrcanus' monument in order to take the Upper City. The rebels fire on them with hundreds of artillery pieces. 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. 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 the 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." Miracles, moreover, greeted the Romans: the pool at Siloam, which had been dried up, now filled with water at Titus' approach. In the end, Josephus makes a personal appeal: "I have a mother, a wife, a not ignoble family, and an ancient and illustrious house involved in these perils; and maybe you think it is on their account that my advice is offered. Slay them, take my blood as the price of your own salvation! I too am prepared to die, if my death will lead to your learning wisdom." Although Josephus "with his tears thus loudly appealed to them," the insurgents do not yield. http://www.ccel.org/i/josephus/works/war-5.htm
70 AD June Penned in 75 AD	Josephus Jewish War book 5, chapter 10.1 As Josephus was speaking thus with a loud voice, the seditious would neither yield to what he said, nor did they deem it safe for them to alter their conduct; but as for the people, they had a great inclination to desert to the Romans; accordingly, some of them sold what they had, and even the most precious things that had been laid up as treasures by them, for every small matter, and swallowed down pieces of gold, that they might not be found out by the robbers; and when they had escaped to the Romans, went to stool, and had wherewithal to provide plentifully for themselves; for Titus let a great number of them go away into the country, whither they pleased. And the main reasons why they were so ready to desert were these: That now they should be freed from those miseries which they had endured in that city, and yet should not be in slavery to the Romans: however, John and Simon, with their factions, did more carefully watch these men's going out than they did the coming in of the Romans; and if any one did but afford the least shadow of suspicion of such an intention, his throat was cut immediately. http://www.ccel.org/i/josephus/works/war-5.htm
70 AD June Penned in 75 AD	Josephus Jewish War book 5, chapter 10.2. But as for the richer sort, it proved all one to them whether they staid in the city, or attempted to get out of it; for they were equally destroyed in both cases; for every such person was put to death under this pretense, that they were going to desert, but in reality that the robbers might get what they had. The madness of the seditious did also increase together with their famine, and both those miseries were every day inflamed more and more; for there was no corn which any where appeared publicly, but the robbers came running into, and searched men's private houses; and then, if they found any, they tormented them, because they had denied they had any; and if they found none, they tormented them worse, because they supposed they had more carefully concealed it. The indication they made use of whether they had any or not was taken from the bodies of these miserable wretches; which, if they were in good case, they supposed they were in no want at all of food; but if they were wasted away, they walked off without searching any further; nor did they think it proper to kill such as these, because they saw they would very soon die of themselves for want of food. Many there were indeed who sold what they had for one measure; it was of wheat, if they were of the richer sort; but of barley, if they were poorer. When these had so done, they shut themselves up in the inmost rooms of their houses, and ate the corn they had gotten; some did it without grinding it, by reason of the extremity of the want they were in, and others baked bread of it, according as necessity and fear dictated to them: a table was no where laid for a distinct meal, but they snatched the bread out of the fire, half-baked, and ate it very hastily. http://www.ccel.org/i/josephus/works/war-5.htm
70 AD June Penned in 75 AD	Josephus Jewish War book 5, chapter 11.1 So now Titus's banks were advanced a great way, notwithstanding his soldiers had been very much distressed from the wall. He then sent a party of horsemen, and ordered they should lay ambushes for those that went out into the valleys to gather food. Some of these were indeed fighting men, who were not contented with what they got by rapine; but the greater part of them were poor people, who were deterred from deserting by the concern they were under for their own relations; for they could not hope to escape away, together with their wives and children, without the knowledge of the seditious; nor could they think of leaving these relations to be slain by the robbers on their account; nay, the severity of the famine made them bold in thus going out; so nothing remained but that, when they were concealed from the robbers, they should be taken by the enemy; and when they were going to be taken, they were forced to defend themselves for fear of being punished; as after they had fought, they thought it too late to make any supplications for mercy; so they were first whipped, and then tormented with all sorts of tortures, before they died, and were then crucified before the wall of the city. This miserable procedure made Titus greatly to pity them, while they caught every day five hundred Jews; nay, some days they caught more: yet it did not appear to be safe for him to let those that were taken by force go their way, and to set a guard over so many he saw would be to make such as great deal them useless to him. The main reason why he did not forbid that cruelty was this, that he hoped the Jews might perhaps yield at that sight, out of fear lest they might themselves afterwards be liable to the same cruel treatment. So the soldiers, out of the wrath and hatred they bore the Jews, nailed those they caught, one after one way, and another after another, to the crosses, by way of jest, when their multitude was so great, that room was wanting for the crosses, and crosses wanting for the bodies. http://www.ccel.org/i/josephus/works/war-5.htm
70 AD July Penned in 75 AD	Summary of Josephus Jewish War book 5 chapter 12.1 to chapter 13.3: Titus decides to blockade the city completely to prevent food supplies entering and at the same time rebuild the embankments against Antonia Fortress. Enthusiastic troops build an earthen wall (or trench) completely around the city in three days. All hope of escape being cut off, the famine within the city intensifies. Burials are neglected, bodies pile up. Insurgents continue the trials of prominent persons, execute eminent men and imprison Josephus' father. As Josephus continues his exhortations at the wall, he is struck in the head with a stone and knocked unconscious. The Romans rescue him. Militants think him dead and rejoice. Josephus' mother, in prison, laments his death. But Josephus quickly recovers and appears before the walls, vowing revenge. "The sight of him animated the people and filled the rebels with dismay." http://www.ccel.org/i/josephus/works/war-5.htm

70 AD July Penned in 75 AD	Josephus Jewish War book 5, chapter 13.4 Hereupon some of the deserters, having no other way, leaped down from the wall immediately, while others of them went out of the city with stones, as if they would fight them; but thereupon they fled away to the Romans. <u>But here a worse fate accompanied these than what they had found within the city; and they met with a quicker despatch from the too great abundance they had among the Romans, than they could have done from the famine among the Jews; for when they came first to the Romans, they were puffed up by the famine, and swelled like men in a drowsy; after which they all on the sudden overfilled those bodies that were before empty, and so burst asunder</u> , excepting such only as were skillful enough to restrain their appetites, and by degrees took in their food into bodies unaccustomed thereto. Yet did another plague seize upon those that were thus preserved; for there was found among the Syrian deserters a certain person who was caught gathering pieces of gold out of the excrements of the Jews' bellies; for the deserters used to swallow such pieces of gold, as we told you before, when they came out, and for these did the seditious search them all; for there was a great quantity of gold in the city, inasmuch that as much was now sold [in the Roman camp] for twelve Attic [drams], as was sold before for twenty-five. But when this contrivance was discovered in one instance, the fame of it filled their several camps, that the deserters came to them full of gold. So the multitude of the Arabians, with the Syrians, cut up those that came as supplicants, and searched their bellies. Nor does it seem to me that any misery befell the Jews that was more terrible than this, since in one night's time about two thousand of these deserters were thus dissected. http://www.ccel.org/j/josephus/works/war-5.htm
70 AD July Penned in 75 AD	Josephus Jewish War book 5, chapter 13.6. <u>But as for John, when he could no longer plunder the people, he betook himself to sacrilege, and melted down many of the sacred utensils, which had been given to the temple; as also were many of those vessels which were necessary for such as ministered about holy things</u> , - the caldrons, the dishes, and the table; nay, he did not abstain from those pouring-vessels that were sent them by Augustus and his wife; for the Romans emperors did ever both honour and adorn this temple: whereas this man, who was a Jew, seized upon what were the donations of foreigners; and said to those that were with him, that it was proper for them to use divine things while they were fighting for the Divinity, without fear, and that such whose warfare is for the temple should live of the temple; on which account <u>he emptied the vessels of that sacred wine and oil which the priests kept to be poured on the burnt-offerings, and which lay in the inner court of the temple, and distributed it among the multitude</u> , who, in their anointing themselves and drinking, used [each of them] above an hin of them; and here I cannot but speak my mind, and what the concerns I am under dictates to me, and it is this: I suppose that had the Romans made any longer delay in coming against these villains, the city would either have been swallowed up by the ground opening upon them, or been overflowed by water, or else been destroyed by such thunder as the country of Sodom perished by, for it had brought forth a generation of men much more atheistical than were those that suffered such punishments; for by their madness it was that all the people came to be destroyed. http://www.ccel.org/j/josephus/works/war-5.htm
70 AD July Penned in 75 AD	Josephus Jewish War book 5, chapter 13.7. And, indeed, why do I relate these particular calamities? while Manneus, the son of Lazarus, came running to Titus at this very time, and told him that <u>there had been carried out through that one gate, which was intrusted to his care, no fewer than a hundred and fifteen thousand eight hundred and eighty dead bodies, in the interval between the fourteenth day of the month Xanthieus, [Nisan,] when the Romans pitched their camp by the city, and the first day of the month Panemus [Tamuz]</u> . This was itself a prodigious multitude; and though this man was not himself set as a governor at that gate, yet was he appointed to pay the public stipend for carrying these bodies out, and so was obliged of necessity to number them, while the rest were buried by their relations; though all their burial was but this, to bring them away, and cast them out of the city. <u>After this man there ran away to Titus many of the eminent citizens, and told him the entire number of the poor that were dead, and that no fewer than six hundred thousand were thrown out at the gates, though still the number of the rest could not be discovered; and they told him further, that when they were no longer able to carry out the dead bodies of the poor, they laid their corpses on heaps in very large houses, and shut them up therein; as also that a medimnus of wheat was sold for a talent; and that when, a while afterward, it was not possible to gather herbs, by reason the city was all walled about, some persons were driven to that terrible distress as to search the common sewers and old dunghills of cattle, and to eat the dung which they got there; and what they of old could not endure so much as to see they now used for food.</u> When the Romans barely heard all this, they commiserated their case; while the seditious, who saw it also, did not repent, but suffered the same distress to come upon themselves; for they were blinded by that fate which was already coming upon the city, and upon themselves also. http://www.ccel.org/j/josephus/works/war-5.htm
70 AD July Penned in 75 AD	Summary of Josephus Jewish War book 6 chapter 1.1-8: The Antonia earthworks are completed in 21 days. These are heavily guarded, as all timber had been used within 10 miles of the city . John makes a strong attempt to destroy the constructions but fails. The Romans, under heavy fire, bring siege-engines against the Antonia Fortress. Armored engineers undermine the foundation. Suffering the pounding of the battering rams, a portion of the wall collapses -- it has been weakened by the tunnel previously dug by John's men to attack the earlier works. But the Romans are dismayed to discover John has built another wall behind it. Titus exhorts the dispirited troops, saying: The Deity is on their side, it is more glorious to die in battle than of disease, fallen warriors immediately take their place among the stars rather than reside in the underworld, the new wall will be easily overthrown and once Antonia is taken the city is theirs. Inspired by Titus, Sabinus of Syria leads an impressive attack to scale the wall, but at the summit trips and is killed. Two dozen soldiers, acting on their own initiative, lead a daring night attack and seize Antonia. The rebels fall back into the Temple grounds, battle fiercely and prevent further Roman advances. http://www.ccel.org/j/josephus/works/war-5.htm & http://www.ccel.org/j/josephus/works/war-6.htm
70 AD July Penned in 75 AD	Josephus Jewish War book 6, chapter 2.1. And now Titus gave orders to his soldiers that were with him to dig up the foundations of the tower of Antonia, and make him a ready passage for his army to come up; <u>while he himself had Josephus brought to him, (for he had been informed that on that very day, which was the seventeenth day of Panemus, [Tamuz,] the sacrifice called "the Daily Sacrifice" had failed, and had not been offered to God, for want of men to offer it, and that the people were grievously troubled at it.)</u> and commanded him to say the same things to John that he had said before, that if he had any malicious inclination for fighting, he might come out with as many of his men as he pleased, in order to fight, without the danger of destroying either his city or temple; but that he desired he would not defile the temple, nor thereby offend against God. <u>That he might, if he pleased, offer the sacrifices which were now discontinued by any of the Jews whom he should pitch upon.</u> Upon this Josephus stood in such a place where he might be heard, not by John only, but by many more, and then declared to them what Caesar had given him in charge, and this in the Hebrew language. So he earnestly prayed them to spare their own city, and to prevent that fire which was just ready to seize upon the temple, and to offer their usual sacrifices to God therein. At these words of his a great sadness and silence were observed among the people. But the tyrant himself cast many reproaches upon Josephus, with imprecations besides; and at last added this insult, that he did never fear the taking of the city, because it was God's own city. In answer to which Josephus said thus with a loud voice: "To be sure thou hast kept this city wonderfully pure for God's sake; the temple also continues entirely unpolluted! Nor hast thou been guilty of any impiety against him for whose assistance thou hopest! He still receives his accustomed sacrifices! Vile wretch that thou art! if any one should deprive thee of thy daily food, thou wouldest esteem him to be an enemy to thee; but thou hopest to have that God for thy supporter in this war whom thou hast deprived of his everlasting worship; and thou impuest those sins to the Romans, who to this very time take care to have our laws observed, and almost compel these sacrifices to be still offered to God, which have by thy means been intermitted!... I dare venture to promise that the Romans shall still forgive thee. And take notice that I, who make this exhortation to thee, am one of thine own nation; I, who am a Jew, do make this promise to thee. And it will become thee to consider who I am that give thee this counsel, and whence I am derived; for while I am alive I shall never be in such slavery, as to forego my own kindred, or forget the laws of our forefathers. Thou hast indignation at me again, and makest a clamor at me, and reproachest me; indeed I cannot deny but I am worthy of worse treatment than all this amounts to, because, in opposition to fate, I make this kind invitation to thee, and endeavor to force deliverance upon those whom God hath condemned. And who is there that does not know what the writings of the ancient prophets contain in them , - and particularly that oracle which is just now going to be fulfilled upon this miserable city? For they foretold that this city should be then taken when somebody shall begin the slaughter of his own countrymen. And are not both the city and the entire temple now full of the dead bodies of your countrymen? It is God, therefore, it is God himself who is bringing on this fire, to purge that city and temple by means of the Romans, and is going to pluck up this city, which is full of your pollutions. " http://www.ccel.org/j/josephus/works/war-6.htm
70 AD Penned in 536 BC	Note: The period of three and a half times in Daniel 12:4, ending the prophecy beginning in chapter 10, covered a sequence of important events in the history of "the latter days" of the Jewish people, which appears to come to an end at this point. The prophecy says, "When the power of the holy people has been finally broken, all these things will be completed." It goes on to state in Daniel 12:11, "From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days." 12 Blessed is the one who waits for and reaches the end of the 1,335 days." The Roman army, which led to the abomination that causes desolation, encompassed Jerusalem under General Cestius Gallus around November 66 AD and the taking away of the daily sacrifice was around July 70 AD, which was about three years and a half years later. The 1290 days is 43 months of 30 days each, between the two events, ignoring the odd days in the two months in which the events occurred.
70 AD July to August Penned in 75 AD	Josephus Jewish War book 6, chapter 2.2 As Josephus spoke these words, with groans and tears in his eyes, his voice was intercepted by sobs. However, the Romans could not but pity the affliction he was under, and wonder at his conduct. But for John, and those that were with him, they were but the more exasperated against the Romans on this account, and were desirous to get Josephus also into their power: yet did that discourse influence a great many of the better sort; and truly some of them were so afraid of the guards set by the seditious, that they tarried where they were, but still were satisfied that both they and the city were doomed to destruction. Some also there were who, watching a proper opportunity when they might quietly get away, fled to the Romans, of whom were the high priests Joseph and Jesus, and of the sons of high priests three , whose father was Ishmael, who was beheaded in Cyrene, and four sons of Matthias, as also one son of the other Matthias, who ran away after his father's death, and whose father was slain by Simon the son of Gioras, with three of his sons, as I have already related; many also of the other nobility went over to the Romans, together with the high priests. Now Caesar not only received these men very kindly in other respects, but, knowing they would not willingly live after the customs of other nations, he sent them to Gophna, and desired them to remain there for the present, and told them, that when he was gotten clear of this war, he would restore each of them to their possessions again; so they cheerfully retired to that small city which was allotted them, without fear of any danger. But as they did not appear, the seditious gave out again that these deserters were slain by the Romans, which was done in order to deter the rest from running away, by fear of the like treatment. This trick of theirs succeeded now for a while, as did the like trick before; for the rest were hereby deterred from deserting, by fear of the like treatment. http://www.ccel.org/j/josephus/works/war-6.htm
70 AD August Penned in 75 AD	Summary of Josephus Jewish War book 6 chapter 2.3 to chapter 3.5: A major battle for the Temple between the Romans and Judeans ends in a draw. Josephus records the names of a number of Judean heroes. The legions build several embankments to approach the First Wall: one at the northwest corner of the inner Temple, one at the northern hall between two gates, one opposite the west portico of the outer court, and one opposite the north portico. The work is exhausting, timber having to be carried from a great distance. The rebels attempt an assault on the Xth Legion on the Mount of Olives, but are repulsed after a sharp battle. The rebels set fire to the northwest portico that is connected to Antonia, to begin to separate the Temple from the occupied fortress. Romans set fire to the adjoining portico. The rebels cut away the rest. Antonia becomes completely disconnected from Temple. (This causes the Temple to become 'four-square', fulfilling an oracle predicting the city's fall.) Conflicts around the Temple rage incessantly. When the rebels feign retreat, a number of Romans leap onto the west portico, but find it is a trap: the portico has been filled with incendiary materials. It is set ablaze, killing nearly all of the soldiers (except for one clever Artorius). The west portico is cut away by the rebels. The Romans destroy the north portico up to the Kidron ravine. The victims of famine are dying in countless numbers. Hungry rebels like mad dogs stagger from house to house searching for food. Shoe leather and grass is gnawed on. Famine reaches its ultimate depth: the tale of Mary daughter of Eleazar shocks the rebels and Romans alike. "For fear of being regarded as fabricator, I would gladly have omitted this tragedy, had I not innumerable witnesses among my contemporaries." Titus vows to bury this abomination beneath the ruins of the city. http://www.ccel.org/j/josephus/works/war-6.htm
70 AD August Penned in 75 AD	Josephus Jewish War book 6 chapter 4.1 And now two of the legions had completed their banks on the eighth day of the month Lous [Ab]. Whereupon Titus gave orders that the battering rams should be brought, and set over against the western edifice of the inner temple ; for before these were brought, the firmest of all the other engines had battered the wall for six days together without ceasing, without making any impression upon it; but the vast largeness and strong connexion of the stones were superior to that engine, and to the other battering rams also. Other Romans did indeed undermine the foundations of the northern gate, and after a world of pains removed the outermost stones, yet was the gate still upheld by the inner stones, and stood still unhurt; till the workmen, despairing of all such attempts by engines and crows, brought their ladders to the cloisters. Now the Jews did not interrupt them in so doing; but when they were gotten up, they fell upon them, and fought with them; some of them they thrust down, and threw them backwards headlong; others of them they met and slew; they also beat many of those that went down the ladders again, and slew them with their swords before they could bring their shields to protect them; nay, some of the ladders they threw down from above when they were full of armed men; a great slaughter was made of the Jews also at the same time, while those that bare the ensigns fought hard for them, as deeming it a terrible thing, and what would tend to their great shame, if they permitted them to be stolen away. Yet did the Jews at length get possession of these engines, and destroyed those that had gone up the ladders, while the rest were so intimidated by what those suffered who were slain, that they retired; although none of the Romans died without having done good service before his death. Of the seditious, those that had fought bravely in the former battles did the like now, as besides them did Eleazar, the brother's son of Simon the tyrant. But when Titus perceived that his endeavors to spare a foreign temple turned to the damage of his soldiers, and then be killed, he gave order to set the gates on fire. http://www.ccel.org/j/josephus/works/war-6.htm

70 AD August Penned in 75 AD	Josephus Jewish War book 6 chapter 4.2 In the mean time, there deserted to him Ananus, who came from Emmaus, the most bloody of all Simon's guards, and Archelaus, the son of Magadatus, they hoping to be still forgiven, because they left the Jews at a time when they were the conquerors. Titus objected this to these men, as a cunning trick of theirs; and as he had been informed of their other barbarities towards the Jews, he was going in all haste to have them both slain. He told them that they were only driven to this desertion because of the utmost distress they were in, and did not come away of their own good disposition; and that those did not deserve to be preserved, by whom their own city was already set on fire, out of which fire they now hurried themselves away. However, the security he had promised deserters overcame his resentments, and he dismissed them accordingly, though he did not give them the same privileges that he had afforded to others. And now the soldiers had already put fire to the gates, and the silver that was over them quickly carried the flames to the wood that was within it, whence it spread itself all on the sudden, and caught hold on the cloisters. Upon the Jews seeing this fire all about them, their spirits sunk together with their bodies, and they were under such astonishment, that not one of them made any haste, either to defend himself or to quench the fire, but they stood as mute spectators of it only. However, they did not so grieve at the loss of what was now burning, as to grow wiser thereby for the time to come; but as though the holy house itself had been on fire already, they whetted their passions against the Romans. This fire prevailed during that day and the next also; for the soldiers were not able to burn all the cloisters that were round about together at one time, but only by pieces. http://www.ccel.org/i/josephus/works/war-6.htm
70 AD August Penned in 75 AD	Josephus Jewish War book 6 chapter 4.3 But then, on the next day, Titus commanded part of his army to quench the fire, and to make a road for the more easy marching up of the legions, while he himself gathered the commanders together. Of those there were assembled the six principal persons: Tiberius Alexander, the commander [under the general] of the whole army; with Sextus Cerealis, the commander of the fifth legion; and Larcus Lepidus, the commander of the tenth legion; and Titus Frigius, the commander of the fifteenth legion: there was also with them Eternius, the leader of the two legions that came from Alexandria; and Marcus Antonius Julianus, procurator of Judea: after these came together all the rest of the procurators and tribunes. Titus proposed to these that they should give him their advice what should be done about the holy house. Now some of these thought it would be the best way to act according to the rules of war, [and demolish it,] because the Jews would never leave off rebelling while that house was standing; at which house it was that they used to get all together. Others of them were of opinion, that in case the Jews would leave it, and none of them would lay their arms up in it, he might save it; but that in case they got upon it, and fought any more, he might burn it; because it must then be looked upon not as a holy house, but as a citadel; and that the impiety of burning it would then belong to those that forced this to be done, and not to them. But Titus said, that "although the Jews should get upon that holy house, and fight us thence, yet ought we not to revenge ourselves on things that are inanimate, instead of the men themselves;" and that he was not in any case for burning down so vast a work as that was, because this would be a mischief to the Romans themselves, as it would be an ornament to their government while it continued. So Fronto, and Alexander, and Cerealis grew bold upon that declaration, and agreed to the opinion of Titus. Then was this assembly dissolved, when Titus had given orders to the commanders that the rest of their forces should lie still; but that they should make use of such as were most courageous in this attack. So he commanded that the chosen men that were taken out of the cohorts should make their way through the ruins, and quench the fire. http://www.ccel.org/i/josephus/works/war-6.htm
70 AD August Penned in 75 AD	Josephus Jewish War book 6 chapter 4.5 So Titus retired into the tower of Antonia, and resolved to storm the temple the next day, early in the morning, with his whole army, and to encamp round about the holy house. But as for that house, God had, for certain, long ago doomed it to the fire; and now that fatal day was come, according to the revolution of ages; it was the tenth day of the month Lous, [Ab,] upon which it was formerly burnt by the king of Babylon; although these flames took their rise from the Jews themselves, and were occasioned by them; for upon Titus's retiring, the seditious lay still for a little while, and then attacked the Romans again, when those that guarded the holy house fought with those that quenched the fire that was burning the inner [court of the] temple; but these Romans put the Jews to flight, and proceeded as far as the holy house itself. At which time one of the soldiers, without staying for any orders, and without any concern or dread upon him at so great an undertaking, and being hurried on by a certain divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the holy house, on the north side of it. As the flames went upward, the Jews made a great clamor, such as so mighty an affliction required, and ran together to prevent it; and now they spared not their lives any longer, nor suffered any thing to restrain their force, since that holy house was perishing, for whose sake it was that they kept such a guard about it. http://www.ccel.org/i/josephus/works/war-6.htm
70 AD August Penned in 75 AD	Josephus Jewish War book 6 chapter 4.6 And now a certain person came running to Titus, and told him of this fire, as he was resting himself in his tent after the last battle; whereupon he rose up in great haste, and, as he was, ran to the holy house, in order to have a stop put to the fire; after him followed all his commanders, and after them followed the several legions, in great astonishment; so there was a great clamor and tumult raised, as was natural upon the disorderly motion of so great an army. Then did Caesar, both by calling to the soldiers that were fighting, with a loud voice, and by giving a signal to them with his right hand, order them to quench the fire. But they did not hear what he said, though he spake so loud, having their ears already dimmed by a greater noise another way; nor did they attend to the signal he made with his hand neither, as still some of them were distracted with fighting, and others with passion. But as for the legions that came running thither, neither any persuasions nor any threatenings could restrain their violence, but each one's own passion was his commander at this time; and as they were crowding into the temple together, many of them were trampled on by one another, while a great number fell among the ruins of the cloisters, which were still hot and smoking, and were destroyed in the same miserable way with those whom they had conquered; and when they were come near the holy house, they made as if they did not so much as hear Caesar's orders to the contrary; but they encouraged those that were before them to set it on fire. As for the seditious, they were in too great distress already to afford their assistance [towards quenching the fire]; they were every where slain, and every where beaten; and as for a great part of the people, they were weak and without arms, and had their throats cut wherever they were caught. Now round about the altar lay dead bodies heaped one upon another, as at the steps going up to it ran a great quantity of their blood, whither also the dead bodies that were slain above [on the altar] fell down. http://www.ccel.org/i/josephus/works/war-6.htm
70 AD August Penned in 75 AD	Josephus Jewish War book 6 chapter 4.7 And now, since Caesar was no way able to restrain the enthusiastic fury of the soldiers, and the fire proceeded on more and more, he went into the holy place of the temple, with his commanders, and saw it, with what was in it, which he found to be far superior to what the relations of foreigners contained, and not inferior to what we ourselves boasted of and believed about it. But as the flame had not as yet reached to its inward parts, but was still consuming the rooms that were about the holy house, and Titus supposing what the fact was, that the house itself might yet be saved, he came in haste and endeavored to persuade the soldiers to quench the fire, and gave order to Liberalius the centurion, and one of those spearmen that were about him, to beat the soldiers that were refractory with their staves, and to restrain them; yet were their passions too hard for the regards they had for Caesar, and the dread they had of him who forbade them, as was their hatred of the Jews, and a certain vehement inclination to fight them, too hard for them also. Moreover, the hope of plunder induced many to go on, as having this opinion, that all the places within were full of money, and as seeing that all round about it was made of gold. And besides, one of those that went into the place prevented Caesar, when he ran so hastily out to restrain the soldiers, and threw the fire upon the hinges of the gate, in the dark; whereby the flame burst out from within the holy house itself immediately, when the commanders retired, and Caesar with them, and when nobody any longer forbade those that were without to set fire to it. And thus was the holy house burnt down, without Caesar's approbation. http://www.ccel.org/i/josephus/works/war-6.htm
70 AD August Penned in 75 AD	Josephus Jewish War book 6 chapter 4.8 Now although any one would justly lament the destruction of such a work as this was, since it was the most admirable of all the works that we have seen or heard of, both for its curious structure and its magnitude, and also for the vast wealth bestowed upon it, as well as for the glorious reputation it had for its holiness; yet might such a one comfort himself with this thought, that it was fate that decreed it so to be, which is inevitable, both as to living creatures, and as to works and places also. However, one cannot but wonder at the accuracy of this period thereto relating; for the same month and day were now observed, as I said before, wherein the holy house was burnt formerly by the Babylonians. Now the number of years that passed from its first foundation, which was laid by king Solomon, till this its destruction, which happened in the second year of the reign of Vespasian, are collected to be one thousand one hundred and thirty, besides seven months and fifteen days; and from the second building of it, which was done by Haggai, in the second year of Cyrus the king, till its destruction under Vespasian, there were six hundred and thirty-nine years and forty-five days. http://www.ccel.org/i/josephus/works/war-6.htm
70 AD August Penned in 75 AD	Josephus Jewish War book 6, chapter 5.2. And now the Romans, judging that it was in vain to spare what was round the holy house, burnt all those places, as also the remains of the cloisters and the gates, two excepted; the one on the east side, and the other on the south; both which, however, they burnt afterward . They also burnt down the treasury-chambers, in which was an immense quantity of money, and an immense number of garments, and other precious goods, there repositied; and, to speak all in a few words, there it was that the entire riches of the Jews were heaped up together, while the rich people had there built themselves chambers, [to contain such furniture]. The soldiers also came to the rest of the cloisters that were in the outer [court of the] temple, whither the women and children and a great mixed multitude of the people fled, in number about six thousand. But before Caesar had determined anything about these people, or given the commanders any orders relating to them, the soldiers were in such a rage, that they set the cloister of fire; by which means it came to pass that some of these were destroyed by throwing themselves down headlong, and some were burnt in the cloisters themselves. Nor did any one of these escape with his life. A false prophet was the occasion of these people's destruction, who had made a public proclamation in the city that very day, that God commanded them to get up upon the temple, and that there they should receive miraculous signs of their deliverance. Now, there was then a great number of false prophets suborned by the tyrants to impose upon the people, who denounced this to them, that they should wait for deliverance from God; and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes. Now, a man that is in adversity does easily comply with such promises; for when such a seducer makes him believe that he shall be delivered from those miseries which oppress him, then it is that the patient is full of hopes of such deliverance. http://www.ccel.org/i/josephus/works/war-6.htm
70 AD Sept Penned in 75	Josephus Jewish War book 6, chapter 6.1. And now the Romans, upon the flight of the seditious into the city, and upon the burning of the holy house itself, and of all the buildings lying round about it, brought their ensigns to the temple and set them over against its eastern gate; and there did they offer sacrifices to them, and there did they make Titus Imperator , with the greatest acclamations of joy. And now all the soldiers had such vast quantities of the spoils which they had gotten by plunder, that in Syria a pound weight of gold was sold for half its former value. http://www.ccel.org/i/josephus/works/war-6.htm
70 AD Sept Penned in 75 AD	Josephus Jewish War book 6, chapter 6.3. Thus were the miserable people persuaded by these deceivers, and such as belied God himself ; while they did not attend, nor give credit, to the signs that were so evident, and did so plainly foretell their future desolation ; but, like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that God made to them. Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year. Thus also, before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, [Nisan,] and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day-time; which light lasted for half an hour. This light seemed to be a good sign to the unskilful, but was so interpreted by the sacred scribes as to portend those events that followed immediately upon it. At the same festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner, [court of the temple,] which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now, those that kept watch in the temple came thereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared, that this signal forshewed the desolation that was coming upon them. Besides these, a few days after that feast, on the one-and-twentieth day of the month Artemisius, [Iyar,] a certain prodigious and incredible phenomenon appeared; I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armour were seen running about among the clouds, and surrounding cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the] temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking , and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence." http://www.ccel.org/i/josephus/works/war-6.htm Note: Josephus, Tacitus, Eusebius and the Talmud all record that God's presence was perceived at that awesome destruction and record that angelic armies were seen in the clouds.

70 AD Sept Penned in 75 AD	Josephus Jewish War book 6, chapter 8.3. But now at this time it was that one of the priests, the son of Thebuthus, whose name was Jesus, upon his having security given him, by the oath of Caesar, that he should be preserved, upon condition that he should deliver to him certain of the precious things that had been deposited in the temple came out of it, and delivered him from the wall of the holy house two candlesticks, like to those that lay in the holy house, with tables, and cisterns, and vials, all made of solid gold, and very heavy. He also delivered to him the veils and the garments, with the precious stones, and a great number of other precious vessels that belonged to their sacred worship. The treasurer of the temple also, whose name was Phineas, was seized on, and showed Titus the coats and girdles of the priests, with a great quantity of purple and scarlet, which were there repositied for the uses of the veil, as also a great deal of cinnamon and cassia, with a large quantity of other sweet spices, which used to be mixed together, and offered as incense to God every day. A great many other treasures were also delivered to him, with sacred ornaments of the temple not a few; which things thus delivered to Titus obtained of him for this man the same pardon that he had allowed to such as deserted of their own accord. http://www.ccel.org/j/josephus/works/war-6.htm
70 AD Sept Penned in 75 AD	Josephus Jewish War book 6, chapter 8.4. And now were the banks finished on the seventh day of the month Gorpheus, [Elul,] in eighteen days' time, when the Romans brought their machines against the wall. But for the seditious, some of them, as despairing of saving the city, retired from the wall to the citadel; others of them went down into the subterranean vaults, though still a great many of them defended themselves against those that brought the engines for the battery; yet did the Romans overcome them by their number and by their strength; and, what was the principal thing of all, by going cheerfully about their work, while the Jews were quite dejected, and become weak. Now as soon as a part of the wall was battered down, and certain of the towers yielded to the impression of the battering rams, those that opposed themselves fled away, and such a terror fell upon the tyrants, as was much greater than the occasion required; for before the enemy got over the breach they were quite stunned, and were immediately for flying away. And now one might see these men, who had hitherto been so insolent and arrogant in their wicked practices, to be cast down and to tremble, inasmuch that it would pity one's heart to observe the change that was made in those vile persons. Accordingly, they ran with great violence upon the Roman wall that encompassed them, in order to force away those that guarded it, and to break through it, and get away. But when they saw that those who had formerly been faithful to them had gone away, (as indeed they were fled whithersoever the great distress they were in persuaded them to flee,) as also when those that came running before the rest told them that the western wall was entirely overthrown, while others said the Romans were gotten in, and others that they were near, and looking out for them, which were only the dictates of their fear, which imposed upon their sight, they fell upon their face, and greatly lamented their own mad conduct; and their nerves were so terribly loosed, that they could not flee away. And here one may chiefly reflect on the power of God exercised upon these wicked wretches, and on the good fortune of the Romans; for these tyrants did now wholly deprive themselves of the security they had in their own power, and came down from those very towers of their own accord, wherein they could have never been taken by force, nor indeed by any other way than by famine. And thus did the Romans, when they had taken such great pains about weaker walls, get by good fortune what they could never have gotten by their engines; for three of these towers were too strong for all mechanical engines whatsoever, concerning which we have treated above. http://www.ccel.org/j/josephus/works/war-6.htm
70 AD Sept Penned in 75 AD	Josephus Jewish War book 6, chapter 8.5. So they now left these towers of themselves, or rather they were ejected out of them by God himself, and fled immediately to that valley which was under Siloam, where they again recovered themselves out of the dread they were in for a while, and ran violently against that part of the Roman wall which lay on that side; but as their courage was too much depressed to make their attacks with sufficient force, and their power was now broken with fear and affliction, they were repulsed by the guards, and dispersing themselves at distances from each other, went down into the subterranean caverns. So the Romans being now become masters of the walls, they both placed their ensigns upon the towers, and made joyful acclamations for the victory they had gained, as having found the end of this war much lighter than its beginning; for when they had gotten upon the last wall, without any bloodshed, they could hardly believe what they found to be true; but seeing nobody to oppose them, they stood in doubt what such an unusual solitude could mean. But when they went in numbers into the lanes of the city with their swords drawn, they slew those whom they overtook without and set fire to the houses whither the Jews were fled, and burnt every soul in them, and laid waste a great many of the rest; and when they were come to the houses to plunder them, they found in them entire families of dead men, and the upper rooms full of dead corpses, that is, of such as died by the famine; they then stood in a horror at this sight, and went out without touching any thing. But although they had this commiseration for such as were destroyed in that manner, yet had they not the same for those that were still alive, but they ran every one through whom they met with, and obstructed the very lanes with their dead bodies, and made the whole city run down with blood, to such a degree indeed that the fire of many of the houses was quenched with these men's blood. And truly so it happened, that though the slayers left off at the evening, yet did the fire greatly prevail in the night; and as all was burning, came that eighth day of the month Gorpheus [Elul] upon Jerusalem, a city that had been liable to so many miseries during this siege, that had it always enjoyed as much happiness from its first foundation, it would certainly have been the envy of the world. Nor did it on any other account so much deserve these sore misfortunes, as by producing such a generation of men as were the occasions of this its overthrow. http://www.ccel.org/j/josephus/works/war-6.htm
70 AD Sept Penned in 75 AD	Josephus Jewish War book 6, chapter 9.1. Now when Titus was come into this [upper] city, he admired not only some other places of strength in it, but particularly those strong towers which the tyrants in their mad conduct had relinquished; 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 our 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 discourses to his friends; he also let such go free as had been bound by the tyrants, and were left in the prisons. To conclude, when he entirely demolished the rest of the city, and overthrew its walls, he left these towers as a monument of his good fortune, which had proved his auxiliaries, and enabled him to take what could not otherwise have been taken by him. http://www.ccel.org/j/josephus/works/war-6.htm
70 AD Sept Penned in 75 AD	Josephus Life 75. For when the siege of Jotapata was over, and I was among the Romans, I was kept with much Care, by means of the great respect that Vespasian showed me. Moreover, at his command, I married a virgin, who was from among the captives of that country yet did she not live with me long, but was divorced, upon my being freed from my bonds, and my going to Alexandria. However, I married another wife at Alexandria, and was thence sent, together with Titus, to the siege of Jerusalem, and was frequently in danger of being put to death; while both the Jews were very desirous to get me under their power, in order to have me punished. And the Romans also, whenever they were beaten, supposed that it was occasioned by my treachery, and made continual clamors to the emperors, and desired that they would bring me to punishment, as a traitor to them; but Titus Caesar was well acquainted with the uncertain fortune of war, and returned no answer to the soldiers' vehement solicitations against me. Moreover, when the city Jerusalem was taken by force, Titus Caesar persuaded me frequently to take whatsoever I would of the ruins of my country; and did that he gave me leave so to do. But when my country was destroyed, I thought nothing else to be of any value, which I could take and keep as a comfort under my calamities; so I made this request to Titus, that my family might have their liberty: I had also the holy books by Titus's concession. Nor was it long after that I asked of him the life of my brother, and of fifty friends with him, and was not denied. When I also went once to the temple, by the permission of Titus, where there were a great multitude of captive women and children, I got all those that I remembered as among my own friends and acquaintances to be set free, being in number about one hundred and ninety; and so I delivered them without their paying any price of redemption, and restored them to their former fortune. And when I was sent by Titus Caesar with Cerealis, and a thousand horsemen, to a certain village called Thecoa, in order to know whether it were a place fit for a camp, as I came back, I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered. http://www.ccel.org/j/josephus/works/autobiog.htm
70 AD Penned in 536 BC	<i>Note: One method of accounting for the time periods mentioned in Daniel and the Olivet Discourse sees the Roman army, that led to the abomination that causes desolation, encompassing Jerusalem under General Cestius Gallus around November 66 AD, and the taking away of the daily sacrifice around July 70 AD, which was about three and a half years later (Daniel 12:7), or 1290 days, or 43 months of 30 days each (Daniel 12:11), between the two events, ignoring the odd days in the two months in which the events occurred. In Daniel 12:12 those who survive a further period of 45 days, and come to 1335 days, are "blessed" and around September, about a month and a half after the daily sacrifice failed, the siege ended when Titus suddenly and unexpectedly gained possession of the last stronghold of the upper city by God's hand and extended clemency to the survivors who were near to perishing .</i>
70 AD Penned in 75 AD	Josephus Jewish War book 6, chapter 9.2. And now, since his soldiers were already quite tired with killing men, and yet there appeared to be a vast multitude still remaining alive, Caesar gave orders that they should kill none but those that were in arms, and opposed them, but should take the rest alive. But, together with those whom they had orders to slay, they slew the aged and the infirm; but for those that were in their flourishing age, and who might be useful to them, they drove them together into the temple, and shut them up within the walls of the court of the women; over which Caesar set one of his freed-men, as also Fronto, one of his own friends; which last was to determine every one's fate, according to his merits. So this Fronto slew all those that had been seditious and robbers, who were impeached one by another; 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. Titus also sent a great number into the provinces, as a present to them, that they might be destroyed upon their theatres, by the sword and by the wild beasts; but those that were under seventeen years of age were sold for slaves. Now during the days wherein Fronto was distinguishing these men, there perished, for want of food, eleven thousand; some of whom did not taste any food, through the hatred their guards bore to them; and others would not take in any when it was given them. The multitude also was so very great, that they were in want even of corn for their sustenance. http://www.ccel.org/j/josephus/works/war-6.htm
70 AD Penned in 75 AD	Josephus Jewish War book 6 chapter 9.3. Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand; as was the number of those that perished during the whole siege eleven hundred thousand, the greater part of whom were indeed of the same nation [with the citizens of Jerusalem], but not belonging to the city itself; for they were come up from all the country to the feast of 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. And that this city could contain so many people in it, is manifest by that number of them which was taken under Cestius, who being desirous of informing Nero of the power of the city, who otherwise was disposed to condemn that nation, entreated the high priests, if the thing were possible, to take the number of their whole multitude. So these high priests, upon the coming of that feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh, but so that a company not less than ten belong to every sacrifice, (for it is not lawful for them to feast singly by themselves,) and many of us are twenty in a company, found the number of sacrifices was two hundred and fifty-six thousand five hundred; which, upon the allowance of no more than ten that feast together, amounts to two millions seven hundred thousand and two hundred persons that were pure and holy; for as to those that have the leprosy, or the gonorrhoea, or women that have their monthly courses, or such as are otherwise polluted, it is not lawful for them to be partakers of this sacrifice; nor indeed for any foreigners neither, who come hither to worship. http://www.ccel.org/j/josephus/works/war-6.htm
70 AD Penned in 75 AD	Josephus Jewish War book 6, chapter 10.1. And thus was Jerusalem taken, in the second year of the reign of Vespasian, on the eight day of the month Gorpheus [Elu]. It had been taken five times before, though this was the second time of its desolation ; for Shishak, the king of Egypt, and after his Antiochus, and after him Pompey, and after him Sosius and Herod took the city, but still preserved it; but before all these, the king of Babylon conquered it, and made it desolate, one thousand four hundred and sixty-eight years and six months after it was built. But he who first built it was a potent man among the Canaanites, and is in our tongue called [Melchizedek] the Righteous King, for such he really was; on which account he was [there] the first priest of God, and first built a temple, [there,] and called the city Jerusalem, which was formerly called Salem. However, David, the king of the Jews, ejected the Canaanites, and settled his own people therein. It was demolished entirely by the Babylonians, four hundred and seventy-seven years and six months after him. And from king David, who was the first of the Jews who reigned therein, to this destruction under Titus, were one thousand one hundred and seventy-nine years; but from its first building, till this last destruction, were two thousand one hundred and seventy-seven years; yet hath not its great antiquity, nor its vast riches, nor the diffusion of its nation over all the habitable earth, nor the greatness of the veneration paid to it on a religious account, been sufficient to preserve it from being destroyed. And thus ended the siege of Jerusalem. http://www.ccel.org/j/josephus/works/war-6.htm
70 AD Penned in 75 AD	Josephus Jewish War book 7, chapter 1.1. Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury, (for they would not have spared any, had there remained any other work to be done,) Caesar gave orders that they should now demolish the entire city and temple, but should leave as many of the towers standing as were of the greatest eminency; that is, Phasaelus, and Hippicus, and Mariamme; and so much of the wall as enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison, as were the towers also spared, in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall, it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind. http://www.ccel.org/j/josephus/works/war-7.htm

70 AD Penned in 75 AD Josephus Jewish War book 7, chapter 1.3. Hereupon Titus ordered those whose business it was to read the list of all that had performed great exploits in this war, whom he called to him by their names, and commended them before the company, and rejoiced in them in the same manner as a man would have rejoiced in his own exploits. He also put on their heads crowns of gold, and golden ornaments about their necks, and gave them long spears of gold, and ensigns that were made of silver, and removed every one of them to a higher rank; and besides this, he plentifully distributed among them, out of the spoils, and the other prey they had taken, silver, and gold, and garments. So when they had all these honors bestowed on them, according to his own appointment made to every one, and he had wished all sorts of happiness to the whole army, he came down, among the great acclamations which were made to him, and then betook himself to offer thank-offerings [to the gods], and at once sacrificed a vast number of oxen, that stood ready at the altars, and distributed them among the army to feast on. And when he had staid three days among the principal commanders, and so long feasted with them, he sent away the rest of his army to the several places where they would be every one best situated; but **permitted the tenth legion to stay, as a guard at Jerusalem**, and did not send them away beyond Euphrates, where they had been before. **And as he (Titus) remembered that the twelfth legion had given way to the Jews, under Cestius their general, he expelled them out of all Syria, for they had lain formerly at Raphanea, and sent them away to a place called Meletine, near Euphrates, which is in the limits of Armenia and Cappadocia**; he also thought fit that two of the legions should stay with him till he should go to Egypt. He then went down with his army to that Cesarea which lay by the sea-side, and there laid up the rest of his spoils in great quantities, and gave order that the captives should be kept there; for the winter season hindered him then from sailing into Italy. <http://www.ccel.org/j/josephus/works/war-7.htm>

73 AD The fortress city of Masada was conquered by the Roman tenth legion, ending the first Jewish-Roman war which lasted 7 years from 66 AD to 73 AD and destroyed Jerusalem about the mid-point of the war.



74 AD Mara Bar-Serapion reflects in a letter to his son on the punishment the Jews suffered from the Romans for killing their King Jesus - Paragraphs 1, 2, 3 & 16: Mara, son of Serapion, to Serapion, my son: peace. 1 When thy master and guardian wrote me a letter, and informed me that thou wast very diligent in study, though so young in years, I blessed God that thou, a little boy, and without a guide to direct thee, hadst begun in good earnest; and to myself also this was a comfort—that I heard of thee, little boy as thou art, as displaying such greatness of mind and conscientiousness: a character which, in the case of many who have begun well, has shown no eagerness to continue. 2 On this account, lo, I have written for thee this record, touching that which I have by careful observation discovered in the world. For the kind of life men lead has been carefully observed by me. I tread the path of learning, and from the study of Greek philosophy have I found out all these things, although they suffered shipwreck when the birth of life took place. 3 Be diligent, then, my son, in attention to those things which are becoming for the free, so as to devote thyself to learning, and to follow after wisdom; and endeavour thus to become confirmed in those habits with which thou hast begun... 16 **What are we to say, when the wise are dragged by force by the hands of tyrants, and their wisdom is deprived of its freedom by slander, and they are plundered for their superior intelligence, without the opportunity of making a defence?** They are not wholly to be pitied. For what benefit did the Athenians obtain by putting Socrates to death, seeing that they received as retribution for it famine and pestilence? Or the people of Samos by the burning of Pythagoras, seeing that in one hour the whole of their country was covered with sand? **Or the Jews by the murder of their Wise King, seeing that from that very time their kingdom was driven away from them?** For with justice did God grant a recompense to the wisdom of all three of them. For the Athenians died by famine; and the people of Samos were covered by the sea without remedy; **and the Jews, brought to desolation and expelled from their kingdom, are driven away into every land.** Nay, Socrates did "not" die, because of Plato; nor yet Pythagoras, because of the statue of Hera; nor yet the Wise King, because of the new laws which he enacted. <http://www.earlychristianwritings.com/text/mara.html>

75 AD Josephus writes his work *The Jewish War*

79 AD The eruption of Mount Vesuvius buried the city of Pompeii under volcanic ash on August 24, one day after the celebration of Vulcania to the Roman god of fire.

94 AD Josephus writes his work *The Antiquities of the Jews*

94 AD Josephus Antiquities book 18, chapter 3.3 Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day. <http://www.ccel.org/j/josephus/works/ant-18.htm> Note: Josephus reflects on the greatness of Jesus Christ after seeing the first century fulfillment of the Olivet Discourse, although he was not a Christian

135 AD The last Jewish-Roman war, called the Bar Kokhba revolt, from 132 AD to 135 AD, was crushed by an army of 6 full Roman legions plus auxiliaries and elements from 6 additional Roman legions. Its leader, Simon bar Kokhba, was acclaimed as a heroic Messiah who could restore Israel. After the Jewish defeat, the Romans barred Jews from the city thereafter, which was rebuilt by Emperor Hadrian as a Roman colony and named Aelia Capitolina. **This follows the fulfillment of Jesus's words in Luke 21:24 of the Olivet Discourse, saying that, "Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled."**