

## ----- Jerusalem Destroyed 70 AD -----



**4070a AM, 4779 JP, 66 AD**

**6940. During the feast of tabernacles, after Cestius Gallus had burned Lydda, he marched toward Jerusalem. About seven or eight miles from there, the men of Jerusalem met him and fought a perilous battle near Bethhoron. When fresh troops arrived for Cestius, he forced the Jews into Jerusalem. On the 4th of the month of Hyperberetaios, (Niese: October 17th, Capellus: October 4th), he broke in and captured the lower part of the city (also known as Bezetha, or the New City and the Timber Market.) Then he attacked the temple and the upper city. He would easily have taken it, had he continued the attack more valiantly, for most of the people favoured the Romans and only the seditious men opposed them. {\*Josephus, Jewish War, l. 2. c. 19. s. 1-4. (513-532) 2:521-529} [E900]**

**6941. When Cestius had almost captured the temple, he raised the siege for no good reason and retreated to Antipatris. Many of the Romans and auxiliary soldiers died on this march who were killed by the pursuing Jews. In their flight, the Romans abandoned most of their baggage, ammunition, engines, slings and other arms. The Jews later made good use of this equipment in their own defence against the siege of Titus. This humiliating retreat happened on the 8th of the month of Dios (Niese: November 25th, Capellus: November 8th) in the twelfth year of Nero. (That is, the twelfth year was over.) The thirteenth year of Nero had begun on the 13th of the previous October. {\*Josephus, Jewish War, l. 2. c. 19. s. 5-9. (533-555) 2:529-537}**

**4071a AM, 4780 JP, 67 AD**

**6954. Meanwhile there was a great dissention throughout all Judea. Some wanted to continue the war, while others wanted to remain under the protection of the Romans. As a result, whole troops of thieves were gathered together all over Judea, who plundered those wanting peace. Laden with their plunder, they were received into Jerusalem, where they spread murders, dissensions, discords and rapines abroad. First, they imprisoned Antipas, together with a great many noblemen and the chief men of the city. Soon after that, they killed them without any trial, having falsely accused them of intending to surrender the city to the Romans. When the**

people attempted to rise up against them, they seized the temple and used it as a citadel against the people. For a high priest, they appointed Phanni by lot, who was not descended from the high priests, but was such a clown that he scarcely knew what the high priesthood meant. {\*Josephus, Jewish War, l. 4. c. 3. s. 1-9. (121-161) 3:193-205}

**6955.** Ananus and the nobler priests stirred up and armed the people against those Zealots, as they called themselves, and attacked them in the temple itself, forcing them into the inner temple. The Zealots secretly sent letters to the captains of the Idumeans, accusing Ananus of treachery. They complained that they had been besieged in the temple while they were fighting for liberty, and asked the Idumeans to help them. The Idumeans arrived at once with twenty thousand men and were secretly let into the city and the temple by night, by the Zealots. They conducted a massive slaughter in Jerusalem, with large-scale destruction and rapines. For eighty-five hundred were killed that night and, during the days that followed, they killed Ananus and others of the nobility to a total of twelve thousand, besides an uncountable number of the common people.

**4071b AM, 4781 JP, 68 AD**

**6958.** Vespasian received news of the rebellions in Gaul, led by their governor, Julius Vindex, who had armed the Gauls against the Romans. This made him more determined to

**finish the war against the Jews. So, at the beginning of the spring, he led his army out from Caesarea and overran all Judea and Idumea and wasted it. Bringing back his army, he led them through Samaria to Jericho. When the inhabitants fled to the mountain country opposite Jerusalem, he pursued them and drove them from the hills. He attacked the citadels at Jericho and other places and surrounded the Jews on every side. {\*Josephus, Jewish War, l. 4. c. 8. s. 1-4. (440-485) 3:285-301}**

**4073b AM, 4783 JP, 70 AD**

**6968. When Vespasian heard these things at Alexandria, he sent his son Titus with forces into Judea, to conclude the Judean war, while he sailed to Italy. {\*Josephus, Jewish War, l. 4. c. 11. s. 5. (656-658) 3:349,351}**

**6969. While Titus was still at Alexandria, the city of Jerusalem was divided into three factions. {#Re 16:19} Simon, whom the citizens of Jerusalem had sent for against John and admitted into the city, held the higher city and a section of the tower. John with his Zealots had occupied the temple and the other part of the lower city. This latter faction was again divided into two. Eleazar, who had been the first commander and captain of the Zealots, was displeased that John, with his boldness and craftiness, was**

running things all by himself. So he left him and taking some followers with him, occupied the inner part of the temple from where he then fought against John. Eleazar had fewer men than John, but his position was more easily defended, because John held the outer parts of the temple and the porches. There was a battle on two fronts, one against Eleazar and the other against Simon. [K696] They burned many things around the temple and ruined the grain and much of the provisions which could have lasted them for many years of a siege. Because these things had been spoiled and consumed, they suffered a severe famine later, when they were besieged by the Romans. {\*Josephus, Jewish War, l. 5. c. 1. s. 1-5. (1-38) 4:3-15}

6970. Titus came from Alexandria to Caesarea, where he gathered his forces together and then marched to Jerusalem with four legions and the auxiliaries of the neighbouring kings. {\*Josephus, Jewish War, l. 5. c. 1. s. 6. (39-46) 4:15,17} He pitched his camp about a mile or so from the city, a little before the Feast of Unleavened Bread. By this means, he enclosed within the city an enormous multitude of people (about three million) who had gone up to the feast, according to the custom. In a short time, an extremely cruel famine oppressed the city. All food and nourishment was quickly consumed, and a most horrid and memorable consequence of this happened at the time: A mother devoured her own child.

**{\*Josephus, Jewish War, l. 6. c. 3. s. 4. (201-213) 4:237,239}**  
**{#De 28:53-57}** On the feast day of Unleavened Bread, about the 14th of the month of Xanthikos, (Capellus: April 14th) Eleazar, who had seized the inner temple, had opened the gate of the temple so that the people could sacrifice. John used this opportunity and secretly sent in many from his side who were armed with swords hidden under their garments. When they were admitted into the temple with the rest of the multitude, they attacked Eleazar and seized the inner temple and slaughtered many Zealots. Hence, the faction that had been threefold had now become twofold. John had eighty-four hundred men on his side and Simon had about ten thousand men, in addition to five thousand Idumeans.  
**{\*Josephus, Jewish War, l. 5. c. 3. s. 3-5. (98-130) 4:31-41}**  
**{\*Josephus, Jewish War, l. 5. c. 6. s. 1. (248-252) 4:79,81}**

**6971.** Titus approached the walls and pitching his camp near the tower of Psephinus, immediately raised a mount. He battered the wall with a ram and beat it down by force.  
**{\*Josephus, Jewish War, l. 5. c. 3. s. 4. (133) 4:41}** On the 7th of the month of Artemisios, (Niese: May 25th, Capellus: May 7th) he broke into the city, after the first wall was beaten down. The Jews retreated to the inner city and Titus occupied the northern quarter of the city, up to the citadel of Antonia and the valley of Kidron. Five days later, a certain tower of the second wall was battered and broken down with

**the ram from the northern quarter, and Titus went into the new lower city. He was driven back by the Jews, but four days later he retook it and then prepared for the assault on the third wall. On the 12th of the month of Artemisios, (Niese: May 30th, Capellus: May 12th) he ordered four mounts to be raised: two at the citadel of Antonia, with which he hoped to gain the temple, and two at John the high priest's tomb, by which he hoped to gain the upper city. John fought the Romans at Antonia, while Simon fought them at John's tomb. These mounts were completed in seventeen days, on the 29th of the month of Artemisios, (Niese: June 16th, Capellus: May 29th) after which the Romans began to batter the wall. John, through a tunnel he made from Antonia, cast down one mount and burned it. Two days later, Simon made a sally and burned the two mounts opposite him, along with the rams and other engines. The Jews attacked the Romans in their camp, but when Titus came from Antonia, they were forced back into the city. {\*Josephus, Jewish War, l. 5. c. 6-11. (248-490) 4:79-155}**

**6972. Because the previous mounts had been destroyed and burnt, Titus thought it best to raise new ones to assault the city. He also surrounded the city with a wall, so that no one could flee from it, nor could anything be brought into it. So, within three days, he built a wall, about five miles long, around the city. Around this wall he built thirteen citadels**

whose united circumferences amounted to two and a half miles. [K697] As a result, famine prevailed in the city to such an extent and raged so cruelly, that not only did the common people die of it, but the seditious men were severely oppressed by it. {\*Josephus, Jewish War, l. 5. c. 12. s. 1-4. (491-526) 4:155-165} So many perished from famine and pestilence that, from the 14th of the month of Xanthikos (Niese: May 1st, Capellus: April 14th) (on which day the siege began) to the 1st of the month of Panemos, (Niese: July 20th, Capellus: July 1st), through only one gate, (according to the account of Mennaenus, who had fled), [E904] were carried out a hundred and fifteen thousand eight hundred corpses from among the poor people, who were buried at the common expense. This did not include those who were buried by their relatives and friends. A little later, it was learned from those who had fled, that a total of six hundred thousand were carried out of the gates for burial. Later still, there were not enough people to bury the poor, so they piled them into great heaps in empty houses and shut the doors on them. The manner of their burial was nothing more than simply throwing them over the walls and filling up the ditches with them. {\*Josephus, Jewish War, l. 5. c. 13. s. 7. (567-572) 4:177,179}

6973. In the meantime inside the city, Simon had not refrained from murders and rapines. He killed Matthias, the



high priest, whom he accused of treachery, making out that he had wanted to flee to the Romans. (It was ironic that it was Matthias who had let Simon into the city.) Simon also killed three of Matthias' sons and fifteen of the noblest of the people, all of them uncondemned. Moreover, he raged with such cruelty, that Judas, one of his captains, so abhorred his cruelty, that he planned to turn the part of the city under his control over to the Romans. Simon prevented him from doing so by killing him, along with the ten men who were in on the plot. {\*Josephus, Jewish War, l. 5. c. 13. s. 1,2. (527-540) 4:165-169} John was compelled, of necessity, to use the sacred things of the temple for his own use. Not only did he use the vessels of gold and silver and the money of the temple, but he was forced to distribute to his soldiers the very oil and wine which were set apart for the divine service. {\*Josephus, Jewish War, l. 5. c. 13. s. 6. (562-566) 4:175,177}

6974. Titus, too, had to fetch materials from every place and cut down all the woods and trees, even as far as eleven miles away. With great toil, he raised new mounts in twenty-one days. He constructed four around Antonia, one on every side of the citadel. When John vainly and in a cowardly way attempted to overthrow these, he was repulsed by the Romans. On the 1st of the month of Panemos, (Niese: July 20th, Capellus: July 1st) the Romans began to batter the wall of Antonia. On the 5th of the month of Panemos, (Niese: July

**24th, Capellus: July 5th) they made a breach and broke into Antonia, and then they pursued the fleeing Jews right into the temple. After a long skirmish, the Romans were held off for some time. On the 17th of the month of Panemos, (Niese: August 5th, Capellus: July 17th) there were not enough men to offer the daily sacrifice. On that same day, Titus asked Josephus to urge the seditious men to surrender, but in vain. Seven days later, Titus brought his mounts nearer. He was now bringing the materials for the mounts from a distance of twelve to thirteen miles away. He overturned the foundations of Antonia and made an easy ascent to the temple. He broke through by way of Antonia and seized the northern and western porches of the outer temple court. A section of the porches, especially of those which adjoined Antonia, was burned and destroyed by the Jews. Two days later, on the 24th of the month of Panemos, (Niese: August 12th, Capellus: July 24th) the other part was burned by the Romans. The Jews did not put out the fire, but let it burn, so that the porch would be clearly separated from Antonia. {\*Josephus, Jewish War, l. 6. c. 1,2. (1-168) 4:181-227}**

**6975. On the 27th of the month of Panemos, (Niese: August 15th, Capellus: July 27th) the Jews again burned the western porch, as far as the bridge that led to the gallery, and many Romans were burnt to death. The Jews withdrew from there, to draw the Romans into the trap. The next day, the Romans**

burned all the northern porch, right up to the eastern porch. {\*Josephus, Jewish War, l. 6. c. 3. s. 1,2. (177-192) 4:229-235} 6976. By the 8th of the month of Loos, (Niese: August 27th, Capellus: August 8th) Titus was getting nowhere by battering the wall of the inner temple with the ram, nor by undermining the foundations of the gates, because of their large size and the fact that the stones were so strongly cemented together. [K698] Nor could the Romans get up into the porches with ladders, for the Jews drove them back from above. Due to the reverence of the place, Titus had not burnt it, but necessity now compelled him to do so. He ordered the gates of the inner temple to be set on fire and the fire caught onto the adjoining porches, until everything was aflame. The Jews watched and wondered at it, but did not try to stop and quench the fire, in sheer amazement. Hence, the porches burned all that day and the following night. Titus and his captains had determined to keep the temple from burning, but he was unable to do this. On the 10th of the month of Loos, (Niese: August 29th, Capellus: August 10th) when the Romans who kept the guard in the outer range of the temple were provoked by the Jews, they made a charge on those who were quenching the fire on the inner range and when they had driven them into the temple itself, a Roman soldier took a flaming firebrand and getting up on his companion's shoulders, tossed the brand through the golden window into the houses and chambers built along the northern side of the

temple. They caught fire immediately, also burning the temple which adjoined them. In vain, Titus ordered his soldiers to quench the fire. This happened in the second year of Vespasian, in the same month and on the very same day of the month that the first temple was burned by Nebuchadnezzar. {See note on 3416d AM. <<850>>} {\*Josephus, Jewish War, l. 6. c. 4. s. 1-8. (220-270) 4:241-257}

6977. When the temple had been pillaged and burnt, the ensigns were set up on the eastern gate of the temple. After making sacrifices, Titus was proclaimed Imperator by the army. [E905] From the bridge which joined the temple to the city with a gallery, Titus, through an interpreter, exhorted the seditious men, who had fled into the upper city, to surrender. Although he offered them their lives, they refused his offer. They asked that they might have permission to leave the city with their wives and children and to go into the wilderness. Titus treated this contemptuously and threatened them with utter destruction. He ordered all the lower city to be set on fire, including the Palace Acra, which he had captured. Then he began to assault the upper city, which was located on a steep rock. On the 20th of the month of Loos, (Niese: September 8th, Capellus: August 20th) he began to raise his mounts and completed them on the 7th of the month of Gorpiaios. (Niese: September 25th, Capellus: September 7th.) Then he brought his engines to the walls and after he

had made a breach, the tyrants fled with their guards in fear and amazement. On the 8th of the month of Gorpiaiios, (Niese: September 26th, Capellus: September 8th) the Romans broke in and destroyed everything with fire and the sword. {\*Josephus, Jewish War, l. 6. c. 6-8. (316-408) 4:271-297}

6978. Jerusalem was destroyed on a Saturday. {\*Dio, l. 65. (7) 8:271} This was the day the Jews observe most religiously and that year the 8th of the month of Gorpiaiios (Niese: Wednesday, September 26th, Capellus: Saturday, September 8th) fell on a Saturday. The city was taken and destroyed. Titus commanded all the city and temple to be razed to its foundations and flattened, as well as being ploughed according to the custom. He spared only the west part of the wall and the three towers, Hippicus, Phasael and Mariamme. Because of their great beauty and strength, he left these to posterity, as a monument to the magnificence of that city. {\*Josephus, Jewish War, l. 7. c. 1. s. 1. (1-4) 4:307}

6979. After Titus had thus taken the city and had filled every available place with dead bodies, the neighbouring countries wanted to crown him. [K699] However, he replied that he was unworthy of the honour, for it was not he who was the author of this work, but that he had given his hands to God, who had shown his anger against the Jews. {\*Philostratus,

**Apollonius, l. 6. c. 29. 2:111} However, there are coins of Titus which are marked with a trophy and a triumphal chariot; and there are coins of Vespasian with the image of a woman sitting sorrowfully under a palm tree and bearing the inscription, JUDEA CAPTA S.C. Money was also coined around the end of the 21st year of the reign of King Agrippa, with an inscription in Greek, (but here translated into English):**

**"Vespasian, Emperor and Caesar, Judea was taken in the year twenty-one of Agrippa."**

**4075b AM, 4785 JP, 72 AD**

**6989. Caesar wrote to Laberius Maximus, the governor of Judea, that he should sell all the land of the Jews. He imposed a tribute on all the Jews, wherever they lived, and ordered them annually to bring in to the Capitol the two drachmas which they had formerly paid to the temple of Jerusalem. {\*Josephus, Jewish War, l. 7. c. 6. s. 6. (216-218) 4:369,371}**

**4076c AM, 4786 JP, 73 AD**

**6995. Here Josephus ended the history of the destruction of Judea. After being captured in this war, he was made a**

**freedman by Flavius Vespasian, the emperor, and assumed the name of Flavius from his patron. {\*Josephus, Jewish War, l. 7. c. 11. s. 5. (454,455) 4:435}**

**7000. This was the end of the Jewish affairs and happened as predicted by Jesus in the Gospels. All these things came to pass in the very same generation that heard Jesus speak them, exactly as they were recorded in the Gospels {#Mt 24:1-35, Mr 13:1-37, Lu 17:20-37 21:5-33} {\*John Bray, Matthew 24 Fulfilled} and graphically elaborated on by John in the book of Revelation. {\*David Chilton, The Days of Vengeance} We close this history with a quote from Bancroft: {\*Klopsch, Many Thoughts of Many Minds, 1:130}**

**"It is the time when the hour of conflict is over that history comes to a right understanding of the strife and is ready to exclaim, Lo, God is here and we knew him not!"**

**FINIS**