FORTY-TWO MONTH PROPHECY–REVELATION 11 AND JERUSALEM 70 CE

Dr Neville Westerbeek van Eerten I D.Miss, BVSc

1. Introduction

Revelation describes a forty-two-month period during which the outer court of the Temple is given over to the Gentiles and the holy city is trodden down. This is the so-called 42-month prophecy and provides a vital chronological framework for the progressive trampling of Jerusalem, which culminated in the destruction of the city in 70 CE.

A. Previously

In our earlier studies on the Great Tribulation, we addressed these questions:

1. When was the Great Tribulation, and why will it never occur in our lifetime?
2. What is the Abomination of Desolation?
3. Had the gospel been preached to all nations before the Great Tribulation?
4. Why does Revelation compare Jerusalem to Sodom and Egypt?
5. Who was Josephus, and is he a credible historian?

We then examined the Seven Seals of Revelation and their relationship to the Great Tribulation of 66–73 CE, including the judgment in which a quarter of the population was killed.

Our study identified the 144,000 as first-century Jews living before and during the Great Tribulation. We also examined the first-century calendar and historical framework needed to understand prophetic chronology.

Daniel's Seventy-Weeks Prophecy showed how the seventy weeks aligned with the beginning of Jesus' ministry. We also examined the beginning of the New Covenant, Stephen's martyrdom, and the chronology of Jesus' birth.

Finally, we considered the Euphrates army, Daniel's 2,300-day prophecy, and the signs of 67 CE, which marked the beginning of several remaining timed prophecies in Daniel and Revelation.

2. Forty-Two-Month Prophecy

67 CE was a year of divine signs warning of Jerusalem's coming destruction. The first day of Passover in that year (15 Nisan 67 CE) was the commencement of a number of significant prophetic periods:

1. The forty-two-month prophecy of Revelation 11.
2. The three-and-a-half-year prophecy of Daniel 7.
3. The 1,290-day prophecy of Daniel 12.
4. The 1,335-day prophecy of Daniel 12.

Revelation 11:1-2 (NKJV)

> Then I was given a reed like a measuring rod. And the angel stood, saying, "Rise and measure the temple of God, the altar, and those who worship there. But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months."

© 2027

A. Trampled by the Gentiles

The forty-two-month prophecy occurs within the broader 2,300-day Great Tribulation. Revelation 11 describes a distinct period during which the holy city would be trampled underfoot for forty-two months.

This wasn't just confined to the last Roman siege of Jerusalem. The Romans had been tramping all over Galilee, Samaria and Judea throughout this period; the Idumeans were also involved in the violence within Jerusalem, and the Jewish factions in the city were behaving in exactly the same way as the surrounding Gentile nations, i.e. plundering, murdering and fighting for control of Jerusalem and the Temple.

The five signs of 67 CE examined in the previous lesson therefore mark the beginning of a terrifying period for Jerusalem and the surrounding cities of Judea, Galilee and Samaria.

B. Context

Modern Bible headings are editorial additions and are not part of the biblical text. Revelation 11 is sometimes headed "The Two Witnesses," but the account of the Two Witnesses begins in verse 3. Verses 1-2 concern the Temple, its courts, and the forty-two-month trampling of the holy city.

This is the distinction of the present lesson. Verses 1-2 deal with the measurement of the Temple and the 42-month trampling of the holy city. Verse 3 introduces the ministry of the two witnesses. We're looking at the 42 months in relation to Jerusalem and the Temple.

The '*Introduction to Revelation*' lesson showed that John wrote Revelation while the Temple was still standing. John was therefore instructed to measure an existing Temple shortly before the events that culminated in its destruction.

C. The Temple and the Forty-Two Months

The forty-two-month prophetic period begins on Passover, 15 Nisan 67 CE, when the glory departs from the Temple, and concludes on 14 Elul 70 CE with the fall of Jerusalem. During this period, the holy city is progressively trampled from without by Gentile forces and from within by those who act like the surrounding nations.

The period from 15 Nisan 67 CE through 14 Elul 70 CE comprises forty-two complete Hebrew calendar months.

The Romans stayed in Jerusalem after capturing the city, but the 42-month prophetic period clearly refers to the period leading up to the city's fall.

AWAKENING IMPACT MINISTRIES

Counting the Forty-Two Months

Hebrew lunisolar calendar

Period (CE)	Year type	Months counted	Running total
67-68	Common year	12	12
68-69	Common year	12	24
69-70	Leap year	13	37
April to September 70	Partial year	5	42

12 + 12 + 13 + 5 = 42 months

Includes the additional month of Adar II in the leap year

Blue dates: AIM calendar reconstruction

D. Hebrew Lunisolar Calendar

The Hebrew calendar is lunisolar. A common year has 12 months, and a leap year has 13 (with the addition of Adar II).

This is important when calculating the forty-two-month prophecy. Between 15 Nisan 67 CE and 14 Elul 70 CE, the intervening Hebrew years include a leap month. Therefore, the period comprises forty-two complete Hebrew calendar months, even though the equivalent span appears shorter when expressed simply as years and months in the Julian calendar.

When counted according to the Hebrew calendar, the forty-two-month prophecy is precisely fulfilled.

AWAKENING IMPACT MINISTRIES

Roman Advance and Conflict in Jerusalem

67 CE to winter 67/68 CE

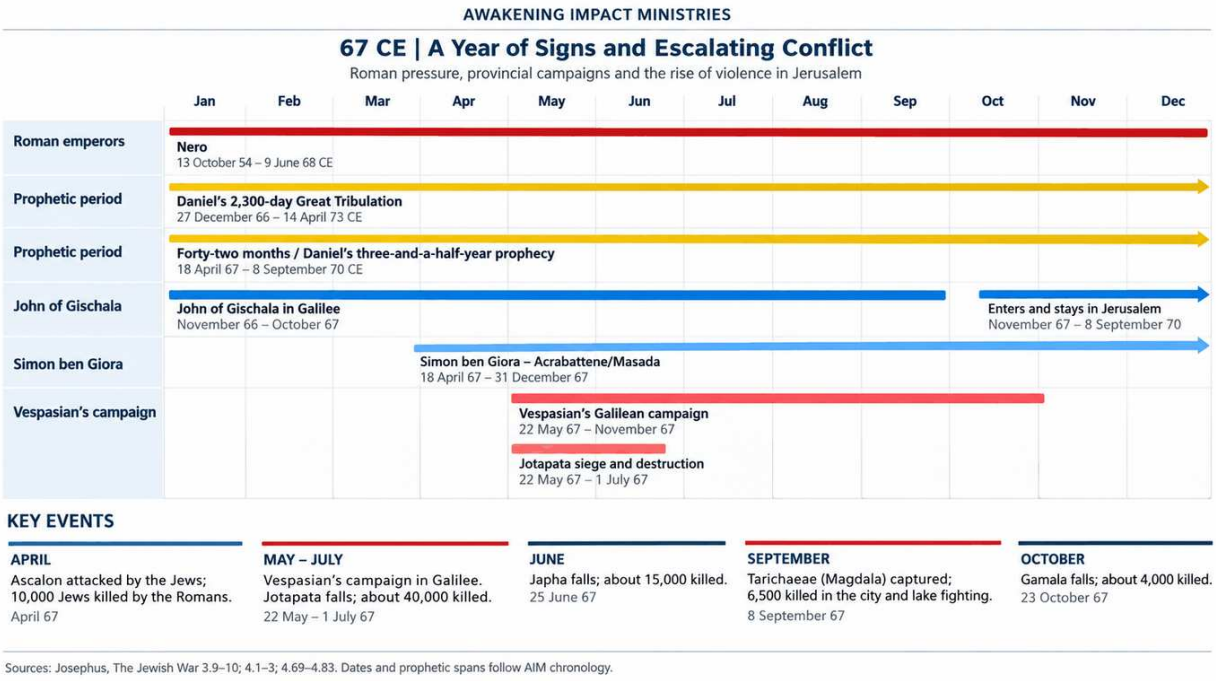
Josephus	Macedonian date	Julian date	Hebrew date	Events by Romans	Events by Jewish factions
3.9-16	-	Early 67 CE	-	The attack is defeated; about 10,000 Jews are killed.	Jewish forces under Niger, Silas and John the Essene attack Ashkelon
3.145	**22 Artemisius**	22 May	19 Iyyar	Vespasian arrives at Jotapata.	Josephus leads the defence of Jotapata.
3.306	**25 Daesius**	25 June	24 Sivan	Japha falls; 15,000 Jews killed	More seditious arrive in Jerusalem.
3.315	**27 Daesius**	27 June	26 Sivan	Roman forces defeat the Samaritans on Mount Gerizim; 11,600 killed.	-
3.337-339	**1 Panemus**	1 July	30 Sivan	Jotapata falls; 40,000 Jews killed.	Josephus subsequently prophesies that Vespasian will become emperor.
3.532-542	**8 Gorpeaus**	8 September	10 Elul	Tarichaeae (Magdala) was captured; 6,500 were killed in the city and lake fighting. 6,000 young men were sent to Nero, and 30,400 were sold as slaves.	-
4.69; 4.83	**23 Hyperberetaeus**	23 October	26 Tishri	Fall of Gamala. The Romans killed 4,000,	5,000 Jews died after throwing themselves and their families from the walls.
4.106; 4.121	-	November 67	-	-	John flees Gischala and enters Jerusalem
4.203-207	-	Winter 67/68 CE	-	-	Factional violence intensifies. Ananus rallies the citizens; Zealots are driven into the inner Temple court and surrounded.
4.224-232	-	Winter 67/68 CE	-	-	The Zealots invite the Idumeans to Jerusalem.

Red bold: recorded dates Blue: assumed dates and calendar conversions

Source: Josephus, The Jewish War. Paragraph references and chronology retained from the lesson.

Hebrew-to-Julian conversions are according to the AIM Hebrew Reference Calendar (using Utrecht University's retro-calculated Hebrew calendar). They are a calculated framework for the period, not independent evidence of first-century calendar observations. The period is inclusive from 15 Nisan 67 CE to 14 Elul 70 CE.

© 2027



3. The Trampling Throughout the Forty-Two Months

The trampling of Jerusalem wasn't just the work of the Roman armies. The Idumeans were involved in the violence within the city itself, and many of the Jewish factions simply abandoned their faithfulness to the covenant and behaved towards their own people in the manner of the surrounding nations.

Christians left Jerusalem following Cestius Gallus' withdrawal. The 2300-day Great Tribulation begins on 23 December 66 CE.

This period resembled the "Phoney War" at the beginning of World War II: war had been declared, yet the major military campaign had not fully begun. The lull gave Jewish forces time to manufacture weapons, organise their defences and train.

Once the Roman campaign began in 67 CE (the day after the sign of the Son of Man), Jewish resistance could not stop Vespasian's advance through Galilee.

A. Edomites (Idumeans)

The Idumeans were the descendants of the Old Testament Edomites. The Bible records a long history of prophecy about severe judgement being visited on Edom for its enmity toward Israel.

Obadiah 1:10 (NKJV)

> "For violence against your brother Jacob,
> Shame shall cover you,
> And you shall be cut off forever."

According to the chronology set out in this lesson, the Zealots (under the influence of John of Gischala) called the Idumeans to Jerusalem in winter 67/68. Their arrival catalysed the escalation of the internal violence already underway in the city.

Flavius Josephus, *The Jewish War* 4.5.1 (4.310)

> The zealots also joined in the shouts raised by the Idumeans; and the storm itself rendered the cry more terrible; nor did the Idumeans spare anybody; for as they are naturally a most barbarous and bloody nation, and had been distressed by the tempest, they made use of their weapons against those that had shut the gates against them...

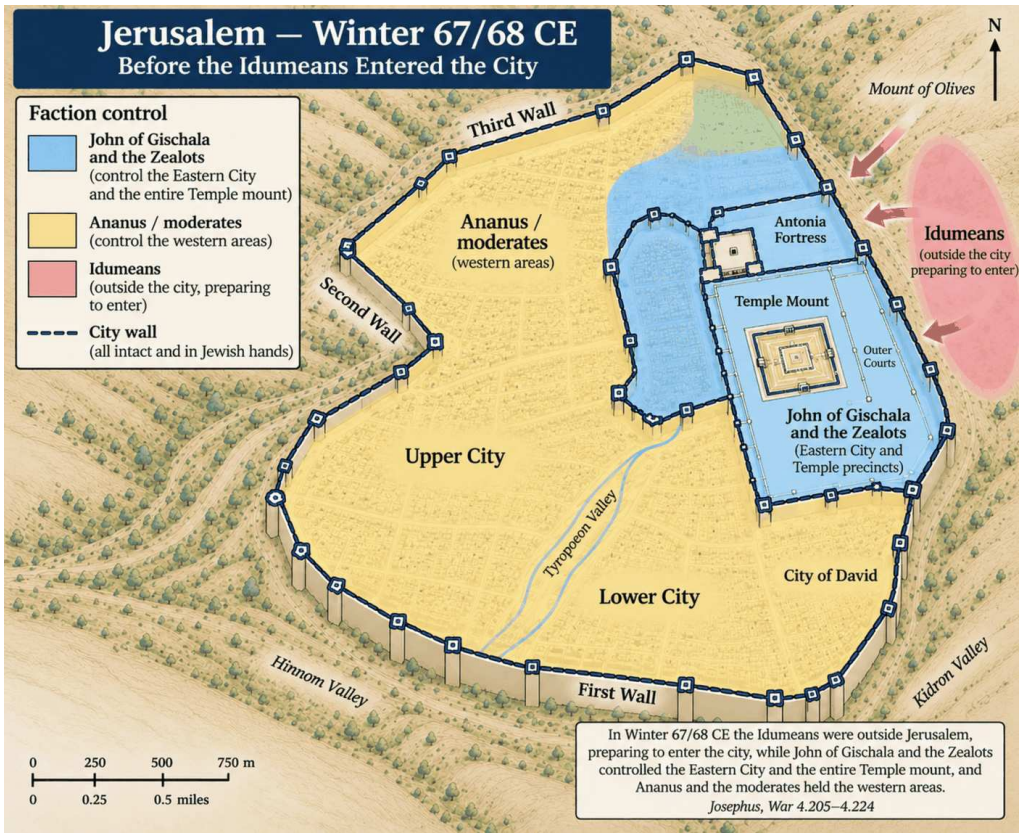
The Idumeans and their fate are covered in the next lesson, '*Revelation's Five-Month Prophecy*'.

B. Samaritans

Although the Samaritans weren't strictly Gentiles, first-century Jews in general regarded them as outsiders both religiously and ethnically and shunned any close association with them.

John 4:9 (NKJV)

> Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans.



The conflict also took Samaria. Josephus says that the Romans killed 11,600 Samaritans who had gathered on Mount Gerizim. This was part of the wider destruction of the surrounding country over the 42-month period.

C. Jews Acting Like Gentiles

As the cities and villages fell to the Romans, ever-increasing numbers of refugees and seditious factions came into Jerusalem. Josephus goes on to describe robbers joining those who were already there and simply plundering, assaulting and murdering their fellow Jews.

Josephus, The Jewish War 4.3.4 (4.138-139)

> There were besides these other robbers that came out of the country, and came into the city, and joining to them those that were worse than themselves, omitted no kind of barbarity. For they did not measure their courage by their rapines and plunderings only; but proceeded as far as murdering men: and this not in the night time, or privately, or with regard to ordinary men: but did it openly, in the day time; and began with the most eminent persons in the city.

In this way, Jerusalem was trampled both from without and from within. Roman armies progressively devastated the surrounding land, while Idumeans entered Jerusalem and participated directly in the violence within the city and Temple. At the same time, Jewish factions acted like the surrounding Gentile nations, plundering, murdering and fighting among themselves. Thus, the trampling of Jerusalem came not only from the Roman armies but also from forces within the city itself.

D. Control of Jerusalem from the Temple

The Temple became a key stronghold in the struggle for control of Jerusalem. Its high walls, position, and sheer stone bulk made it a valuable asset to the various factions vying for control.

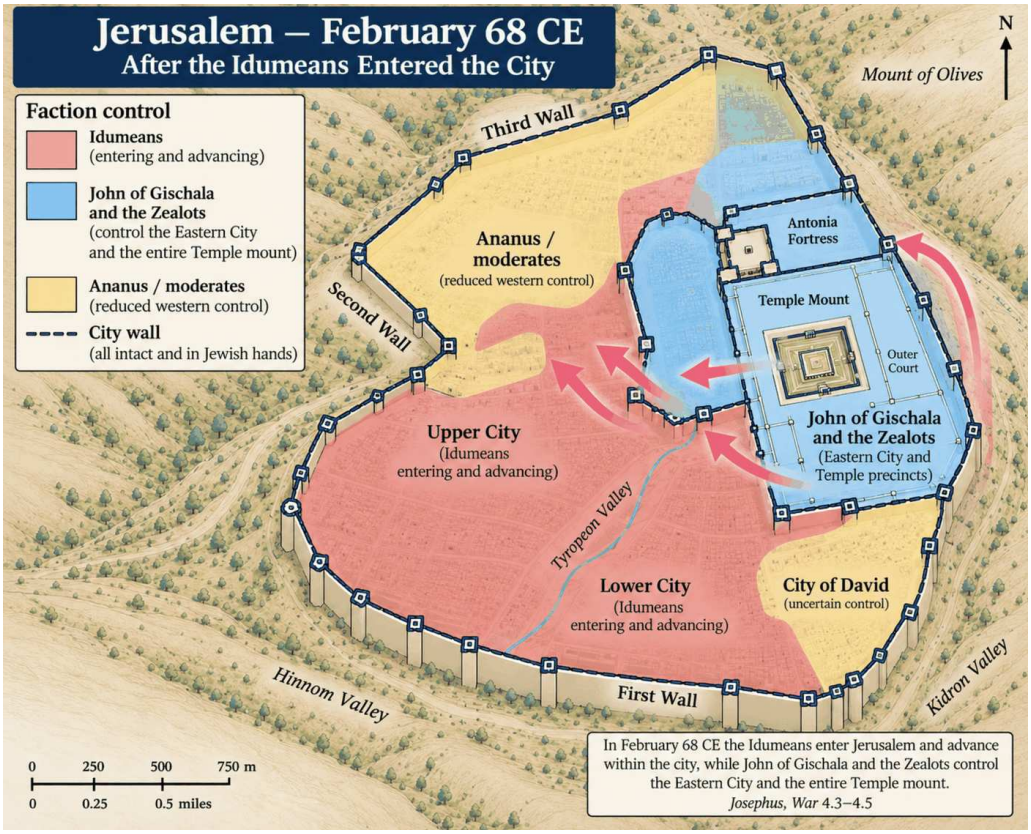
John of Gischala and the Zealots used the Temple courts as a military base, and their Idumean allies joined them in the violence that was going on in the city. The courts of the Temple were thus in effect the base of the rebellion, and the Temple itself was being trampled upon from within.

Josephus describes the brutality that followed the killing of the high priests:

Flavius Josephus, *The Jewish War* 4.5.3 (4.326), paraphrase

> Now, after these were slain, the Zealots and the large crowd of the Idumeans attacked the people like a flock of unclean animals, and slaughtered them.

By early 68 CE, the Romans had taken four major cities and several towns and villages, and the violence in Jerusalem had already reached the Temple courts. That was just the start of the 42-month prophecy.



4. A Year of Deepening Crisis - 68 CE

A. Massacre in the Temple Courts

The violence wasn't just in the streets of Jerusalem any more. It was in the Temple courts as well. That historical reality corresponded directly to the prophecy in Revelation of the outer court being given over and the holy city trampled underfoot.

Revelation 11:2 (NKJV)

> But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months.

The former high priests Ananus and Jesus, son of Gamala, were likewise put to the sword. Josephus records the bloodshed in the Temple itself.

Josephus, The Jewish War 4.5.2 (4.315-316)

> 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...

Josephus describes the outer Temple court as overflowing with blood and containing thousands of bodies.

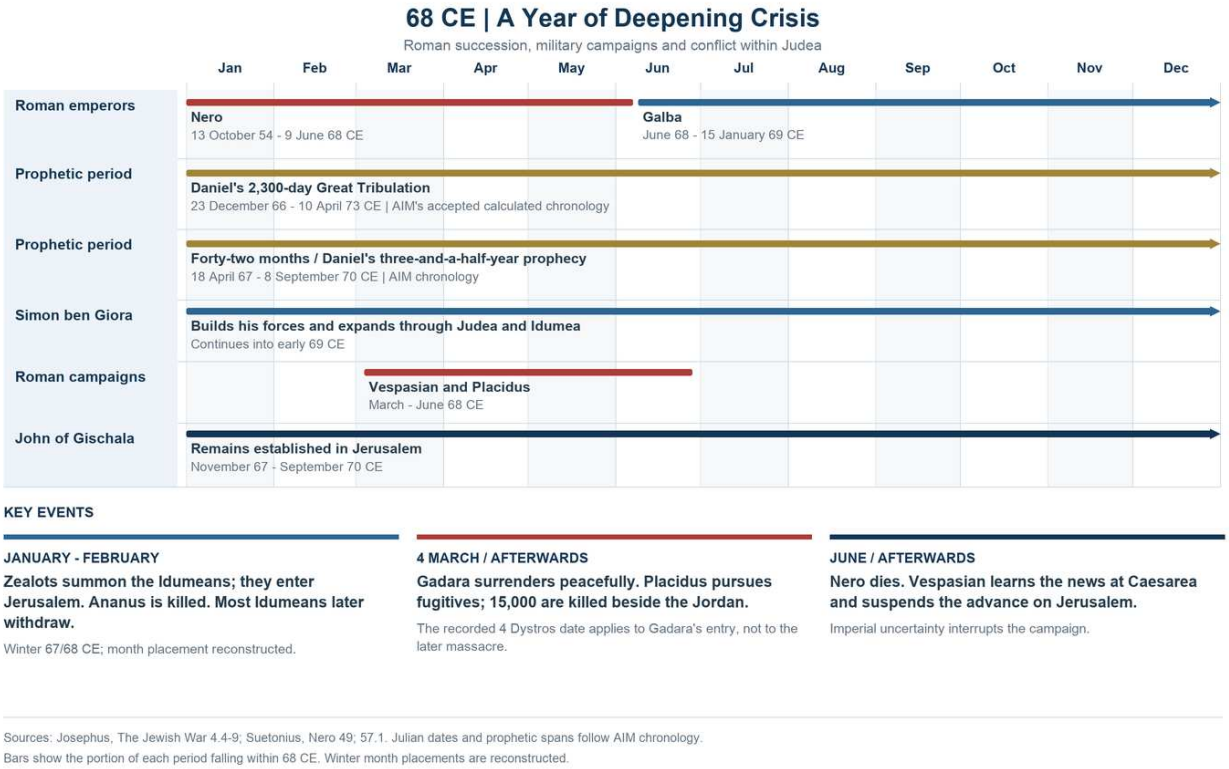
Josephus, The Jewish War 4.5.1 (4.313)

> And now the outer temple was all of it overflowed with blood. And that day, as it came on, they saw eight thousand five hundred dead bodies there.

The Temple itself had now become part of the trampling of Jerusalem from within, as Idumeans and Jewish factions shed blood in the very courts that had been set apart for worship.

B. Onias III and Ananus: A Prophetic Parallel

A striking parallel exists between the murders of Onias III and Ananus. Onias III, a respected high priest, was murdered in August 170 BCE through the intrigue of Menelaus and Andronicus



during a period of growing corruption around the Temple.[1] His death preceded Antiochus IV's assault on Jerusalem, the plundering of the Temple, and the persecution that followed.[2]

Daniel presents these events as having a spiritual dimension. Because of transgression, God permitted the attacking power to prevail:

Daniel 8:12-13 (NKJV, excerpts)

> "Because of transgression, an army was given over to the horn to oppose the daily sacrifices... the giving of both the sanctuary and the host to be trampled underfoot."

The language of being "given over" indicates divine permission. In the interpretation developed in these lessons, Israel's transgression effectively opened a spiritual door through which judgment could come upon the people, the city, and the sanctuary.

A remarkably similar transition occurred with Ananus. He sought to restrain the Zealots, restore order and prevent a disastrous confrontation with Rome. When the Idumeans and Zealots killed him, one of Jerusalem's principal restraints against destruction was removed. Josephus regarded his death as the decisive turning point, writing that "the death of Ananus was the beginning of the destruction of the city."[3]

Thus, in both periods, the murder of a respected high priest marked a transition toward judgment upon Jerusalem. Onias III's death preceded the assault associated with Antiochus and Daniel's 2,300-day prophecy; Ananus' death similarly preceded the intensification of the Roman advance through Judea. The historical circumstances differed, but the prophetic pattern is striking: transgression increases, a restraining high priest is removed, and the city and sanctuary are then given over to an invading power.[4]

C. Jerusalem Gets Ready for War

As Roman forces extend their control across Galilee and Samaria, increasing numbers of refugees and seditious groups enter Jerusalem. John of Gischala urges continued resistance against Rome, while robbers and armed factions consume provisions and further inflame disorder in the city.

The innocent are increasingly caught between those determined to continue the war and those seeking peace. The Zealots guard the routes out of Jerusalem and kill those suspected of deserting to the Romans. Josephus records that those able to pay could sometimes purchase their escape, while poorer people caught attempting to leave were killed.[5]

Thus, even before the final Roman siege, Jerusalem was already being trampled from within by those who plundered its resources, controlled its exits and murdered their own people.

AWAKENING IMPACT MINISTRIES

Roman Advance and Conflict in Judea

68 CE

Source	Macedonian date	Julian date	Hebrew date	Events by Romans	Events by Jewish factions
War 4.9.3-7	-	Early 68 CE	-	-	After Ananus' death, Simon leaves Masada, gathers followers, overruns the hill country, fortifies Nain and prepares to attack Jerusalem.
War 4.7.3 (4.413-418)	**4 Dystros**	4 March	10 Adar	Gadara admits Vespasian peacefully. He installs a garrison.	The insurgents kill Dolesus, an advocate of surrender, and flee before the Romans enter.
War 4.7.4-6 (4.419-439)	-	After Gadara's surrender	-	Placidus pursues the fugitives. About 15,000 are killed in fighting beside the Jordan; many others drown.	Fugitives and others gathered at Bethennabris attack Placidus' troops. Survivors subsequently flee towards the Jordan.
War 4.8.1 (4.443-448)	-	Spring 68 CE	-	Vespasian advances through Judea and Idumea. More than 10,000 are killed and over 1,000 taken captive at Betaris and Caphartobas.	-
War 4.8.1 (4.449)	**2 Daesius**	2 June	14 Sivan	Vespasian camps at Corea after returning through Emmaus and Samaria.	-
War 4.8.1 (4.450)	**3 Daesius**	3 June	15 Sivan	Vespasian reaches Jericho; Trajan joins him with troops from Peraea.	-
War 4.9.2 (4.498)	8 Daesius*	8 June*	20 Sivan*	Galba becomes emperor.	-
Suetonius, Nero 49; 57.1	9 Daesius*	**9 June**	21 Sivan*	Nero dies.	-
War 4.9.2-7 (4.491-534)	-	After Nero's death; later 68 to early 69 CE	-	At Caesarea, Vespasian learns of Nero's death and suspends the advance against Jerusalem pending imperial instructions.	Simon expands through Judea and Idumea. His forces defeat attacks by the Zealots; he captures Hebron and seizes provisions.

Red bold: explicitly recorded source dates. Blue: reconstructed dates and calendar conversions.

* Working calendar equivalents retained from the lesson. War 4.498 does not supply Galba's accession day.

Sources: Josephus, The Jewish War 4.7-9; Suetonius, Nero 49; 57.1. Hebrew-Julian dates: AIM calendar.

D. Simon ben Giora Prepares for Battle

Simon ben Giora, who had attacked the rear of Cestius Gallus's army during the 66 CE campaign, continued to grow in power. His increasing authority and claims to kingship took on a messianic character.

After Ananus's death, Simon leaves Masada and gathers followers throughout the hill country. The Zealots attack him but are defeated and driven back toward Jerusalem. Simon then turns against Idumea. After initially inconclusive fighting, he captures Hebron and ravages the surrounding region. Josephus records that Simon commanded 20,000 armed men, with a further 40,000 followers accompanying his forces. His expanding power increasingly threatens both the Idumeans and the factions controlling Jerusalem. Simon's rise therefore adds another source of internal violence and instability during the forty-two-month trampling of Jerusalem.

E. The Romans Shift Their Focus to Judea

With Galilee largely subdued, Vespasian shifted the Roman campaign toward Judea. In spring 68 CE, his forces advanced through the region, destroying villages and progressively extending Roman control around Jerusalem.

Vespasian then campaigned through Idumea, where more than 10,000 were killed and over 1,000 taken captive. From there, the Roman advance continued through Samaria toward Corea and Jericho.

Jerusalem was therefore becoming increasingly isolated. While violence and factional conflict were tearing the city apart from within, Roman forces were steadily closing in from without.

F. Death of the Antichrist

In 68 CE, Nero's death ends his personal role as the Antichrist, as identified in these lessons, although the Beast described in Revelation and Daniel remains active.

© 2027

Vespasian is preparing to advance directly against Jerusalem when news reaches him that Nero has died. With the empire's succession uncertain, Vespasian suspends his attack and waits to see who will control Rome.

The Roman advance against Jerusalem is therefore interrupted just as the city becomes increasingly isolated.

G. Famine and Pestilence

Roman destruction of towns and agricultural districts, together with Simon's ravaging of the countryside and seizure of provisions, increasingly disrupted Judea's food supply. The killing and displacement of agricultural workers further reduced the land's capacity to produce food.

Widespread slaughter also created conditions favourable to pestilence. Josephus describes lakes and rivers filled with decomposing bodies. Deliberate contamination of enemy water supplies was also a documented practice in ancient warfare: Florus records Roman forces poisoning springs, and Adrienne Mayor discusses accusations that Romans polluted wells with animal carcasses. These examples establish the wider practice, although Josephus does not specifically state that Roman forces deliberately contaminated Judean wells during the Jewish War.

Together, food shortages, displacement, overcrowding, contaminated water, decomposing bodies and deteriorating sanitation created conditions in which famine and disease could spread throughout the land.[6]

H. Chronological Significance

Nero dies approximately fourteen months into the forty-two-month prophecy and about eighteen months after the beginning of the Great Tribulation. His death causes Vespasian to



pause the advance on Jerusalem as the Roman Empire enters a period of political instability under Galba, Otho, and Vitellius.

This interruption becomes a crucial part of the prophetic chronology. Jerusalem remains under internal turmoil while the Roman advance pauses, delaying the city's final destruction until 70 CE and allowing the remaining timed prophecies to continue toward their appointed conclusion.

5. A Year of Politics – 69 CE

We now enter the penultimate year of the forty-two-month prophecy.



A. Year of the Four Emperors

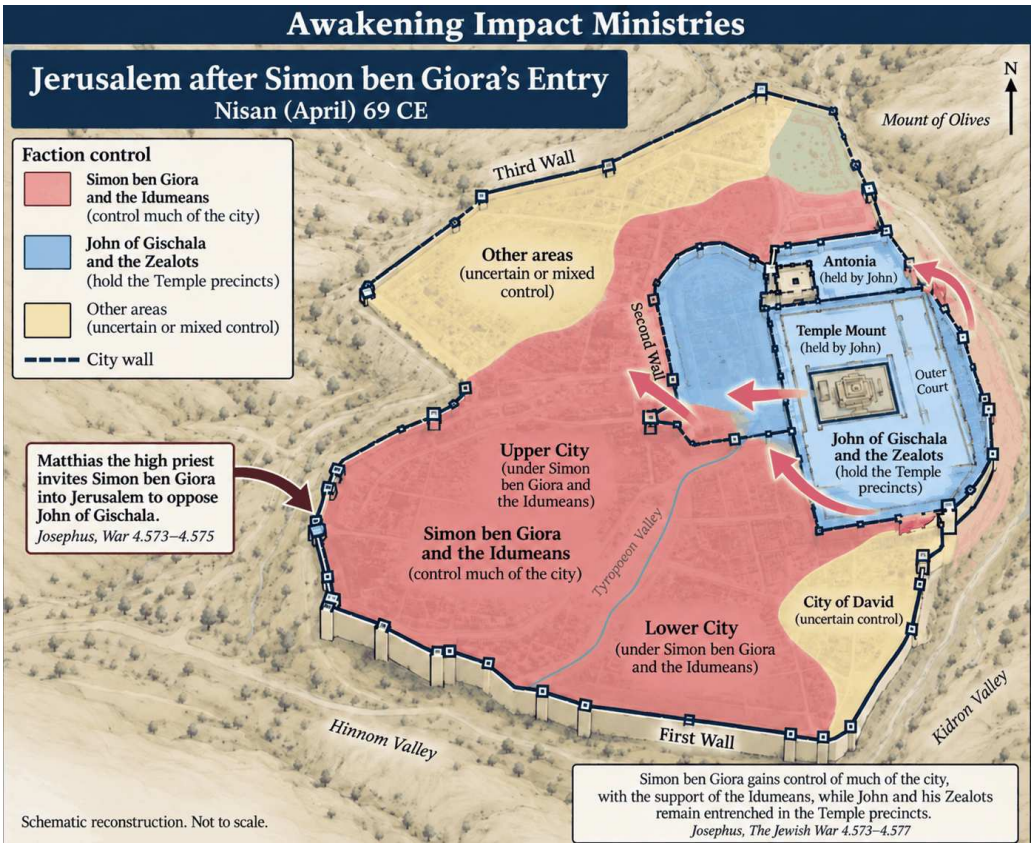
In 69 CE, the Roman Empire descended into civil war. **Galba was murdered on 15 January and succeeded by Otho.** After supporters of Vitellius defeated Otho's forces, he committed suicide on **16 April**. Vitellius then became emperor.
During the summer, however, the eastern legions proclaimed Vespasian emperor. The struggle ended with Vitellius' death on 20 December and the establishment of Vespasian's rule.

This political turmoil temporarily diverted Roman attention from Jerusalem, while the internal struggle between John of Gischala, Simon ben Giora and the Idumean forces continued within the city.

© 2027

B. Simon ben Giora

Simon ben Giora is rapidly gaining power. After capturing Hebron, he ravages Idumea and extends his control throughout the region. Josephus records that Simon already had 20,000 armed men, while a further 40,000 followers accompanied his forces. The people increasingly obeyed him "as to their King." In the interpretation developed in these lessons, Simon's actions and growing claims to kingship take on a messianic character.



Simon then advances toward Jerusalem. Inside the city, the Idumeans turn against John of Gischala and his Zealots. Fearing John's power, the high priests and Idumeans decide to invite Simon into Jerusalem as a counterweight. Matthias the high priest is sent to ask Simon to enter the city.

The people initially acclaim him as their "saviour and preserver," but Simon quickly establishes his own authority and becomes a rival ruler within Jerusalem. He gains possession of much of the city in Xanthicus (Nisan) 69 CE, while John and his Zealots remain entrenched in the Temple.

Jerusalem is now divided between powerful rival factions, with Simon controlling much of the city while John remains established in the Temple precincts. The trampling of Jerusalem from within therefore intensifies even while the Roman campaign is temporarily distracted by civil war.

C. Vespasian

In June 69 CE, while the Roman civil war continued, Vespasian resumed his campaign in Judea. He captured further districts around Jerusalem, leaving the city increasingly isolated.

On 1 July, the troops in Alexandria swore allegiance to Vespasian. On 3 July, the army in Judea acclaimed him emperor in person.

Vespasian then turned his attention to securing control of the Roman Empire. He travelled to Alexandria, where he received news of Vitellius' defeat and death in December 69 CE. With his rival removed, Vespasian secured his rule.

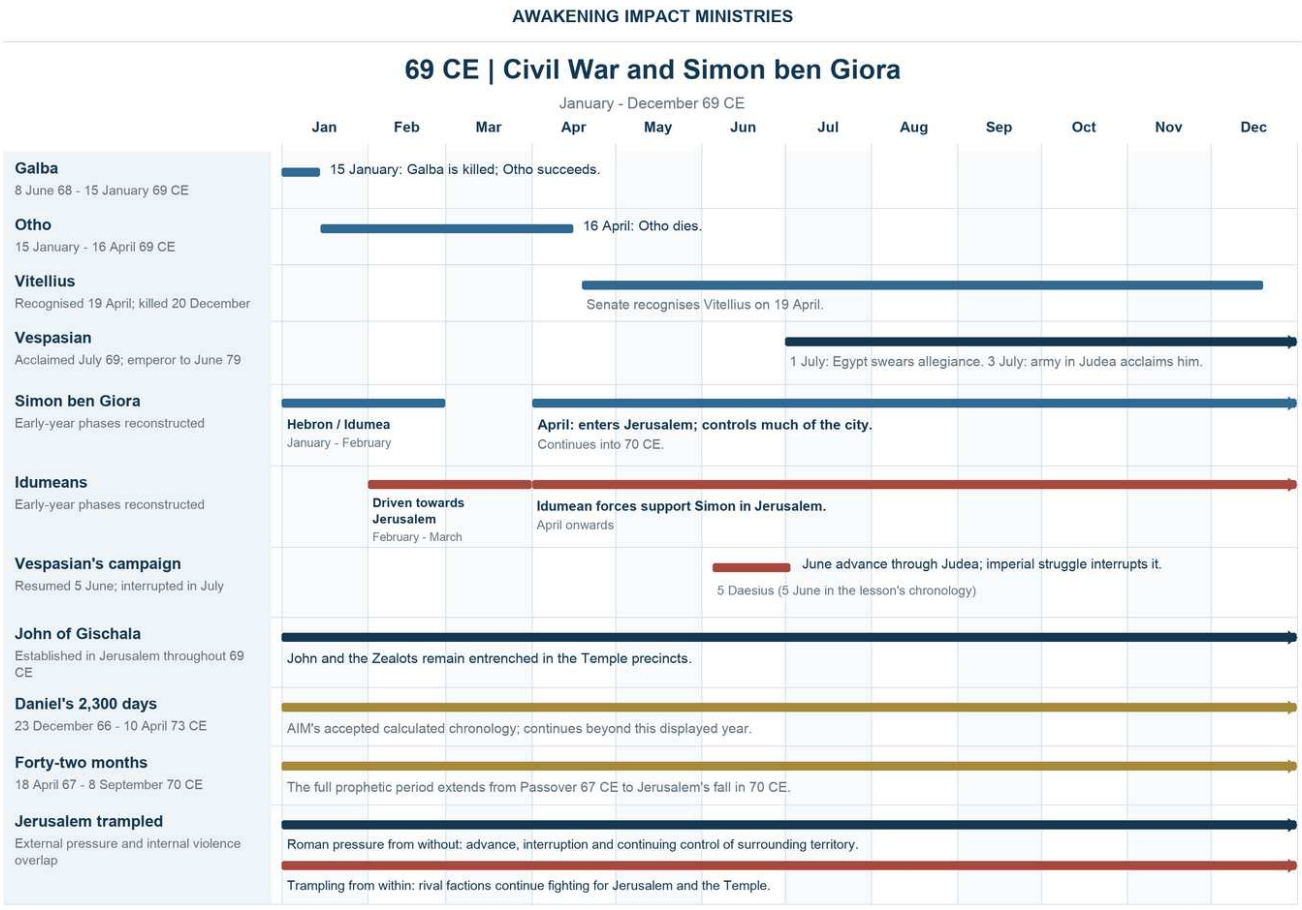
Vespasian remained in Alexandria through the winter. As winter drew to a close in 70 CE, he prepared to travel to Rome and sent his son Titus with a selected army to complete the conquest of Jerusalem.

The struggle for imperial power interrupted the Roman campaign against Jerusalem. Throughout this interruption, rival factions continued to trample the city from within.

© 2027

6. Summary of Forty-Two-Month Prophecy

1. Within the AIM calendar reconstruction used in this lesson, the forty-two-month prophecy began on Passover, 15 Nisan (18 April, Julian) 67 CE, and ended on 14 Elul (8 September, Julian) 70 CE, with Jerusalem's fall. The period comprises forty-two Hebrew calendar months, including an additional month in the intervening leap year. These Hebrew dates are calculated retrospectively using the calendar framework explained in this lesson.
2. During these forty-two months, **Jerusalem was trampled both from without and from within**. Roman armies and other Gentile forces progressively conquered the surrounding land and ultimately Jerusalem itself. At the same time, Idumeans entered the city and participated in its violence.
3. Within Jerusalem, many Jewish factions also **acted like Gentiles**. They plundered and murdered their own people, shed blood in the Temple courts, used the Temple as a military stronghold, and fought one another for control of the city. Thus, the trampling of Jerusalem was not confined to the final Roman siege; it characterised the entire forty-two-month period.
4. Nero, identified in these lessons as the Antichrist, died approximately **fourteen months into the forty-two-month prophecy**. His death caused Vespasian to suspend the advance on Jerusalem while Rome entered the civil war of Galba, Otho and Vitellius.
5. The interruption postponed the final Roman siege until 70 CE, while Jerusalem continued to be trampled from within. Within the chronology developed in these lessons, the forty-two-month period culminated in Jerusalem's fall. The related three-and-a-half-year, 1,290-day and 1,335-day prophecies are examined separately in the accompanying lessons.



In the next lesson, we will follow the events beginning on 15 Nisan 70 CE through the final fall of Jerusalem. April 70 CE also marks the beginning of Revelation's five-month prophecy.

AI Assistance Disclosure

Most of the research and writing for this lesson was prayerfully undertaken by Dr Neville Westerbeek van Eerten. AI tools assisted with editorial review and checks of consistency, references and chronology. Some wording and illustrations were developed with AI assistance. The author reviewed the final material and retains responsibility for its interpretations, accuracy and conclusions.

Historical and Scholarly References

---

[1] 2 Maccabees 4:23-38. Menelaus persuaded Andronicus to murder Onias III while Antiochus IV was absent. When Antiochus returned and learned what had happened, he condemned the murder and ordered Andronicus executed. See especially 2 Maccabees 4:33-38.

[2] 1 Maccabees 1:20-24; 2 Maccabees 5:11-21. Following his Egyptian campaign, Antiochus IV attacked Jerusalem, killed many inhabitants, entered the Temple and carried away its sacred vessels and treasures.

[3] Daniel 8:12-14. Daniel states that "because of transgression" an army was "given over to the horn" and describes "the giving of both the sanctuary and the host to be trampled underfoot" (Daniel 8:12-13, NKJV). The expression "spiritual door" in this lesson is interpretive language describing this divine permission for judgment; it is not a phrase used by Daniel himself.

[4] Flavius Josephus, *The Jewish War* 4.315-325, esp. 4.318. After describing the murder of Ananus and Jesus, son of Gamala, Josephus states that "the death of Ananus was the beginning of the destruction of the city," and that Jerusalem's overthrow could be dated from that day. He further argues that, had Ananus survived, he might have delayed the Romans and negotiated a settlement.

[5] Josephus, *The Jewish War* 4.6.3

[6] Roman forces could deliberately contaminate enemy water supplies. Florus records that Manius Aquilius brought rebellious cities in Asia to surrender by poisoning their springs in 129 BCE (*Epitome* 1.35.7). Adrienne Mayor also reports that Romans were accused of polluting wells with animal carcasses during the Punic Wars (Greek Fire, Poison Arrows & Scorpion Bombs, 2003, chapter 3, "Poison Waters, Deadly Vapors").
Josephus does not specifically state that Roman forces placed corpses in Judean wells during the Jewish War, but he records waterways in Galilee and Peraea becoming filled with the bodies of those killed by Roman forces (*War* 3.529-531; 4.437-439).

© 2027