

# Daily Sacrifice Ceased (AD 66)

By Ed Stevens -- *Then and Now Podcast* -- July 14, 2013

## INTRODUCTION:

- A. Thanks for joining me here for another episode of *Then and Now* where we learn from the past to shape a better future.
- B. Last session we covered more of the signs and events leading up to the **Zealot rebellion**, including those **final signs in the heavens and on earth** which signaled the arrival of Christ and His angelic armies to reward His saints and begin pouring out the wrath on their persecutors. We noted the abundant number of false messiahs that appeared throughout the period leading up to the war, and quoted some of Josephus' statements about the terrors and great signs in the heavens that they saw in those days just before the war, especially the angelic armies that were seen in the air above Palestine, signaling the arrival of Christ in the unseen realm above to begin the wrath-outpouring. We noticed the event in the Temple on Pentecost when the priests heard the combined voices of a great multitude in the unseen realm crying out, "Let us remove hence." We explained how that seems to have been the resurrection of the dead out of the Hadean realm and their entrance into heaven. The rebellion was rapidly strengthening itself. Josephus arrived back from Rome about this time, and Agrippa II was on his way back from Alexandria when he heard the news about the troubles in Judea. He came on up to Jerusalem and tried to dissuade the rebels to cease their rebellion, but they would not listen.
- C. This time we will be looking at how one of the Zealot leaders (Menahem) led his Zealot force to Masada and ousted the Roman garrison, plundered all the armaments, and then returned triumphantly to Jerusalem as if he was a king. One of the other priestly Zealot leaders, Eleazar b. Ananias, who already had control of the temple, stopped the daily sacrifices of Caesar and all Gentiles. His father, Ananias b. Nedebaeus, was killed by Menahem's forces, just as Apostle Paul had predicted eight years earlier. Eleazar avenged his father's death by killing Menahem and his bodyguard troops. There was also a horrible massacre of all the Jewish inhabitants in Caesarea, which incited many more of the moderate Jews to join the rebellion.
- D. Let's pray before we get into the study --  
*Yahweh, the Living One, the Self-Existing One and Most High God: We call upon Your Holy Name to wake up Your Church and the leaders of all the nations, that we might humble ourselves and pray and seek Your face and turn from our wicked ways, so that You will hear from heaven, withdraw your hand of judgment, and heal our land. Be with us now as we study Your sovereign acts in history to bless righteous nations and judge the wicked ones. May You help us view history from a proper Biblical perspective, so that we can share the godly wisdom with others, so that all nations will be blessed by the knowledge of Your great redemption. We pray this in the Name of Your Only Begotten Son Jesus. Amen.*

**Aug - 66 – Some of the pro-war Zealots, evidently under the leadership of Menahem (descendant of Judas the Galilean) went to Masada** and overpowered the Roman garrison, and stationed their own occupational force there. They broke into the armory there and took all the weaponry back to Jerusalem with them. This seems to have occurred about the same time that Agrippa II was in Jerusalem trying to discourage a rebellion, or immediately afterwards. [*Wars* 2.408-410 (2.17.2)] Josephus also tells us that it occurred about the same time that Eleazar b. Ananias stopped the daily sacrifices of all Gentiles, including the peace offerings from Caesar. [*Wars* 2.408-410 (2.17.2)]

**Aug - 66 – Cessation of Sacrifices** for the Romans and all Gentiles was ordered by **Eleazar**, son of High Priest Ananias b. Nedebaeus. Josephus says that this cessation of Gentile sacrifices was considered “**the true beginning of our war with the Romans.**” He also said that **many of the high priests and principal men** urged Eleazar not to omit the sacrifice on behalf of the Romans, but Eleazar and his priestly followers would not yield to them. [*Wars* 2.408-421 (2.17.2)] The wealthy and powerful got together and conferred with the high priests, as did the leaders of the Pharisees. Josephus said that they considered this **cessation of the peace offerings as putting everything at risk, and escalating the conflict beyond the point of no return.** So they assembled all the citizens of Jerusalem before the gate of the temple court (of the priests) and expressed their outrage at **this rebellious act** which would surely provoke the Romans to war. They stated to Eleazar and his men that they considered this action as **totally unjustifiable**, and reminded them that all previous generations had adorned the temple with the donations of foreigners, and had always accepted what had been presented to them by foreign nations, especially Rome. They stated that this action of stopping the peace offerings was “**the highest instance of impiety,**” and was “**bringing up novel rules of strange divine worship.**” They were running the risk of having their whole country condemned for impiety by not allowing any foreigners except Jews alone to sacrifice or worship in the temple. They were rejecting both the sacrifices and oblations of not only Caesar but all Romans and all Gentiles. This action was causing even the Jewish people to fear that their own sacrifices might be rejected as well, or that it would cause the Romans to destroy the temple and end the sacrificial system altogether. Then Josephus says that the seditious inside the Temple **paid no attention to these words** by the leaders and went on with their war preparations while **neglecting to perform all of their normal and proper sacerdotal duties.** [*Wars* 2.409-417 (2.17.3-4)] Then Josephus says that these seditious priests who occupied the temple and who had stopped the sacrifices of foreigners, were **profaning the temple** by their presence in it with their weapons of war. [*Wars* 2.424 (2.17.5)] There was a lot more going on here than just the rejection of the Emperor’s peace offerings. It was a wholesale **cessation of all sacrifices and offerings** from and on behalf of all Gentiles.

The rejection of the daily sacrifice on behalf of Caesar was an open declaration of independence and defiance against Rome. And it was making official a revolt that was already well underway since May of AD 66. Josephus says that this event signaled the official beginning of the war with the Romans, and that it occurred a

week or so before the Festival of Wood Gathering. [*Wars* 2.409-421 (2.17.2)] **Shortly after rejecting the sacrifices of foreigners, Eleazar and his temple guard and a group of rebel priests took control of the whole area around the temple.** The war had now officially begun. Some of the citizens of Jerusalem, who were still bitter over the offenses of Florus, **celebrated this declaration** of independence. (Josephus *Life* 17.4). But many others **mourned this action** by the rebel priests. This rejection of the sacrifices for foreigners was understood by many of the Jewish people (including the moderate priests) as being a **nullification of the validity of the whole sacrificial system.** Some of the other sacrifices (for Jews only) continued, but not consistently and not according to the pattern prescribed in the Law. The common people and other non-Zealot priests deplored this sad state of affairs and considered it a **nullification of the whole sacrificial system.** We have already seen above that Josephus considered it gross impiety and a profanation of the temple. In the eyes of the Romans, it was certainly viewed as a nullification of their right to offer any sacrifices, since that right was conditioned on their offering up the peace offerings of Caesar.

Martin Hengel, in his book, *The Zealots* (pp. 355-366), suggests that there probably was a connection between this rejection of Gentile sacrifices and the *Eighteen Benedictions* (Amidah, or Shemoneh Esreh) of the Shammaites which seem to have been composed at about this same time (Hengel, p. 359, note 234). One of the eighteen “benedictions” contained (or implied) a prohibition against accepting gifts from Gentiles. Also, according to some rabbinic sources (Git 56a; Lam Rab on 4.2.3) cited by Hengel, the sacrificial animal that had been sent to Jerusalem by the Roman emperor (Nero) was rejected by the priest (Zechariah) because of a slight imperfection in the animal which another Jew (Qamza b. Qamza) had deliberately introduced (and conveniently not noticed by anyone until it was taken to the temple to be sacrificed).

The Fourth Philosophy of the Zealots (Judas the Galilean) considered “the idea of offering a sacrifice to God for a man (the Roman Emperor) who described himself as God” as totally offensive. (Hengel, p. 107, note 162) It is no surprise, then, that Eleazar, sympathetic to the Zealot cause, used that principle of the Zealots and the Eighteen Benedictions as justification for rejecting all sacrifices by Gentiles. Hengel describes this rejection of the Roman emperor’s sacrifice as follows: “This rupture in the traditional service of the Temple signaled the Jewish cult’s official break with Roman rule. It could therefore be claimed that the **war against Rome began in the Temple....**” (Hengel, p. 361)

Hengel also mentions the possibility that **Eleazar** may have performed the High Priestly function during Yom Kippur in AD 66, since he was in control of the Temple mount at that time, and was the son of one of the High Priests (Ananias b. Nedebaeus), and was the Sagan (Captain) of the Temple Guard at the time of the revolt (Hengel, p. 360, note 240). If true, that would mean that Eleazar grievously violated the Law and set himself up in the temple as being above Moses and God (a very “lawless” thing to do -- cf. 2 Thess. 2).

We have always assumed that the references in **Daniel 9:27** and 12:11 to the **sacrifices ceasing** were fulfilled in the siege of July 17 AD 70 when the daily (Tamid) sacrifice and all sacrifices ceased because of the lack of sacrificial animals and lack

of priests to offer them. [*Wars* 6.94 (6.2.1)] But that late date does not seem to fit the statements in Daniel, nor in Matthew 24:15 regarding the Abomination, nor the statements about the Man of Lawlessness in 2 Thess 2:3-12. We also know that by the time the Zealots chose a High Priest to perform the Yom Kippur duties in Winter of AD 68, the whole Temple system was in disarray and a mere sham. The priest they chose (Phannias b. Samuel) was an uneducated and untrained countryman who had to be coached on everything he did.

This forces us to look earlier in the rebellion for another cessation of sacrifices. And the cessation of all Gentile sacrifices by Eleazar in August of AD 66, seems to be a prime candidate for its fulfillment. This cessation by Eleazar is far more significant than most interpreters have assumed. Josephus puts a lot of emphasis on it as being the very event which marked the beginning of the revolt, as a kind of declaration of independence from Rome. It very well could be the fulfillment of Daniel 9:27 and 12:11. It is a possibility that needs to be more carefully analyzed and seriously considered. [See Josephus' comments on the possible prophetic connection with these rebel priests, in *Wars* 4:386-388 (4.6.3). It is not clear whether Josephus has reference to Daniel 9-12, or whether it was to some other canonical or non-canonical prophet like Enoch].

In Daniel, the incident with Antiochus Epiphanes (167 BC) was viewed as an abomination of desolation. At that time it was a pagan ruler demanding unclean sacrifices to be offered to Zeus on the altar in the Temple in Jerusalem. The righteous Hasmonean priests rose up in revolt to purify the Temple from those abominable sacrifices and restore the true worship of Yahweh. But here in AD 66 we see something quite different spiritually-speaking. This time the Roman emperor was offering clean sacrifices on the true altar in the undefiled Temple in Jerusalem. And it was the unrighteous rebel priests who rejected those legitimate Gentile sacrifices with which God was well-pleased, and instead of purifying the temple by this action, they profaned it. Quite a contrast between these two priestly actions. The priests in Antiochus' day cleansed the temple from Gentile profanation. The priests in AD 66 profaned the temple by rejecting the clean sacrifices of the Gentiles. It is no wonder that Josephus, a descendant of the righteous Hasmonean priests, described Eleazar's actions as a profanation of the temple.

At the very time when God, through Christ Jesus our Lord, was saving the Gentiles and bringing their spiritual sacrifices and offerings into His Holy Temple (the Church, and the Spiritual Temple in the Heavenly Jerusalem), the Jews were rejecting the sacrifices and offerings of the Gentiles and refusing to bring them into their physical temple in Jerusalem. Is it any wonder then that God poured out His wrath upon the nation of Israel? The temple was to be a **house of prayer** for all the nations, and a source of blessing for all the nations. The OT prophets, especially Isaiah, talk much about the gathering in of the Gentiles into God's house in the Last Days, and how the Gentiles would bring their sacrifices and offerings to the temple, and come to Jerusalem for the festivals.

**Is. 56:7** Even those [foreigners, Gentiles] **I will bring to My holy mountain** and **make them joyful** in My house of prayer. Their burnt offerings and their

sacrifices will be **acceptable on My altar**; for My house will be called a **house of prayer for all the peoples** [all nations, the Gentiles].”

Those rebel priests who had taken possession of the Temple were thieves. Josephus tells us that John of Gischala later melted down the gold and silver objects that had been donated to the Temple by Gentiles. [*Wars* 5:562 (5.13.6)] Josephus labeled that behavior as **temple robbery**.

**Mark 11:17** And He [Jesus] began to teach and say to them, “Is it not written, ‘My house shall be called a house of prayer for all the nations’? But you have made it a **robbers’ den**.”

All of that was fulfilled spiritually in the Church as the Gentiles were grafted into the olive tree of Spiritual Israel (Rom. 11) and attained to the unity of the faith (Eph. 4). But what a contrast here between the physical temple and the spiritual temple in the Last Days! The Jews were rejecting the sacrifices of the Gentiles and going to war with them at the very time when the Christians were accepting the sacrifices of the Gentiles and making peace with them! Now I do not know if Daniel had reference to this idea when he mentioned the cessation of the sacrifices, but in view of the two contrasts we have just noticed here, it would certainly seem possible.

**Aug - 66 – The men of power (the moderates) tried to persuade Eleazar to restore the sacrifice on behalf of the emperor and all Gentiles**, but he would not listen to them. Josephus says he himself was a part of the group that tried to persuade Eleazar to restart the sacrifices (Life 19) and quit the rebellion. So the men of power (the moderates) sent ambassadors (Simon b. Ananias, Costobar, Saul, and Antipas) to Florus and Agrippa asking for reinforcement troops to help them put down the growing rebellion. Florus ignored this request, hoping that the revolt would get worse, so that the Romans would come in force and wipe out the Jews. But Agrippa did send reinforcements, three thousand horsemen [*Wars* 2.172-174 and 2.411-421]. Using these troops, the men of power seized the upper city (Mount Zion), while the rebels controlled the lower city and the temple. [*Wars* 2.418-423 (2.17.4-5)]

**Av 6-13, AD 66 – Seven days of battle** between the pro-Roman forces in the upper city and the rebel forces in the lower city and Temple area. The dates for these seven days of fighting were given by Josephus as Av 6-13 (**Aug 26 - Sept 2** in AD 66), since he tells us that the next day afterwards was the **feast of Xylophory** which fell on Av 14. [*Wars* 2.422-425 (2.17.5)]. Powerful Jewish men inside Jerusalem (who were moderates) requested military assistance from Florus and Agrippa to stop the rebellion from gaining momentum. Florus did nothing (because he wanted the Jews to revolt), but Agrippa II sent 3000 horsemen. But it was too little and too late. (*Wars* 2.173-4, and 2.411-421; Life 19). With the help of Agrippa’s forces, the leading citizens, the chief priests, and all the peace-loving moderates occupied the Upper City. The Lower City and Temple Area was under the control of rebel forces. There were seven days of fighting between these two forces, with neither of them gaining significant advantage. This was Jewish men spilling Jewish blood inside the city of Jerusalem where it ought not to be. This was an abomination of the Holy City.

**Av 14, AD 66 – Sicarii reinforced the rebel priests in the Temple.** On the eighth day, after those seven days of fighting, there was a feast of wood-carrying. Some Sicarii sneaked in among the supposedly unarmed people who had to pass through the moderates to go into the temple, and thus were able to join forces with the rebels in the temple. Thus the rebel forces were reinforced to renew their attack on the moderates who were protected by Agrippa's forces. The Sicarii and other lower class citizens posing as worshipers tricked the pro-Roman soldiers into letting them enter the temple for the feast of Xylophory which fell on Av 14 (Sept 3) [Wars 2.422-425 (2.17.5-6)], but once inside they joined the rebel forces. These reinforcements greatly empowered the rebel priests under the command of Eleazar b. Ananias. Emboldened by this sudden influx of new recruits, the Zealots broke forth from the temple area and attacked the pro-Roman forces. They forced the supporters and troops of Agrippa out of the upper city, including the pro-Roman High Priest **Ananias b. Nedebaeus**, all of whom fled to Herod's palace where they were guarded by the Royal and Roman soldiers. Then the rebel forces **burned the house of Ananias, the palace of Agrippa, and the Archive Building** where all the **debt records** were kept. This latter action endeared the Zealots to all the poorer folks whose debts had now been abolished. A lot of them joined the Zealots, growing the ranks of the rebels even more. [Wars 2.426-427 (2.17.6)]

**Aug 26, 66 – The Tower of Antonia** was attacked by the rebels on the next day (15th of Lous or Av - late August, or Sept 5th acc. to F. F. Bruce), and after a two-day siege were able to overpower and kill the Roman garrison. From here onwards the Tower of Antonia was under the control of the rebel forces until the Roman forces under Titus recaptured it late in the siege (AD 70). Next the rebel forces attacked Herod's Palace, where they persisted day and night for several days trying to starve out the defenders. [Wars 2.430-432 (2:17.7)]

**Aug - 66 – It would have been risky to leave Judea** and Jerusalem and flee to safe havens outside Palestine after the rebellion had begun. The Zealots were recruiting everyone to stay and support the war effort. They were watching the gates to prevent easy exit. Not only Florus was moving troops in the area, but also the Zealot leaders Menahem and Eleazar were positioning their troops at Masada and inside Jerusalem as well. Armies were not only encircling Jerusalem, they were inside Jerusalem taking control of the city away from the Romans and Agrippa's loyalist forces. All refugees would have needed to leave Jerusalem long before this.

**Aug - 66 – Menahem returned from Masada** where his soldiers had broke open Herod's armory there and taken all the weapons out to arm his own men. He returned triumphantly like a king to Jerusalem, where he assumed command of the rebel forces attacking Herod's palace where Agrippa's troops, the moderates, and Romans were camped. [Wars 2.433-434 (2.17.8)]. Menahem was the son or grandson of Judas the Galilean who had attempted a revolt back in AD 6. This was a dynasty of Zealots who had urged the Jews for two generations to stop paying taxes to Rome, and fight for their independence. This was known among Jews in the first

century as the *Fourth Philosophy* (besides the Pharisees, Sadducees and Essenes). Now that the revolt had begun, this was the day they had waited for and prepared for. Menahem believed he was the right man to lead the Zealots for such a time as this.

**Sep 25, 66 – Menahem allowed Agrippa’s men and the loyalist Jews safe passage** out of Herod’s palace, but the Roman soldiers fled to the three palace towers (Hippicus, Phasaël, and Mariamme). The palace was then burned. This occurred on the sixth of the month Gorpiaeus (Elul - September in AD 66). [*Wars* 2.437-440 (2.17.8)]

**Sep 26, 66 – Menahem killed Ananias b. Nedebaeus** (former high priest, and father of Eleazar) and his brother **Hezekiah** (who were moderates). This Ananias was high priest (AD 47-58) at the time of Paul’s trial in AD 58. Paul had predicted that God was about to strike Ananias (Acts 23:3), and sure enough about eight years later he was killed by Menahem [*Wars* 2.441 (2.17.9)]. Josephus says that Ananias was caught near the canal in the palace grounds where he had been hiding, and was killed on the next day after the rebels had taken control of the palace and the Romans had fled to the three towers (on the seventh day of the month Gorpiaeus or Elul - September in AD 66). This victory over the moderates inflated the ego of Menahem so much, Josephus says, that Menahem believed himself to have no rival in the leadership of the revolt, and became overbearingly tyrannical. Eleazar and his men could not tolerate Menahem, so they formed a conspiracy to kill him and take full control of the rebel forces [*Wars* 2.442-443 (2.17.9)].

**Sep - 66 – Menahem put on royal garments** and pompously went up into the temple to worship with some of his armed men as bodyguards. While he was in the temple, Menahem was attacked by the priestly rebels under the command of Eleazar (who was the son of the Ananias killed by Menahem). Eleazar’s forces captured and killed Menahem in revenge for killing Eleazar’s father, and totally disrupted Menahem’s forces in Jerusalem. A few of them escaped to Masada where they remained until the end of the war (e.g., Eleazar b. Yair, a relative of Menahem, was supposedly among those who fled to Masada at this time). This very effectively put an end to Menahem’s role in the revolt. Eleazar had now regained control of the Zealot forces. [*Wars* 2.442-448 (2.17.9)]

**Sep - 66 – Josephus left the temple** and rejoined the chief priests and leading Pharisees to consult with them about what needed to be done. They ended up joining with the rebels, at least ostensibly, since as priests they needed access to the temple to perform their priestly duties, and the temple was under the control of Eleazar and his soldiers. Many of the priests went along with Eleazar, so that they could continue their function as priests in the temple.

**Sep - 66 – Eleazar and his forces tricked the Roman garrison** to leave the three palace towers. Eleazar promised to spare their lives if they would abandon the fortress and lay down their arms. But as soon as the Romans came out and laid

down their arms and started walking away, Eleazar and his men fell upon them and slaughtered them, in breach of their agreement. To make matters worse, this massacre of the Roman garrison happened on a Sabbath day, when Jews were forbidden from fighting. Josephus says, "the city was all over polluted with such abominations." The people in Jerusalem made public lamentation over this treacherous killing of the Roman soldiers, and mourned in dread of the Roman reaction, or divine vengeance for breaking the Sabbath [*Wars* 2.450-456 (2.17.10)] The inhabitants of Jerusalem grieved and even the moderate leaders were lamenting the consequences that they would now suffer because of this crime of Eleazar and his soldiers [*War* 2.455 (2.17.10)].

**Sep - 66 – Jews Massacred in Caesarea.** The divine vengeance did not long delay, for "on the very same day and hour" that Eleazar had killed the Roman soldiers in Jerusalem, Josephus says there were over twenty thousand Jews slaughtered by the Greco-Syrian population in Caesarea. **Caesarea was emptied of its Jewish inhabitants.** Florus captured any Jews who fled from Caesarea and sent them to the galley ships. [*Wars* 2.457 (2.18.1)]. And the news of this rebellion had already reached Cestius Gallus in Syria, and he was preparing his troops for the march to Jerusalem [*Wars* 2.454-455 (2.17.10) and *Life* 5-6 and 22-24].

**Sep - 66 – Jewish Response to Caesarea Massacre.** This wipe out of the whole Jewish community at Caesarea enraged the Jewish people and provoked them to retaliatory action. The Jews quickly assembled militia bands and attacked numerous villages of the Syrians and neighboring cities, killing the Greek-Syrian residents of any cities where the Gentiles were in the minority: such as Philadelphia, Sebonitis, Gerasa, **Pella**, Scythopolis, Gadara, Hippos, Gaulonitis, Kedasa, Ptolemais, Gaba, Caesarea, Sabaste/Samaria, Askelon, Anthedon, Gaza, and Cyprus. Note that **Pella** was one of the cities attacked by these Zealot bands. This attack occurred in AD 66 after the Christians had supposedly already fled there (AD 62-64). But the true Christians were raptured out of there two or three months before this massacre, so there were no true Christians left there in Pella by the time of the attack. There were armies encircling cities all over Palestine at this time. The rebel forces attacked Askelon a second time under **Niger the Peraean**, and lost eight thousand more men (in addition to the ten thousand they had lost the first time). Niger was nearly killed, but his survival was considered to be providential and a sign that God would use him to defeat the Romans. However, that was a false hope. He was such a brilliant strategist and valiant warrior that the Zealots envied him and feared he would take over their leadership. So, in the internecine strife that broke out in the city in AD 68, the Zealots found an excuse to kill Niger [*Wars* 4:359 (4.6.1)].

**Sep - 66 – The Syrians retaliated and killed all the Jewish inhabitants** within their cities. Immediately upon the outbreak of the rebellion, Gentile communities loyal to Rome began plundering, evicting or slaughtering their Jewish inhabitants. Non-Jewish citizens of Scythopolis killed 13,000 of their Jewish inhabitants. [*Wars* 2.18.3 (2.466ff)] There was further violence against Jewish communities in Askelon, Ptolemais, Tyre and other cities which had large Jewish communities. [*Wars* 2.12.5



(2.447-480)] There was a riot between Jews and Greeks in Alexandria. *Wars* 2.18.7 (2.487ff) The Jewish population of Damascus (numbering 10,000) were rounded up and killed. Josephus says it was common in those days to see cities filled with dead bodies lying unburied, and whole provinces full of such calamities. [*Wars* 2.458-465 (2.18.1-2)] Some Syrian cities, such as Antioch, Sidon, and Apamia, spared their Jewish inhabitants. In the retaliatory raids by the Syrians against the Jews, Josephus mentions some of the largest Jewish casualties: (*Wars* 2.18.5-11)

*Scythopolis* (13,000 Jews) [*Wars* 2.18.3 (2.466ff)]  
*Askelon* (2500 Jews) (*Wars* 3.1.2-3, 15-28) Silas & John the Essene killed  
*Ptolemais* (2000 Jews plus many captured) (*Wars* 2.12.5 447-480)  
*Tyre* (a great number killed and imprisoned) (*Wars* 2.12.5 447-480)  
*Hippos* (a great number killed and imprisoned)  
*Gadara* (a great number killed and imprisoned)  
*Alexandria* (50,000 killed, "overflowed with blood") cf. Rev. 14:20 (*Wars* 2.18.7 487ff)  
*Damascus* (10,000 killed "in one hour's time") -- *Wars* 2.561 (2.20.2)  
*Joppa* (8400 killed)  
*Asamon* (2000 killed)

That will just about do it for this session. If any of our listeners have questions or comments about what we looked at here, do not hesitate to email me. My email address is: [preterist1@preterist.org](mailto:preterist1@preterist.org)

I would love to hear from you. Lord willing, we will study together again next week. Thanks so much for listening.

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