

Outbreak of Rebellion – the Real History

Edward E. Stevens – April 17, 2021

The Real Cause of the Zealot Rebellion

- **[AD 62]** First Exodus of Christians from Judea in AD 62 – *Eutychius of Alexandria* (10th century) claims that one “group of disciples,” who were connected with James (the brother of Jesus), fled from Jerusalem after James’ execution in AD 62, and went to the regions of Perea and the Decapolis (the area near Pella):

Qistus [Festus], governor of Jerusalem, died [AD 62] and the city was without any authority or sovereign to govern it. The Jews then arose and rioted and killed James, son of Joseph, known as the “brother of the Lord”, stoning him to death. Then they harassed a group of disciples and expelled them from the city. The Christians abandoned Jerusalem, crossed the Jordan and settled in those places [i.e., in the region of Perea and Decapolis]. [Eutychius of Alexandria (10th century), *The Annals of Eutychius of Alexandria*, ch. 9 sect. 7.]

We do not know from whom *Eutychius* received this information. It could have been from *Hegesippus* or *Papias*, or some other early source. He indicates that those Judean saints began their exodus from Jerusalem as early as April AD 62, right after the high priest Ananus II killed their leader, James. That group had much in common with the Judaizers, who considered James their bishop. If that group was a Judaizing sect of Jewish Christians, then it would be easy to link them to the Nazareans and Ebionites.

It seems that *Epiphanius* (4th century) makes that very connection when he claims that the Nazareans (and Ebionites?) in Pella were directly associated with the group that fled from Jerusalem:

According to Epiphanius, the Nazarenes [and Ebionites?] were the descendants of those Christians who were Jewish and came from Jerusalem (*Haer.* 29,7; 30,18). [Angelo Di Berardino, “Pella”, *Encyclopedia of Ancient Christianity*, Downers Grove, Illinois: IVP Academic, 2014, vol. 3, p. 131]

- **[AD 64-66]** Gessius Florus, a close friend of Nero, was evidently sent to Judea in the Fall of 64 “as an **executioner** to punish **condemned malefactors**” (including Christians?) [*Wars* 2:277 (2.14.2)]. Since he started his governorship in Judea soon after the Neronian persecution began in August 64, it seems likely that one item on his agenda was killing Christians in Judea. Another of his missions appears to have been robbing all of the gold from the temple at Jerusalem. Nero sent governors to other provinces to do the same, in order to gather the gold he needed to build his golden palace in Rome. And Florus knew he would not be able to get that gold without provoking the Jews to revolt [*Wars* 2:282-283 (2.14.3)]. So, he allowed and encouraged the “robbers” (bandits) to **plunder and spoil** the whole Judean countryside in exchange for his share of their booty, hoping that this would stimulate an uprising which would give him an excuse to plunder the gold out of the temple (AD 64-66). This continued throughout his year-and-a-half tenure as governor [*Wars* 2.277-279 (2.14.2)]. As a result, “the

*unhappy Jews, when they were not able to bear the devastations which the robbers made among them, were all under a necessity of leaving their own habitations, and of **flying away**, as hoping to dwell more easily anywhere else in the world among foreigners (than in their own country)” [Antiq 20.252-257 (2.11.1)].*

- **[Aug 64 – May 66] The Neronic persecution (the Great Tribulation)** was occurring throughout the Roman empire at the same time these distresses were happening in Judea. This was **before** the Abomination of Desolation, the outbreak of the Zealot rebellion, and the manifestation of the Man of Lawlessness. The Neronic persecution was “**cut short**” by the outbreak of the rebellion (May 12, 66), when both Jews and Romans had to turn their attention to fighting the war.

Signs and Omens Appeared

- **[Xanthicus (Nisan) 8th – April 3, 66 (week before Passover)]** The temple was illuminated by a bright light for a half hour, one week before Passover [Josephus *Wars* 6.290-291 (6.5.3); *Hegesippus* 5:44; *Yosippon* Ch. 87].
- **[Xanthicus (Nisan) 15th – April 10, 66] Feast of Passover** – A heifer being led to slaughter by the High Priest Matthias gave birth to a lamb in the inner court of the temple. And the massive brazen eastern gate of the inner court opened by itself [*Wars* 6.292-296 (6.5.3); *Hegesippus* 5:44; *Yosippon* Ch. 87].

Troubles Intensify in Judea

- **[Late April or Early May 66]** The Greeks at Caesarea had obtained control of the city from Nero, and the decree was delivered back to Caesarea by the Grecian delegation, evidently in the same month that the revolt broke out. The Grecian citizens then made life miserable for the Jewish citizens. On a Sabbath day, there was a riot at the synagogue, which forced the Caesarean Jews to take their scrolls to the nearby city of Nabata. Violence erupted in Caesarea between the Greek and Jewish residents. The Jewish citizens of Caesarea had bribed Florus with 8 talents of silver, but Florus did nothing to help them [*Wars* 2.284-292 (2.14.4-5)]. So, the conflict continued to worsen, and five months later (**Sept 66**), after the Zealot rebellion was already underway and strengthening, the Greco-Syrian residents rose up and killed over twenty thousand Jews, thus emptying Caesarea of all of its Jewish inhabitants [*Wars* 2.457 (2.18.1)].

Abomination of Desolation and The Man of Lawlessness

- **[Early May 66]** Florus inflamed the situation even more by demanding 17 talents of gold from the temple treasury. When representatives from Florus came to Jerusalem to collect the gold, some brash youths in Jerusalem insulted Florus by taking up a collection “for poor Florus” [*Wars* 2.293-295 (2.14.6)].

- **[Artemisius (Iyyar) 15th – May 10, 66]** When Florus heard about it, he came hastily with soldiers from Sebaste (Samaria) to bring Jerusalem into subjection and to punish those who had mocked him [*Wars* 2.296-300 (2.14.6-7)].
- **[Artemisius (Iyyar) 16th – May 11, 66]** The next day after arriving in Jerusalem, Florus sent his soldiers into the upper marketplace where they killed 3600 Jews, many of whom were well-born citizens and merchants of the equestrian order, along with their women and children [*Wars* 2.301-315 (2.14.8 – 2.15.2)]. This greatly fanned the flames of rebellion.
- **[Artemisius (Iyyar) 17th – May 12, 66]** On the next day, Florus told the Jews that he was bringing two more cohorts of soldiers from Caesarea to join the one cohort that was already there, and that the leaders and citizens of Jerusalem “must go out and *meet* (Gk. *hupantaō*) the soldiers that were ascending from Caesarea” in a very civil manner. However, Florus had already commanded the soldiers “not to return the Jews’ salutations, and that if [the Jews] made any reply to his disadvantage, [the soldiers] should make use of their weapons.” That is exactly what happened. “A great many fell down dead by the strokes of the Romans, and more by their own violence in crushing one another” at the gates. Once the soldiers got inside the gates, they headed straight toward the temple to take control of it in order to **seize all of the gold**. However, *Eleazar b. Ananias*, the captain of the temple guard, was aware of their intentions, and **blew the ram’s horn** to rally the citizens, who then blocked the lanes of the city and prevented the soldiers’ advance to the temple. Then the forces under Eleazar cut down the cloisters of the temple that adjoined Antonia, so that the Romans no longer had easy access to the temple. When Florus saw this, he broke off his attempt, and returned to Caesarea, leaving one of the three cohorts behind as a garrison. [*Wars* 2.315-332 (2.15.2 – 2.15.6)].

The Man of Lawlessness Revealed – Rebellion Began

- **[Artemisius (Iyyar) 17th – May 12, 66]** *Hegesippus* (5:53) says that **Eleazar was the “originator”** (instigator) of the rebellion when he **blew the shofar** and **took control of the temple from that day forward**. He fits the description of the **Man of Lawlessness** (2Thes 2:1-12). Thus, “*the war began with the revolt against Florus*” (*Sepher Yosippon*, Chapter 59; and Chapter 89 footnote 538). And this was “*in the second year of the government of Florus, and the twelfth year of the reign of Nero*” (AD 66) [*Antiq* 20.257 (20.11.1)]. So, it appears that this series of events with Florus and Eleazar in mid-May 66 was the time when the **Abomination** was set up, the **rebellion** began, and the **Man of Lawlessness** was revealed. And the Abomination which ultimately caused the desolation of the temple must include both Florus’ attempt to desecrate the temple, as well as Eleazar’s seizing control of the temple to unlawfully use it as his fortress and “**shop of tyranny**” (*Wars* 4:151 (4.3.7)]. From that point onward, the temple was constantly *desecrated, defiled, and polluted* by bloodshed and other gross *abominations* which Eleazar allowed to occur both inside the temple, and in the outer courts. Josephus condemned and lamented all of those abominations [*Wars* 2:455 (2.17.10); 4:162-163 (4.3.10); 4:201 (4.3.12); 4:323 (4.5.2); 4:388 (4.6.3); 5:14-19 (5.1.3); 5:402 (5.9.4); 6:110 (6.2.1); 6:126 (6.2.4)].

- And it was the outbreak of the rebellion which “**cut short**” the Great Tribulation for the elect, and set the stage for the Parousia “**immediately afterward**” when the elect were gathered out of harm’s way and the wrath was poured out on their persecutors (Mat 24:21-29).

The Parousia

- **[Artemisius (Iyyar) 21st – May 16, 66]** Four days after Eleazar took control of the temple, the angelic armies were seen in the sky above Palestine, signaling the arrival of Christ and the beginning of his Parousia to rescue his saints and pour out wrath on his enemies. *Hegesippus* (5:44) described it this way: “**A certain figure appeared of tremendous size**, which many saw, just as the books of the Jews have disclosed, and before the setting of the sun there were suddenly seen in the clouds chariots and armed battle arrays, by which the cities of all Judea and its territories were invaded.” *Yosippon* said: “Now it happened after this that there was seen over the Holy of Holies from above for the entire night the **outline of a man’s face**, the like of whose beauty had never been seen in all the land, and **his appearance was very awesome**. Moreover, in those days were seen chariots of fire and horsemen, a great force flying across the sky low to the ground coming against Jerusalem and all the land of Judah, all of them horses of fire and riders of fire” (*Yosippon*, Ch. 87). Josephus recorded it as follows: “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 sunsetting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities” [*Wars* 6.297-299 (6.5.3)]. This occurred just before sunset on Artemisius 21 (May 16th) in AD 66. Thus, Josephus gives us **the exact day and hour** when this occurred.

Resurrection, Change of the Living, and the Rapture

- **[Daisios (Sivan) 6th – May 30, 66] Feast of Pentecost** – Two weeks after the angelic armies were seen in the sky on the Day of Pentecost in AD 66, the priests in the temple heard a great multitude in the **unseen realm** departing from one place and going to another. This was evidently the resurrection of the dead out of Hades, the bodily change of the living saints, and the rapture. Here are the historical references to this event: “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.*’” [Josephus *Wars* 6.299-300 (6.5.3)]. “When the holiday of Shavuoth came in those days, during the night the priests heard within the Temple something like the sound of men walking, the sound of many men’s marching feet walking within the Temple, and a terrible and **mighty voice** was heard speaking: ‘*Let’s go and leave this House*’” (*Yosippon*, Ch. 87). “Moreover, in the celebration itself of the Pentecost the priests entering the interior of the temple at night-time, that they might celebrate the usual sacrifices, asserted themselves at first to have felt a certain movement and a sound given forth, afterwards even to have heard **shouted in a sudden voice**: ‘*We cross over from here.*’” (*Hegesippus*, 5:44). [For all the details, request the PDF “Let Us Go”]

- **[June 66]** Soon after this, King Agrippa returned from Alexandria and met with the Jewish people in Jerusalem. He gave a long speech about the horrors and futility of war, hoping to deter them from rebellion, but to no avail. After being insulted by the angry mob, Agrippa took his entourage and departed for his own territory [*Wars* 2:335-407 (2.16.1 – 2.17.1)]. This ended the collection of taxes for Rome. Prof. H. Graetz suggests that this occurred on **Sivan 25th (June 18, 66)** [*Popular History of the Jews*, Vol. 2, p. 184].
- **[Late June 66]** Hegesippus states that shortly after Agrippa departed from Jerusalem, “the instigators of war, ambushes having been arranged, captured **Masada** a fortress, the guards of the Romans having been killed, they stationed their own men” [*Hegesippus* 2:10]. And Josephus seems to indicate that it was **Menahem** who took his soldiers to Masada and overpowered the Roman guard, opened the armory, and distributed the weapons to his own men and to the others from the region who joined with him [*Wars* 2:407-408 (2.17.1-2)].

Daily Sacrifices Ceased – Sacrificial System Invalidated

- **[Late June 66]** About that same time, soon after Agrippa left Jerusalem, Eleazar b. Ananias “the son of the foremost of the priests, a man of reckless boldness, persuaded that an **offering or sacrifice of a foreigner should not be accepted**, which was a **trumpet call of war** [rebellion] against the Romans, and aroused everyone into an uproar” [*Hegesippus* 2:10]. Eleazar was “persuading those that officiated in the divine service to receive **no gift or sacrifice for any foreigner**” [*Wars* 2:409-417 (2.17.2); and *Hegesippus* 2:10]. This was not only an **act of rebellion** against the Romans, but also a blatant **violation of the Law** of God, which **invalidated the whole sacrificial system**. Josephus says this incident with Florus, along with their insults against Agrippa, and the rejection of all sacrifices from foreigners (including Caesar), was “**the true beginning of our war with the Romans**” [*Wars* 2:409-410 (2.17.2)].
- **[July 66]** Eleazar’s father, **Ananias b. Nedebaeus**, who was probably the most powerful high priest at that time, along with most of the other priests, leaders, and citizens of Jerusalem, **condemned this lawless action** of Eleazar which stopped the sacrifices of foreigners. They made a noble effort to dissuade Eleazar from this course of action, but he *defiantly persisted*. Since the rebellion was now growing stronger every day, the moderate leaders were becoming desperate to shut it down. They sent messengers to Florus and Agrippa asking for soldiers [*Wars* 2:411-421 (2.17.2-4)]. Then they took control of the upper city and Herod’s fortress to strengthen their position against the rebels in the lower city and the temple [*Wars* 2:422 (2.17.5)]. Because **Ananias b. Nedebaeus** was a moderate and pro-Roman loyalist, the Zealot rebels wanted him eliminated. He was a **restraining influence** against them. So, it is no surprise to see Ananias become one of the first casualties of the conflict [*Wars* 2:441 (2.17.9)], thus fulfilling Apostle Paul’s prophecy about him eight years earlier (Acts 23:1-3). Paul referred to Ananias as being a **law-breaker** at that time (AD 58). So, it is no surprise to see his son Eleazar become an *even worse law-breaker*. **Ananias** was a **restraining influence** on Eleazar, until he was killed by Menahem (Aug 28, 66).
- **[Lous (Av) 6th – July 28, 66]** Fighting then broke out between the upper and lower city for seven days [*Wars* 2:423-424 (2.17.5)].

- **[Lous (Av) 14th – Aug 5, 66]** On the next day was the **Feast of Xylophory** (wood gathering for the altar). The rebel forces in the temple were reinforced by Sicarii and others, which enabled them to drive Agrippa's soldiers out of the upper city, after which they looted and burned the house of Ananias b. Nedebaeus, Agrippa's palace, Berenice's palace, and the archives building where all the debtor records were stored. Thus, Eleazar's soldiers solidified their control of both the Temple and the lower city. Then the moderates and loyalists, including Ananias and Agrippa's soldiers, fled to the upper palace and used it as their fortress [*Wars* 2:425-429 (2.17.6)] and [*Sepher Yosippon*, Ch. 61].
- **[Lous (Av) 15th - Aug 6, 66]** On the next day, Eleazar and his soldiers besieged Antonia for **two days**, killed the Roman soldiers, and burned it [*Wars* 2:430 (2.17.7)].
- **[Aug 66]** Then, Eleazar and his men went to the upper palace and fought with Agrippa's soldiers continuously day and night (for **18 days** according to Graetz, *Popular History of the Jews*, Vol. 2, p. 186) [*Wars* 2:431-432 (2.17.7)].
- **[Late Aug 66]** Evidently **Menahem** (son of *Judas the Galilean*, founder of the Zealots) returned from Masada to Jerusalem about this time, and entered as if he was king. He took control of the Zealot soldiers who were attacking the upper palace, and then continued that siege. [*Wars* 2:433-436 (2.17.8)]
- **[Gorpieus (Elul) 6th - Aug 27, 66]** Then the moderates inside the upper palace sent a message to Menahem, offering to leave the palace if they would not be killed. That offer was accepted for all the Jews and Agrippa's soldiers, but not for the Roman soldiers. So, the Roman soldiers abandoned their camp and fled toward the three towers, but Menahem and his men chased after them and caught many of them, killed them, plundered them, and set fire to their camp. Since some of the Roman soldiers were able to enter the towers, the seditious then besieged those towers to prevent their escape [*Wars* 2:437-441 (2.17.8)].

Man of Lawlessness – Restraints Removed

- **[Gorpieus (Elul) 7th - Aug 28, 66]** On the next day, the high priest, **Ananias b. Nedebaeus** (father of Eleazar), was caught hiding in an aqueduct, and then slain together with his brother Hezekiah by Menahem's soldiers. [*Wars* 2:441 (2.17.9)]. This was not just a random act of violence against an insignificant citizen of Jerusalem. **Ananias b. Nedebaeus** was probably the most powerful ruler of the Jews at that time. He was a moderate and pro-Roman loyalist. And he was a **restraining influence** upon his son Eleazar, as well as against the whole Zealot cause. So, the Zealot rebels wanted him eliminated. Thus, Ananias was one of the first aristocratic casualties of the rebellion [*Wars* 2:441 (2.17.9)], which not only fulfilled Apostle Paul's prediction about Ananias in AD 58 (Acts 23:1-3), but also his prophecy in AD 52 about the *restrainer being taken out of the way* (2Thes 2:1-12). Paul referred to Ananias as being a **law-breaker** back then (AD 58). So, it is no surprise to see his son Eleazar become an **even worse law-breaker**. After Ananias was killed by Menahem (Aug 28, 66), and his **restraining influence** on Eleazar was removed, then Eleazar's **true lawless character was revealed**.

- **[Late August, 66]** Menahem's victory over the moderates and Agrippa's soldiers puffed him up and made him barbarously cruel like a tyrant. He thought he had no rivals who could contest his power. But Eleazar pointed out that they did not gain their freedom from one tyrant (Rome), merely to hand it over to another tyrant (Menahem). So, Eleazar along with his soldiers and many of the citizens attacked Menahem and his bodyguard in the temple where he was pompously parading himself in royal garments. Menahem fled to Ophla, but was quickly found, tortured, and killed, along with his captains. Thus, Eleazar avenged his father's death by killing his murderer (Menahem) [*Wars* 2:442-448 (2.17.9)]. This further consolidated most of the rebel forces underneath Eleazar's control. And now that Eleazar was **free from his father's restraining influence**, his **lawless conduct** rapidly escalated, just as Apostle Paul had predicted fourteen years earlier (2Thes 2:1-12).

Eleazar Broke His Oath

- **[Sept 66]** Eleazar and his soldiers continued their siege of the Roman soldiers in the three towers until *Metilius* the Roman commander offered to surrender the towers and lay down their arms in exchange for their lives. Eleazar granted the request, but then **broke his promise** as soon as all of the soldiers laid down their arms. All of the Romans were slain except *Metilius* who promised to convert to Judaism. Josephus said that this **breach of oath** not only provoked Roman revenge, but the **wrath of God** also [*Wars* 2:449-456 (2.17.9-10)].
- **[Sept 66]** And that wrath did not wait long to be poured out. The day on which Eleazar killed the Roman soldiers was a **Sabbath**, and on that **very same "day and hour"** in Caesarea, the Gentile citizens rose up against the Jewish citizens and **slew twenty thousand of them in one hour's time**, thus emptying Caesarea of its Jewish inhabitants [*Wars* 2:457 (2.18.1)].

Zealot Rebellion Becomes the Jewish Revolt

- **[Sept 66]** That massacre in **Caesarea** was a turning point. It incited the whole nation of Jews to take up arms and join the war effort. They immediately formed several bands of soldiers and spread out to attack the villages of the Syrians and other cities including Philadelphia, Sebonitis, Gerasa, **Pella**, Scythopolis, Gadara, Hippos, Gaulonitis, Kedasa, Ptolemais, Gaba, Caesarea, Sebaste, Askelon, Anthedon, and Gaza. [*Wars* 2:458-468 (2.18.1-3)]
- **[Sept 66]** And in retaliation for that attack, many of the Syrian cities rose up against their Jewish inhabitants: Askelon slew 2500 Jews, Ptolemais (2000), Tyre, Hippos, and Gadara (large numbers). There was a huge slaughter (50,000) of Jews in **Alexandria** [*Wars* 2:477-498 (2.18.5-8)].

Cestius Gallus Initiates the Roman Response

- **[Sept 66]** With all Palestine up in arms now, **Cestius Gallus** (Roman legate in Antioch) decided to march the twelfth legion to Ptolemais along with Agrippa's troops and many auxiliaries (about 30,000 soldiers) [*Wars* 2:499 (2.18.9)].

- **[Feast of Booths or Tabernacles (Sukkot) – Oct 4, 66]** Cestius wrapped up his Galilean campaign, gathered his troops at Caesarea, and then marched through Antipatris and Lydda, killing all resistance and burning their cities. Then he camped at **Gabao** which is near **Beth-Horon**. Most of the Jewish men from those villages were in Jerusalem for the **Feast of Tabernacles**. When they heard that Cestius had just attacked and burned some of their nearby cities, they grabbed their weapons and ran to **Gabao** to fight with Cestius [*Wars* 2:515-522 (2.19.1-2)].
- **[Mid-Oct 66]** Then Cestius advanced to Jerusalem to attack the walls, and could have easily captured it, but for reasons which are not totally clear, he withdrew his troops and headed back toward Caesarea, with the Zealot soldiers right behind them.
- **[Dius (Marhesvan) 8th – Oct 27, 66]** The army of Cestius Gallus then suffered a humiliating defeat at **Beth-Horon** as they attempted to retreat to Caesarea. They lost 5300 footmen and 380 horsemen, plus huge amounts of weaponry, equipment, baggage, and supplies. The Jewish rebels went dancing and singing back to Jerusalem with all of that plunder. They saw this victory as a sign from heaven that God was on their side, and that they would ultimately be victorious over the Romans, and that the Kingdom would once again be restored to Israel [*Wars* 2.555 (2.19.9)]. They never imagined that this was merely the beginning of the End. Soon afterwards Vespasian and Titus brought four Roman legions to **pour out God's wrath** on the Jews and “**completely shatter**” the rebellion.
- **[Late Oct or Early Nov]** Immediately after Cestius Gallus was defeated, Josephus tells us that “**many of the most eminent of the Jews swam away from the city**, as from a ship when it was going to sink; Costobarus and Saul, who were brothers, 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” [*Wars* 2.556 (2.20.1)].

Note about the date calculations in the above narrative:

The Hebrew lunar calendar date for Passover varies as much as **29 days** from the earliest (March 26) to the latest (April 24). For example, see the “*20-Year Passover-Pentecost Calculator*” down below. Thus, the median date for *Passover* (April 10th) was derived by adding 15 days (half of the **29 days**) to the earliest date for Passover (March 26th). See the 20-Year Passover-Pentecost Calculator chart on the next page. Since we know Passover fell on Nisan 14 or 15, and we know the number of days in each month, we are able to calculate the **median dates** for all of these events in Josephus. These **median dates** do not deviate more than two weeks before or after the actual dates on which these events occurred. That is close enough for practical purposes. The following “*Macedonian Calendar Chart*” was derived from at least three different webpages that were found by searching for “Josephus Macedonian Calendar.” This chart gives the names of the Macedonian months and their Hebrew month equivalents, plus how many days were allotted to each month, and their equivalent months in our (Julian) Gregorian calendar.

Macedonian Calendar Chart

Maced. Month	Heb. Month	No. of days	Gregorian
Hyperberetaios	Tishrei	30	Sept - Oct
Dios	Heshvan	29	Oct - Nov
Apellaioa	Kislev	30	Nov - Dec
Audunaioa	Tevet	29	Dec - Jan
Peritios	Shevat	30	Jan - Feb
Dystros	Adar	29	Feb - Mar
Xanthicus	Nisan	30	Mar - Apr
Artemisius	Iyyar	29	Apr - May
Daisios	Sivan	30	May - June
Panamos	Tammuz	29	June - July
Lous	Av	30	July - Aug
Gorpiaios	Elul	29	Aug -Sept

20-Year Passover-Pentecost Calculator

Year	Passover	Pentecost
2021 - 5781	3/28/21	5/16/21
2020 - 5780	4/9/20	5/28/20
2019 - 5779	4/20/19	6/8/19
2018 - 5778	3/31/18	5/19/18
2017 - 5777	4/11/17	5/30/17
2016 - 5776	4/23/16	6/11/16
2015 - 5775	4/4/15	5/23/15
2014 - 5774	4/15/14	6/3/14
2013 - 5773	3/26/13	5/14/13
2012 - 5772	4/7/12	5/26/12
2011 - 5771	4/19/11	6/7/11
2010 - 5770	3/30/10	5/18/10
2009 - 5769	4/9/09	5/28/09
2008 - 5768	4/20/08	6/8/08
2007 - 5767	4/3/07	5/22/07
2006 - 5766	4/13/06	6/1/06
2005 - 5765	4/24/05	6/12/05
2004 - 5764	4/6/04	5/25/04
2003 - 5763	4/17/03	6/5/03
2002 - 5762	3/28/02	5/16/02

Website calculator:

<https://www.chabad.org/calendar/converter.asp?hdate=1/15/5767>

**Using the above chart and calculation method,
we can derive the following dates in AD 66:**

Xanthicus 1st	March 27	Xanthicus 15 – <i>Passover</i>	Apr 10
Artemisius 1st	April 26	Daisios 6 – <i>Pentecost</i>	May 30
Daisios 1st	May 25	Tishri 1st – <i>Rosh HaShana</i>	Sept 20
Panamos 1st	June 24	Tishri 10th – <i>Yom Kippur</i>	Sept 29
Lous 1st	July 23	Tishri 16th – <i>Sukkot</i>	Oct 4
Gorpaios 1st	Aug 22		
Hyperberetaios 1st	Sept 20		
Dios 1st	Oct 20		

Spelling of Months Used in Josephus

Macedonian Months

Hyperberetaeus, Hyperbereteus, Hyperberetus
Dius
Apelleus, Apelleius?
[Apelleius (diff. spelling)]
Audanaios?
Peritius or Peritus
Dystrus
Xanthicus
Artemisius, Artemissus
Daesius
Panemus
Lous
Gorpiaeus or Gorpieus

Hebrew Months

Tisri or Thisri or Tieri [Tishrei]
Marchesuan or Marhesvan [Heshvan]
Chasleu or Casleu [Kislev]
Tebeth (Gk. Xenios)? see Antiq 11:148]
Tebeth or Tevet?
Shevat?
Adar
Nisan
Jur, Jyar, [Iyyar]
Sivan
Tamuz
Ab or Abba [Av]
Elul

Months and Dates Mentioned in Josephus

Josephus uses Macedonian month names with Hebrew month equivalents. This is how we confirm that Josephus used the *newer Macedonian calendar*. Here is a list of the passages in Josephus where he mentions at least one of the Hebrew or Macedonian months:

Antiq 1:80-81; 2:311; 2:318; 3:201; 3:239; 3:248; 4:78; 4:84; 4:327; 8:61; 8:100; 11:107;
11:109; 11:148; 11:286; 11:290; 12:248; 12:319; 12:321; 12:412
War 2:284; 2:315; 2:430; 2:440; 2:528; 2:555; 3:142; 3:339; 3:409; 3:542; 4:63; 4:83; 4:413;
4:449; 4:550; 4:577; 4:654; 5:99; 5:302; 5:466; 5:567; 6:22; 6:67; 6:94; 6:166; 6:177;
6:220; 6:250; 6:290; 6:296; 6:374; 6:392; 6:407; 6:435; 7:401

Antiq. 1:80 (1.3.3) This calamity happened in the six hundredth year of Noah's government [age], in the second month, called by the Macedonians **Dius**, but by the Hebrews, **Marchesuan**; for so did they order their year in Egypt;

Antiq. 1:81 (1.3.3) but Moses appointed that **Nisan**, which is the same with **Xanthicus**, should be the first month for their festivals, because he brought them out of Egypt in that month; so that this month began the year as to all the solemnities they observed to the honor of God, although he preserved the original order of the months as to selling and buying, and other ordinary affairs. Now he says that this flood began on the twenty-seventh [seventeenth] day of the forementioned month;

Antiq. 2:311 (2.14.6) But when God had signified, that with one more plague he would compel the Egyptians to let the Hebrews go, he commanded Moses to tell the people that they should have a sacrifice ready, and that they should prepare themselves on the tenth day of the month **Xanthicus**, against the fourteenth (which month is called by the Egyptians Pharmuth, and **Nisan** by the Hebrews; but the Macedonians call it **Xanthicus**) and that he should carry away the Hebrews with all they had.

Antiq. 2:318 (2.15.2) They left Egypt in the month of **Xanthicus** [**Nisan**], on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt.

Antiq. 3:201 (3.8.4) Now the whole time they were about this work was the interval of seven months; and after this it was that was ended the first year since their departure out of Egypt. But at the beginning of the second year, on the month **Xanthicus**, as the Macedonians call it, but on the month **Nisan**, as the Hebrews call it, on the new moon, they consecrated the tabernacle, and all its vessels, which I have already described.

Antiq. 3:239 (3.10.2) But on the seventh month [**Tishri**], which the Macedonians call **Hyperberetaeus**, they make an addition to those already mentioned, and sacrifice a bull, a ram, and seven lambs, and a kid of the goats, for sins.

Antiq. 3:248 (3.10.5) In the month of **Xanthicus**, which is by us called **Nisan**, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries (for in this month it was that we were delivered from bondage under the Egyptians, and law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover; and so we do celebrate this passover in companies, leaving nothing of what we sacrifice till the day following.

Antiq. 4:78 (4.4.6) Then it was that Miriam, the sister of Moses, came to her end, having completed her fortieth year since she left Egypt, on the first day of the lunar month **Xanthicus** [**Nisan**]. They then made a public funeral for her, at a great expense. She was buried upon a certain mountain, which they call Sin; and when they had mourned for her thirty days, Moses purified the people after this manner:

Antiq. 4:84 (4.4.7) He died in the same year wherein he lost his sister, having lived in all a hundred and twenty-three years. He died on the first day of that lunar month which is called by the Athenians Hecatombaeon, by the Macedonians **Lous**, but by the Hebrews **Abba** [**Ab**].

Antiq. 4:327 (4.8.49) Now Moses lived in all one hundred and twenty years; a third part of which time, abating one month, he was the people's ruler; and he died on the last month of the year, which is called by the Macedonians **Dystrus**, but by us **Adar** on the first day of the month.

Antiq. 8:61 (8.3.1) Solomon began to build the temple in the fourth year of his reign, on the second month, which the Macedonians call **Artemisius**, and the Hebrews **Jur**; five hundred and ninety-two years after the exodus out of Egypt, but one thousand and twenty years from

Abraham's coming out of Mesopotamia into Canaan; and after the Deluge one thousand four hundred and forty years;

Antiq. 8:100 (8.4.1) and when this invitation of the whole body of the people to come to Jerusalem was everywhere carried abroad, it was the seventh month before they came together; which month is, by our countrymen, called **Thisri** [**Tishri**]; but by the Macedonians **Hyperberetaeus**. The Feast of Tabernacles happened to fall at the same time, which was kept by the Hebrews as a most holy and most eminent feast.

Antiq. 11:107 (11.4.7) and in the ninth year of the reign of Darius, on the twenty-third day of the twelfth month, which is by us called **Adar**, but by the Macedonians **Dystrus**, the priests and Levites, and the other multitude of the Israelites, offered sacrifices, as the renovation of their former prosperity after their captivity, and because they had now the temple rebuilt, a hundred bulls, two hundred rams, four hundred lambs, and twelve kids of the goats, according to the number of their tribes (for so many are the tribes of the Israelites); and this last for the sins of every tribe.

Antiq. 11:109 (11.4.8) And as the feast of unleavened bread was at hand, in the first month, which, according to the Macedonians is called **Xanthicus**, but according to us **Nisam** [**Nisan**], all the people ran together out of the villages to the city and celebrated the festival, having purified themselves, with their wives and children, according to the law of their country;

Antiq. 11:148 (11.5.4) and when proclamation was made, that all those of the captivity should gather themselves together to Jerusalem, and those that did not meet there in two or three days should be banished from the multitude, and that their substance should be appropriated to the uses of the temple, according to the sentence of the elders, those that were of the tribes of Judah and Benjamin came together in three days, viz., on the twentieth day of the **ninth month** [**Chasleu, Casleu, Kislev**], which, according to the Hebrews, is called **Tebeth** [**Gk. Xenios**], and according to the Macedonians, **Apelleius** [**different spelling of Apelleus**]. [*seems to be two or three errors here*]

Antiq. 11:286 (11.6.13) for on the thirteenth day of the twelfth month, which according to the Hebrews is called **Adar**, but, according to the Macedonians, **Dystrus**, those that carry the king's epistle gave them notice, that the same day wherein their danger was to have been, on that very day should they destroy their enemies.

Antiq. 11:290 (11.6.13) So the king permitted the Jews so to do, as desirous not to contradict Esther. So they gathered themselves together again on the fourteenth day of the month **Dystrus** [**Adar**], and slew about three hundred of their enemies, but touched nothing of what riches they had.

Antiq. 12:248 (12.5.4) Now it came to pass after two years in the hundred and forty-fifth year, on the twenty-fifth day of that month which is by us called **Chasleu**, and by the Macedonians **Apelleus**, in the hundred and fifty-third olympiad, that the king came up to Jerusalem, and, pretending peace, he got possession of the city by treachery:

Antiq. 12:319 (12.7.6) So on the five and twentieth day of the month **Casleu**, which the Macedonians call **Apelleus**, they lighted the lamps that were on the candlestick, and offered incense upon the altar [of incense], and laid the loaves upon the table [of shewbread], and offered burnt offerings upon the new altar [of burnt offering].

Antiq. 12:321 (12.7.6) This desolation happened to the temple in the hundred forty and fifth year, on the twenty-fifth day of the month **Apelleus**, and on the hundred and fifty-third olympiad: but it was dedicated anew, on the same day, the twenty-fifth of the month **Apelleus**, in the hundred and forty-eighth year, and on the hundred and fifty-fourth olympiad.

Antiq. 12:412 (12.10.5) This victory happened to fall on the thirteenth day of that month which by the Jews is called **Adar**, and by the Macedonians **Dystrus**: and the Jews therein celebrate this victory every year, and esteem it as a festival day. After which the Jewish nation were, for a while, free from wars, and enjoyed peace; but afterward they returned into their former state of wars and hazards.

War 2:284 (2.14.4) Now at this time it happened that the Grecians at Caesarea had been too hard for the Jews, and had obtained of Nero the government of the city, and had brought the judicial determination: at the same time began the war, in the twelfth year of the reign of Nero, and the seventeenth of the reign of Agrippa, in the month of **Artemissus** [**Jyar**].

War 2:315 (2.15.2) This happened upon the sixteenth day of the month **Artemissus** [**Jyar**]. Now on the next day, the multitude, who were in a great agony, ran together to the upper marketplace, and made the loudest lamentations for those that had perished; and the greatest part of the cries were such as reflected on Florus;

War 2:430 (2.17.7) But on the next day, which was the fifteenth of the month **Lous** [**Ab**], they made an assault upon Antonia, and besieged the garrison which was in it two days, and then took the garrison, and slew them, and set the citadel on fire;

War 2:440 (2.17.8) But Manahem and his party fell upon the place whence the soldiers were fled, and slew as many of them as they could catch, before they got up to the towers, and plundered what they left behind them, and set fire to their camp. This was executed on the sixth day of the month **Gorpieus** [**Elul**].

War 2:528 (2.19.4) He then pitched his camp upon the elevation called Scopus [or watchtower], which was distance seven furlongs from the city; yet did he not assault them in three days' time, out of expectation that those within might perhaps yield a little; and in the meantime 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 **Hyperbereteus** [**Tisri**], when he put his army in array, he brought it into the city.

War 2:555 (2.19.9) 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 **Dius** [**Marhesvan**], in the twelfth year of the reign of Nero.

War 3:142 (3.7.3) Now these workmen accomplished what they were about in four days' time, and opened a broad way for the army. On the fifth day, which was the twenty-first of the month **Artemissus** [**Jyar**], Josephus prevented him, and came from Tiberias, and went into Jotapata, and raised the drooping spirits of the Jews.

War 3:339 (3.7.36) And thus was Jotapata taken, in the thirteenth year of the reign of Nero, on the first day of the month **Panemus** [**Tamuz**].

War 3:409 (3.9.1) Now Vespasian returned to Ptolemais on the fourth day of the month **Panemus** [**Tamuz**], and from thence he came to Cesarea, which lay by the seaside. This was a very great city of Judea, and for the greatest part inhabited by Greeks;

War 3:542 (3.10.10) but for the rest of the multitude, who were Trachonites, and Gaulanites, and of Hippos, and some of Gadara, the greatest part of them were seditious persons and fugitives, who were of such shameful characters that they preferred war before peace. These prisoners were taken on the eighth day of the month **Gorpieus** [**Elul**].

War 4:63 (4.1.9) but the men of war sustained the siege till the two-and-twentieth day of the month **Hyperberetaeus** [**Tisri**], when three soldiers of the fifteenth legion, about the morning watch, got under a high tower that was near, and undermined it without making any noise;

War 4:83 (4.1.10) And thus was Gamala taken on the twenty-third day of the month **Hyperberetaeus** [**Tieri**], whereas the city had first revolted on the twenty-fourth day of the month **Gorpiaeus** [**Elul**].

War 4:413 (4.7.3) However, he was obliged at 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**];

War 4:449 (4.8.1) while he, with the rest of his forces, returned to Emmaus, whence he came down through the country of Samaria, and hard by the city, by others called Neapolis (or Sichem), but by the people of that country Mabortha, to Corea, where he pitched his camp, on the second day of the month **Daesius** [**Sivan**];

War 4:550 (4.9.9) but in the meantime Vespasian removed from Cesarea, on the fifth day of the month **Daesius** [**Sivan**], and marched against those places of Judea which were not yet overthrown.

War 4:577 (4.9.12) And thus did Simon get possession of Jerusalem, in the third year of the war, in the month **Xanthicus** [**Nisan**]; whereupon John, with his multitude of zealots, as being both prohibited from coming out of the temple, and having lost their power in the city (for Simon and his party had plundered them of what they had) were in despair of deliverance.

War 4:654 (4.11.4) This battle was fought on the third day of the month **Apelleus** [**Casleu**]; on the next Mucianus came into the city with his army, and ordered Antonius and his men to leave off killing; for they [were] still searching the houses, and killed many of Vitellius's soldiers and many of the populace, as supposing them to be of his party, preventing by their rage any accurate distinction between them and others. He then produced Domitian, and recommended him to the multitude, until his father should come himself:

War 5:99 (5.3.1) and on the feast of unleavened bread, which was come, it being the fourteenth day of the month **Xanthicus** [**Nisan**], when it is believed the Jews were first freed from the Egyptians, Eleazar and his party opened the gates of this [inmost court of the] temple, and admitted such of the people as were desirous to worship God into it.

War 5:302 (5.7.2) And thus did the Romans get possession of this first wall, on the fifteenth day of the siege, which was the seventh day of the month **Artemissus** [**Jyar**], when they demolished a great part of it, as well as they did of the northern parts of the city, which had been demolished also by Cestius formerly.

War 5:466 (5.11.4) Now, as the Romans began to raise their banks on the twelfth day of the month **Artemissus** [**Jyar**], so had they much ado to finish them by the twenty-ninth day of the same month, after they had labored hard for seventeen days continually;

War 5:567 (5.13.7) 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 there had been carried out through the gate, which was entrusted 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 **Xanthicus** [**Nisan**], when the Romans pitched their camp by the city, and the first day of the month **Panemus** [**Tamuz**].

War 6:22 (6.1.3) and for those that had run under the darts, some of them were terrified by the good order and closeness of the enemies' ranks before they came to a close fight, and others were pricked with their spears, and turned back again; at length they reproached one another for their cowardice and retired without doing anything. This attack was made upon the first day of the month **Panemus** (**Tamuz**).

War 6:67 (6.1.6) As for the rest of his partners, the Jews dashed three of them to pieces with stones, and slew them as they were gotten up to the top of the wall; the other eight being wounded, were pulled down and carried back to the camp. These things were done upon the third day of the month **Panemus** (**Tamuz**).

War 6:94 (6.2.1) 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)

War 6:166 (6.2.9) two days after which, or on the twenty-fourth day of the forenamed month [**Panemus** or **Tamuz**], the Romans set fire to the cloister that joined to the other, when the fire went fifteen cubits farther. The Jews, in like manner, cut off its roof, nor did they entirely leave off what they were about till the tower of Antonia was parted from the temple,

War 6:177 (6.3.1) But now the seditious that were in the temple did every day openly endeavor to beat off the soldiers that were upon the banks, and on the twenty-seventh day of the forenamed month [**Panemus** or **Tamuz**], contrived such a stratagem as this:—

War 6:220 (6.4.1) 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;

War 6:250 (6.4.5) 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;

War 6:290 (6.5.3) 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.

War 6:296 (6.5.3) So these publicly declared, that this signal foreshowed the desolation that was coming upon them. Besides these, a few days after that feast, on the twenty-first day of the month **Artemissus** [**Jyar**],

War 6:374 (6.8.1) Now, when Caesar perceived that the upper city was so steep, that it could not possibly be taken without raising banks against it, he distributed the several parts of that work among his army, and this on the twentieth day of the month **Lous** [**Ab**].

War 6:392 (6.8.4) And now were the banks finished on the seventh day of the month **Gorpieus** [**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,

War 6:407 (6.8.5) 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 **Gorpieus** [**Elul**] upon Jerusalem;

War 6:435 (6.10.1) And thus was Jerusalem taken, in the second year of the reign of Vespasian, on the eighth day of the month **Gorpieus** [**Elul**]. It had been taken five times before, though this was the second time of its desolation;

War 7:401 (7.9.1) This calamitous slaughter was made on the fifteenth day of the month **Xanthicus** [**Nisan**].